

The Lutheran.

God's word and Luther's teaching now and never perish.

Thirty-first year.

1875.

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Printing office of the Synod of Missouri, Ohio, and other states.

1875.

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Year 31.

Foreword

to the
 thirty-first year of the "Lutheran."

"Art thou the one that confoundeth Israel?" - said king Ahab to the prophet Elijah, and with these words he called him the one who was to blame for the sad state of Israel at that time. Like the prophet Elijah, the orthodox have always been reproached for their obstinacy in causing the disputes in the church. So now, too, in this country, we Missourians and our like-minded brethren are looked upon as those who are to blame for the division in the Lutheran Church and who stand in the way of church unity. How beautifully united we Lutherans could be, we hear say, if you Missourians were not, you keep yourselves apart from others and keep the peace. There's a move for unification across the land. In the Lutheran Church, too, they are trying to unite the various parties, but you are holding up the beautiful work of unification by your stubbornness and obstinacy.

If, then, we were to blame for the division and the resulting discord, if we disturbed the peace, our fault would not be small but great, and we would have reason to be alarmed. "For," Luther rightly says, "it is clear and evident enough from experience what harm and destruction the trouble of separation and discord of doctrine brings to the church; for in addition to the fact that many people are deceived, and the multitude quickly fall into line when they hear something new preached by the hopeful, meager spirits with great pretence and excellent words, it also follows that many people are deceived and fall into line when they hear something new preached by the hopeful, meager spirits with great pretence and excellent words; It follows also from this that many of the weak and otherwise good-hearted people fall into doubt, not knowing in which they should abide; from which it further follows that the doctrine is despised and blasphemed by many who seek cause to contradict it. Many have become reprobate and epicurean, and regard all religion, and what is said of the word of God, as nothing at all. Even those who are called Christians, in this way



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No. 1.

They are embittered by quarrels against one another, and bite and devour one another with hatred, envy, and other vices; and love grows cold, and faith is extinguished. (Church Post. D. 17. x. ^{Ar}. Erl. A. 9, 291.)

But, praise God, the reproach does not strike us, the terrible word that the Lord Christ says Matth. 18, 7: "Woe to the man through whom trouble comes! - it does not strike us. As Elijah once answered Ahab: I do not confound Israel, but thou and thy father's house, because ye have forsaken the commandments of the LORD, and walk after Baalim, so we too can answer those who call us disturbers of the peace in the church: No, it is not we, but ye, who are guilty of the division of the church, in that ye have departed from the right, pure doctrine of the divine word, and have adhered to false doctrines. It is not of us, but of you, that God will require the blood of all those who have been offended and lost!

For the orthodox are not to blame for the disruption in the church; the blame is borne by those who do not remain with the united doctrine, but bring up something new. For thus saith the holy apostle Paul, Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which **cause divisions and dissensions beside the doctrine which ye have learned;** depart from the same." As Elijah in the Old Testament once ascribed the confusion in Israel to those who had forsaken the commandments of the Lord and walked after Baalim, so the apostle ascribes the causing of division and trouble to those who introduced another doctrine besides that of the apostles. The teaching of the prophets and the apostles has been given to us by God as a rule and guideline. Deut. 4, 2: Ye shall not do any thing that I command you, neither shall ye do any thing of it. Isa. 8:20: Yea, according to the law and according to the testimony. If they say not these things, they shall not have the morning light. Gal. 1:8: If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Cap. 6, 16: As many as walk according to this rule, upon them be peace, and upon the Israel of God. All things therefore that are written in the word,

We are to accept it, and reject everything that contradicts it. Those who walk according to the rule of the divine word are called right teachers, right believers; but those who depart from this rule are called dissenters, dissenters, 1 Tim. 1:3, Cap. 6:3. If all walked according to the rule and direction of the holy Scriptures, there would be no discord in the church. This is caused by teaching differently than the word of the apostles teaches and bringing up something new.

Here it is clear who is responsible for the separation and the trouble before God. Not the prophets, not the apostles, into whose mouths God has put his word, not those who hold to such words, not the orthodox, but those who bring up a new doctrine. "Of such disruption in the church," says Luther, "and of all the ruin of souls which results therefrom, are guilty such obstinate, red-blooded heads, as do not abide by the united doctrine, nor keep the unity of the Spirit, but for the sake of their own conceit, honor, or vindictiveness, seek and establish something new, and thus bring upon themselves much more terrible and intolerable condemnation than others." (1. o. p. 291.)

Or could the prophet Elijah have given in to the Baal apes and limped along with them on both sides? In doing so, he would have rejected God and His Word not only in part, but completely. Or could the apostles have met and yielded a little to the false teachers who invaded their churches, who denied the resurrection, impugned the deity of Christ, and taught the necessity of the works of the law for salvation? If they had yielded one iota of their doctrine, the curse which Paul pronounced on those who preach the gospel otherwise would have fallen upon them.

So God himself absolves all those who are faithful to his word, who do nothing to it and nothing of it, from the guilt of division and the resulting offense, and heaps the guilt on all those who do not submit to his word but want to go their own way. Of this the orthodox of all times have been certain. Of this they have consoled themselves with all their hearts in the struggles in which they have been involved. We too can take comfort in this.

Who was it that caused division in the Arian disputes of the fourth century, who was to blame for the resulting trouble? Was it those who held to the doctrine of the apostles, that our Lord Jesus Christ was true God, born of the Father in eternity, who held to the doctrine which the Church of Jesus Christ has ever confessed? Was it Athanasius, the father of orthodoxy, and other valiant confessors and defenders of the Deity of Christ? Certainly not. Without a doubt, the disturbers of the peace of the church were Arius and his followers, who denied the eternal deity of our Lord Jesus Christ, had thus fallen away from the apostolic doctrine, brought up another doctrine, and would not let it go. Or should the orthodox have let the Arians have their way, could they have yielded anything to the Arians? If they had yielded even a little, they would have become apostates themselves, and would have incurred the wrath of God upon their heads.

When Luther opposed the papacy, it seemed as if he was the one who separated himself from the church and caused trouble, because the party he opposed had become a large, all-dominant party, while the witnesses of truth formed a small, scattered, persecuted, and hidden group. But still it was the papacy, as much as it adorned itself with the name of the apostolic, catholic church, which had introduced a new unapostolic, uncatholic doctrine. Luther, therefore, did not renounce the Christian apostolic church, but only testified against those who called themselves apostolic and catholic, but who had caused division and trouble beside the apostolic doctrine; he thus followed exactly the apostle's admonition: "Depart from the same!" In a sense, indeed, he wrought a separation, but a blessed one, pleasing to God, not displeasing to God; a separation not apart from the apostolic doctrine, but one in accordance with it, just as Elias also wrought a separation, but not apart from Israel's doctrine of true worship, but in accordance with it. Therefore, as much as the papists cry out Luther's reformation as a revolution, it was not; as much as they called him a disturber of the peace, he was not; it was rather the pope and his followers.

And who was to blame for the fact that even among those who had left the papacy, separation arose and the reformed church arose alongside the Lutheran church? Who brought on the controversy, Luther or Zwingli? Luther taught with the apostolic church that the true body and blood of Christ were present in the Holy Supper and were distributed and taken there. Zwingli also taught this doctrine at first, but from 1524 he began to "teach otherwise," and blasphemed the old apostolic doctrine. He called, for example, the confessors of the pure doctrine "flesh-eaters, man-eaters," even before Luther had so much as pelted Zwingli with an unseemly word. Thus it was not Luther, but Zwingli, who caused dissension and trouble beside the doctrine which the church learned from the apostles. It was Zwingli who opened the controversy, and bitterly at that. And although the reformers repeatedly made proposals for unification, the blame for the division and the outrage rests on them, for their proposals for peace could not be accepted by the confessors of pure doctrine without sin, as long as they remained with their errors. Had they

they would have forgiven the truth and sinned grievously against God's word; for we have no right to forbear anything from God's word. But if they had acknowledged the Reformed as brethren in the faith, after they had only dropped a little of their errors without accepting the whole truth, they would have done wrong in this, too; for according to God's word, brotherhood in the faith can and should only take place among those who confess the same one most holy faith. According to God's word, we are to avoid all those who adhere to false doctrine. 2 John 10:11 says, "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him: for he that saluteth him maketh himself partaker of his evil works." According to God's word unification can only take place with unity in the right faith. Eph. 4, 3-5. says: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one Spirit, just as you were called to the same hope of your profession. One Lord, One Faith, One Baptism." It is true that the Lutherans were, and are, accused of being disturbers of the peace for this reason, but what harm does it do? The reproach does not affect them, but the reformers, who have and spread strange doctrine. And as long as they do not completely, totally, and purely renounce their false doctrine, as long as they do not confess the pure apostolic doctrine with us, that is, as long as they do not come to us, the guilt of division and offense remains upon them. Let us also hear Luther on this subject. In his interpretation of Galatians 6:1, he writes: "The sacramentarians apply this saying to them and want to conclude from it that we should hold the brethren who are infirm in good stead, have patience with them, and even if they have erred in doctrine, let such error pass for the sake of love, which believes all things, hopes all things, holds all things in good stead. ----- Ge The matter is not so great that Christian unity should be broken up for the sake of a single article of the sacrament, because Christianity has no finer useful thing than such unity 2c. Make therefore a great strife, as one ought gladly to forgive sin, to help up them that are fallen 2c. Because we do not do this, they blame us for being too obstinate, not wanting to give them a hair's breadth, not wanting to acknowledge their error (which they do not confess), but much less wanting to instruct them with a gentle spirit 2c. So they know how to dye and adorn their things with the people, and to push all unhappiness into our bosoms. But now my Lord Christ well knows that for many years past no thing has hurt me so much as this disagreement in doctrine, of which disagreement I am neither the cause nor the instigator, as the fools themselves well know, if they want to confess the right truth; for to this day I believe and teach nothing else but the same as I believed and taught when I began these things. For as I first taught the article of Christian righteousness, the sacraments, and all the other articles of our holy Christian faith, so I remain to this day, except that by the grace of God I am now more certain of them than I was in the beginning. This makes my daily study, practice, and experience, and also many great, heavy, and manifold temptations, and I pray my dear Lord Christ all the days that he will



May he graciously preserve and strengthen me in this faith and confession until the day of his glorious future. Amen. Of course, all of Germany knows well that the gospel was initially challenged by no one but the papists alone. But those who accepted the teaching of the Gospel at that time were united in all matters above all articles, and such unity remained so long until the pagans came forward with their new crusades and opinions, not only about the sacraments, but also about other articles. **These first confused the Christian communities and divided their unity.** Since that time, the more they have been divided, the more they have grown. For when one error arises, others always follow, until one even departs from the truth. Because the unity of hearts has been divided over the articles of faith, each one wants to do what seems good and right to him. **Therefore they do us great violence and injustice by blaming us for having divided Christian unity.** It is very painful when an innocent man has to bear the punishment that another has forfeited, especially in so great a matter. But we could easily forget all this, receive them again, and instruct them with a gentle spirit, **if they would only teach the right way and walk with us properly,** that is, if they would keep and teach the Lord's Supper and other articles of Christian doctrine rightly and Christianly, and preach with us unanimously, not their own crickets and dreams, but Christ, so that the Son of God might be glorified through us and the Father through him. Now, however, they alone make light of love and Christian unity, which ought not to be divided; on the other hand, they make light of the article on the sacrament, as if little cared for it, so that we might think of the Lord's supper as we pleased. This we cannot suffer, but as much as they insist on the unity of life, so much do we insist on the unity of doctrine and faith. If they leave us unharmed, let us exalt and praise the unity of love as much as they do, but always without harming the unity of faith and spirit. For if thou forsake these, thou hast lost Christ; but if he be gone, the unity of love shall be of no profit unto thee. But if thou maintainest the unity of the Spirit and of Christ, it profiteth thee nothing, though thou be not one with them that pervert and counterfeit the word, and **thereby divide the unity of the Spirit. Therefore** I would rather that not only they, but also the whole world, should fall away from me, and become my enemies, than that I should fall away from Christ, and have him for an enemy; which would happen, if I should leave his clear public word, and cleave to their loose dreams, by which they would force the words of Christ to their opinion. To me the one Christ is much greater and more than innumerable many unities of love."

After Luther's death, a hot battle broke out among the theologians of the Augsburg Confession. Some had deviated from several high and noble articles of the Augsburg Confession. Indeed, some had even refrained from giving a different meaning to the words of the Confession in many articles, and yet they wanted to remain as confessors of the Augsburg Confession. Confession

be regarded as the law. There were theologians who taught that the law no longer had any meaning for Christians, and who therefore attributed the effects of the law to the gospel. Some taught that we were justified by the infusion of the essential righteousness of Christ, others that Christ was our righteousness only according to human nature. There were those who, in order to contribute to a reunion with the Roman Church, declared Roman usages to be mediocrities, and would drop even the important "by faith alone" in the doctrine of justification. There were those who taught that good works were necessary to salvation. Some made man's nature pious, and taught that man's will was able to cooperate in conversion; others made man's substance sin. Many were inclined to the Calvinistic doctrine of the person of Christ and of Holy Communion, and wished to introduce this doctrine into the Lutheran Church. Through these disputes great trouble was caused in the church. The papists rejoiced and thought that these disagreements would bring about the final downfall of the pure doctrine. Now who was to blame for the division and the vexation? Those who remained with the simple mind of the Augsburg Confession? Confession, or those who deviated from it? Would the Augsburg Confession had been contrary to the words of the apostles, had it professed a faith other than that of the general apostolic church, and had the theologians who deviated from it had God's word for them, then they would have been free from guilt, then the confessors of the Augsburg Confession would have borne the guilt. Confession were to blame. But since the Augsburg Confession confesses the faith of the general Church of Christ according to God's Word pure and true, and no false doctrine has yet been proven in it, the guilt for the disruption of the Lutheran Church after Luther's death falls on those who introduce a doctrine that contradicts the divine teaching of the Augsburg Confession. Confession.

But could not peace have been established in such a way that both sides would have yielded somewhat? No, if the faithful confessors of the Augsburg Confession had yielded anything, they would have done wrong. If they had been satisfied if the opponents had only conceded something without accepting the whole truth, they would again have done wrong. The church could not be served, could not be helped to true unity, by a confession that was put on the screw. The only right way was that which our fathers, who faithfully adhered to the Augsburg Confession, took. Confession, took. They wrote the Concordia Formula, a formula of agreement in fact and truth, in which they set forth the pure doctrine, faith and confession according to the Word of God and the Christian Augsburg Confession. Confession and rejected and condemned the false counter doctrine. They proved that they were the ones who stuck to the Augsburg Confession. Confession, but that the others had deviated. It was not they, but those who deviated from the confession, who caused the division and the hostility,

Let us now apply what has been said to the circumstances here. Just as Elijah, the apostles and those who faithfully adhered to the apostolic doctrine, Luther and the authors of the Formula of Concord and the confessors who adhered to them were not to blame for the division and the trouble, neither are we to blame for the disruption of the Lutheran Church here. We stand by the principles laid down in the Augsburg Constitution.

Confession, the doctrine of the general Church of Jesus Christ. We do not deviate from it in any article. We stick to the simple understanding of the words and do not impose any other meaning on the words. We do not want any change in the Augsburg Confession. Confession, neither of the former nor of the most recent American one. We have not yet been able to prove any deviation from the Augsburg Confession. Confession. We have often proved that our doctrine is in accordance with the Word of God and the Confessions. We, on the other hand, have often proved to our opponents that they deviate from the Word of God and the confession of the church. Can we therefore rightly be portrayed as those who cause division and trouble in the local Lutheran church? Certainly not. They are accused of confusing Israel, of not adhering to the old apostolic doctrine, of introducing something new, of giving a different meaning to the words of the confession. As long as the lowans do not want to let go of their progressive theology and their dodges, as long as the General Council contradicts the confession by the Praxis, as long as the General Synod pays homage to Zwinglianism, Unionism and Methodism, and only plays with a confession of the Augsburg Confession, so long does the General Synod meet with Israel. Confession, all of them will be guilty of the fragmentation and the resulting displeasure.

But, they say, you might give way in something, and so do that it might come to an agreement. We reply: Let us name one article which, or of which, we might yield a little, without denying the truth of the divine word. Or should we indulge in the aberrations of Iowa? Should we remain quietly silent on the Council's ambiguous position? Should we recognize the General Synod as Lutheran and let them have their way, thus making ourselves partakers of their sin? Never - by the grace of God. If we were to do this, then we would, of course, also be reproached for separation and offence. But now it only affects those who do not want to freely confess the pure doctrine with us.

We pray and beseech God that he will grant concord. But since we cannot forgive one iota of our doctrine, since according to God's word we cannot go over to them, even halfway, and know no other way to harmony than that those who have departed from the confession should repent and return, If, therefore, our adversaries come to us and accept the confession with us in earnest, without reserve, our petition for harmony is at the same time a petition that God may enlighten our adversaries and bring them, who keep themselves separate from us, to rightly confess the truth with us.

Therefore, even if the "Lutheran" may be called a disturber of the peace, he will not be misled by this; he will continue to defend the pure doctrine and warn against the contrary doctrine. He will also continue to punish all those who deviate, because they cause division and trouble apart from the teaching we have learned from the apostles. He will also show, as before, the way to true concord, that is, that those who have fallen away from the truth may return to the truth and to those who confess it.

So then may the Lord of the Church bless the testimony of the "Lutheran" that many will desist from the enemies of pure doctrine and come to live peaceably with us.

The city of Rome.

Since the pope has lost his temporal rule, the Roman priests have been singing one lament after another about it, seeking thereby to arouse the interest of the simple-minded people in the poor, as they say, imprisoned pope. This is the only thing the wretched clergy care about, because it helps them at the same time. Lies are of no importance to them, no matter how palpable they may be. It is such a lie when they say that Rome, since the pope lost his temporal rule, has become a godless city like no other. That Rome is a city of abominations is no lie; but that Rome has become so only since the cessation of the temporal power of the pope is a lie without equal. That this is a forgery and a lie, the clergy themselves know, and they laugh up their sleeves when they can make the simple-minded rabble believe such a thing.

And there is no difference here between high and low priests. Archbishop McCloskey, who had recently been in Rome, let himself be heard in the New York cathedral after his return: "How different I found everything. - Formerly quiet streets, a peaceful population. The whole citizenry like the members of one family. Now, if one goes through one of the public squares in clerical garb, one hears atrocious imprecations. The shop windows teem with blasphemous grimaces against the pope and the church. Vices, which otherwise fearfully hide themselves away, parade there in broad daylight and in public. Especially the eternal city teems with thieves. No one may venture outside the gates except in the company of armed men. Otherwise the robbers seize his person to extort a ransom. And whom does this, whom does the whole present state of Rome affect more severely than the holy father?"

It is indeed unthinkable that because the pope has lost his temporal rule, the people of Rome should suddenly have become so immoral; after all, these very impious people are disciples of the holy (!) father. And then it is also a mockery of all truth. In order to recognize this talk as a lie, it is not necessary to have been in Rome in person. Whoever knows history knows how things have always looked in Rome, even when the popes ruled swiftly. They not only allowed all kinds of atrocities to go unpunished, if only their rule was acknowledged, but they not infrequently liked to participate in such atrocities themselves.

Let us take a look at the "pious" city of Rome, how it looked like at the time of the Reformation. As we know, Luther believed at the beginning that Rome, as the seat of the Most Holy (!) Father, must also be the seat of all holiness. How much he saw himself deceived when he himself came to Rome in 1510. Before he reached the Apennine Mountains - so the story goes - he met some monks who were eating meat on a Friday. He admonished them with kind and friendly words that they should remember that the pope had forbidden them to eat meat. The monks were not a little alarmed at this warning, and were afraid that if this should become known, they would be in great danger and public disgrace, and they talked among themselves that they would put Luther out of the way. But it was God's good pleasure that this bloody counsel was made known to him by the keeper of the gate; so he immediately made his way out of the dust as best he could. When he first came to the city of Rome

he fell down on the ground, raised his hands, and said, "Hail, thou holy Rome!" But he thought otherwise; therefore he often said that he would not take 100,000 florins, that he had not seen Rome, and had himself evidently experienced how the popes and bishops had mocked the world; no one believed what evil and abominable sin and shame went to Rome, no one could be persuaded, but he saw, heard, and experienced it; therefore it is said in the proverb, If there be any hell, Rome must be built upon it. "There I heard," he relates, "among other rude lumps over tables, Curtisans laughing and boasting, as some held mass, and over the bread and wine spoke these words: 'ani8 68 et punis niunebis, vinnrn es et viuum uraelüs! (You are bread and will remain bread, you are wine and will remain wine!) What should I think! Do they here in Rome speak freely in public about the table, as when they all, both Popes, Cardinals with their Curtisans, thus held mass? And indeed it disgusted me greatly that they could say mass so surely and finely raps raps, as if they were playing a jugglery; for before I came to the Gospel, my neighbouring priest had said his mass and cried out to me, "I'ussu, iwssu! Always away. come away!" He also had to hear the blasphemous speech: Send our dear wives their son home again soon!

In 1537, Pope Paul III commissioned a committee of cardinals and others to write a report on the reformation of the church. In this report (eonsilinur <16 eurenstuing seclesiu), which appeared in Rome in 1538 and was subsequently published by Luther in a German translation with a preface and marginal glosses, it says of Rome, among other things: "In this city of Rome, the bishops walk as matrons, or ride on mules, and they are followed, **even in broad daylight, by the** most distinguished of the cardinals and clerics. We have not seen the same fornication in any other city, although Rome should be a mirror and model for all cities. Also, these same bishops live and sit in splendid, large houses. This shameful abuse should also be abolished." Of this Pope Paul III. it may **only** be mentioned that he had a son and a daughter and that 45,000 Roman whores had to pay him the milk duty.

That was the situation in Rome a long time ago. It did not look any better when Pius IX still led the reins of the secular regiment, even if many a religious mocker ducked then who now shamelessly shouts his blasphemy. But the abominations were overlooked, for the rule of the pope was acknowledged. Now that the Roman mob also flatters the king of Italy, - now that which was tolerated before must be vice.

G.

My flesh and blood, a child so tender, That lies in hard manger, The JEsulein, God himself of kind And yet of sweet lips. The father's most precious possession And his heart's crown Is given to me, that with good cheer I dwell Here in misery, and there behold his face.

O Freudenbrunn, o delight great, O paradise of the soul, Take me in thy arms and bosom, thee only I choose. Son of Mary and Lord of David, My dearest life, Hurry from the manger to me, Let me soar in joy, And forget all fear. G. Switches.

To the ecclesiastical chronicle.

I. America.

The "**Germania**", a political newspaper edited according to Christian principles, has issued a circular letter which has also reached us, in which it proves with a gruesome example which blasphemous articles occur even in such political newspapers which are also to be found in many Christian families. Sad, but unfortunately true, is what therefore the present editors of the "Germania" write: "The possibility that members of Christian congregations can bring themselves to open their doors to newspapers which insolently ridicule that which is sacred to them would hardly be explicable if one did not have to admit the sad fact that there are still so many 'secret Christians' among us who, for all sorts of worldly considerations, dare not give up a paper which, in the best case, brings them annoyance themselves, but downright ruin to their children, to whom it must inevitably fall into their hands." Such "secret Christians," however, are more deserving of the name of mere nominal Christians. Hitherto it has been distressing enough to consciences that many Christians, who for the sake of their civil and economic needs could not entirely do without a political newspaper, since only anti-Christian papers were available, made use of them. But now that, through the zeal of righteous Christians, such papers as the "Germania" have come into existence, it is downright irresponsible before God and man to continue to use the Satanic press for the aforementioned purpose, and thus to voluntarily support it and make oneself a party to its sins. This is one of the many unrecognized grave sins of the Christians of the name. Let him who feels himself affected by this wake up! The word of the Lord also applies here: "He who is not with me is against me. He that gathereth not with me scattereth." It is indeed a great disgrace to us Lutherans that the papists have their own widely read political newspapers in almost all the larger cities, while the almost only purely political paper of service to us Lutherans, such as the "Germania," can hardly exist for the sake of our indifference. That this paper, too, has its imperfections, is a poor excuse for not wanting to preach it to others; for the papers which we read instead of it do not suffer from mere imperfections, but are downright obvious tools of the enemies of Christ. If, through our fault, a paper such as the "Germania" should finally have to be discontinued, we may then see for ourselves how we will answer for it before God. As is well known, the present three editors are all our brothers in faith. The same can be obtained under the address: Germania Office, 280

West Water St., Milwaukee, Wis. The weekly paper costs no more than 82.50 a year. Who, by the way

Christmas.

Praise be to God with high praise, For his goodness' sake, That David's chosen rice, To quench the everlasting wrath. We sprout up to dark night As a fruit of the earth, Which is the great power of the Lord, that his mercy may be ours, And we inherit heaven.



does not have the need for such a large, purely political paper as the "Germania", and yet desires a continuous report on current events and conditions in the world, based on Christian judgment, no paper can satisfy this need better than our "Evening School". While in it the "weekly review" gives a faithful report of all events worth knowing in the political field, and the editorials not only seek to provide a clear insight into what particularly characterizes the spirit of our time, but also at the same time provide the standard for a correct Christian evaluation of these things, the paper is otherwise equipped with the most select reading material that is as instructive as it is entertaining. We at least know of no other publication that pursues a similar goal, whose content makes it a "school" that is as pleasant as it is useful, as our dear "Evening School." W. [Walther]

The "*Lutheran and Missionary*", the organ of the General Council, in its number of December 3 and 10 of last year, communicates the alleged refutation of the Missouri Synod's doctrine of church and ministry, which was written in 1862 by a German university graduate, but 'strongly papenning church law teacher named Stahl. It is a strange introduction to the friendly colloquium to which the Council has also invited us. It is true that the "*Lutheran*" seeks to justify himself with the excuse: "We have communicated Stahl's views merely in historical interest, without the intention of now pronouncing a decisive judgment on whether they are well founded in the main points or not. Anything that comes from a writer like Stahl is worthy of the most careful scrutiny and, whether one accepts or rejects it, will reward the attention one pays to it." Alone these are evidently rotten fish. Stahl, who was so highly esteemed by the "*Lutheran*," has been proved in Germany from various quarters to have been nothing less than an inferential thinker. The real reason, therefore, that the "*Lutheran*" allows this German writer to speak in its columns is evidently rather the ill-concealed intention of striking a blow at the hated Missourians by means of an allegedly great authority, and at the same time, under the shield of the same, slowly coming out into the open with his papist principles. That in regard to the doctrine of the office in the State of Denmark something is rotten, or, without speaking of proverbs, that in this doctrine at least some leaders of the Council think papistically, we have long been concerned. We will therefore only be glad if they no longer keep quiet about it, for outward union without inward unity is an abomination to God in the Church. If, by the way, certain gentlemen of the "*Lutheran*" thought that we Missourians would cower as soon as learned people from Germany were put into the field against us, they have greatly miscalculated. We know what we believe, and that we hold no other than the doctrine of the Church of the Reformation and its noble confession. It will therefore always be a pleasure for us to bear witness to it with the utmost earnestness, be it necessary against whom it may. W.

[Walther]

How the "*Lutheran and Missionary*" loses father and mother, and how "*Insulanus*" takes leave. The "*Lutheran*" of 3 Dec. brings the news that in the future the names of the editors of the paper will no longer appear in print, because a change in the manner of publication has taken place. The editorial work is to be managed "impersonally" (*will be conducted impersonally*). Thus: The previous editors as a whole no longer consider themselves to be the responsible editors. One of them sees to it that the paper is provided with puffing material. The others are nothing more

as correspondents. The "*Lutheran*" no longer has an actual, editorial father, or if one wants to put it that way, a responsible mother. He has become, as he himself says: impersonal, and wants to try it in the world without parental supervision. If only he doesn't become dissolute and totally conventional in the process. There's room for that fear. Or how is it to be understood when he publishes the following of his plans: "Our task will be to provide the Lutheran Church in America with a sound religious paper; also to cultivate the interests of the Lutheran Church and the preservation of its teachings as found in the Holy Scriptures and in the Augsburg Confession, without, however, wanting to prohibit the free expression of opinions, such as is proper to the liberal and enlightened character of the Lutheran Church? We believe we may assume that the "*Lutheran*" does not understand this last sentence in the sense of the rationalists, the General Synod, or even in the sense of Iowa's doctrinal development, but that he wrote it down just so without further ado when he "became impersonal." But misleading he is. Because of this change in the publication of the journal, "Jnsulanus" (Dr. Krotel) now also takes leave of the readers. His editorial letters from New York, which were always, with the exception of the description of the weather, very interesting, now cease, because none of the editors is allowed to show anything of his person in the paper. Jnsulanus, as a person, is gone forever, but he promises to make his appearance here and there in the "impersonal" *Lutheran*, which we are very happy about. E. S.

(Luch. Kirchztg.)

In "*Our Church Paper*" there is an article under the headline: "Not both more preachers and more money" - which contains strange confessions. It says: "One of the needs of our church is more preachers. -----But there is an even greater need

than this. We do not hear so much about it, because it touches what is called the most sensitive part of a man, the purse (pocket nerve). To put it bluntly, we need a spirit of greater generosity among our people. We can get more people than money to support them. Some of our preachers have to preach to half a dozen or more congregations, numbering a thousand or twelve hundred communicants, to get anything more than a poor living; and then some of them have to keep school, or farm, or do other secular work, or their children have to grow up in ignorance. These large pastorates cannot be divided even if we had more preachers, because they do not receive one pastor. Some of these pastors are ashamed to say what salary they get because it is so small. Gifted young people have to be turned away without any help because the support fund is emptied by one or two beneficiates. Not a single missionary place is supported. These facts are truly terrible enough. If the people were poor, there would be an excuse. But they are not. Generally they are prosperous country people, having hundreds and thousands to put back year out year in. They are rich compared with ordinary people of other countries. But they are not rich in God. They are robbing God by withholding their tithes and offerings. When we compare what our rich synods in the East do with what the poor synods of the West do, we should cast down our eyes in shame. The German and Scandinavian immigrants show themselves in works of liberality. In their synodal assemblies they make great plans, requiring thousands of thalers, and carry them out. They send missionaries everywhere, build churches on their mission places, educate hundreds of young people.

They build colleges and seminaries. They do a hundred times more than the New York Synod had hitherto planted changes of delegates. About any part of the church. The people came here very poor. Many of them this the Doctor says very strongly, but true: "So this is what we have did not have more money than was necessary to bring them to this achieved with the exchange of delegates, that they give us this baptismal country. But they love their church, love its pure truth, and they love not blow in the face. This is what this ceremony of courtesy has brought us only with words and with their tongues, but also prove that they love by to, that we are treated with selected rudeness. But I think that the blow is giving abundantly and willingly. If we do not wake up, God can take away still worthy of thanks, and the rudeness is a good deed, for it hopefully our inheritance. We are not babbling out of school. People have talked cures us of the illusion that politeness is in place where the common about this before. The published reports show what every synod and ground of confession is lacking. That is only a concealment of the right parish is doing. It must be spoken of, publicly and privately. Preachers mutual relationship; if the cover tears, the rift gapes at us all the more and hearers, in the congregation, in the family circle, on the road, where frighteningly. We have been polite long enough, and for that we are only one brother meets another, must look at the figures until we have ridiculed. Therefore, away with all prettiness and simply and in German awakened and things have become better with us. Every member must told this synod to its face that we have no fellowship." This reads like a do his duty and lay aside for the cause of the church after the Lord has declaration of war, which, however, would have good reason and would blessed him." - If we may make one remark here, it is this: If those who be very timely. E. S. (Luth. Kirchztg.)

openly complain of these conditions wish to find a remedy, we are **The Rev. Peter Anstädt**, editor of the *American Lutheran*, convinced that this can only be done by two means: first, by the abundant a paper of the General Synod. He reports in No. 48 an article by Dr. preaching of the sweet gospel of free grace in Christ, and second, by the Conrad, in which he confesses that we are saved by baptism, and says conviction of the congregations that the church is not a priestly state, but quite naively: "In our simplicity we had hitherto supposed that the saved a community of believers, and that it must therefore, as the royal are saved by faith in Christ; indeed, we thought in our innocence that the priesthood, take care of the cause of the kingdom of God first and doctrine of justification by faith (in Christ) was the doctrine by which the foremost. church must stand or fall; but here comes one more powerful than Luther-

"Two bitter experiences." Under this heading the last who tells us that the saved are saved by baptism. O times, O manners!" "Herald" brings a lengthy article from the pen of Dr. Ruperti. The Doctor Mr. Peter Anstädt would not have needed to call our attention to his complains that a German congregation in Newark, N. J., supported for "simplicity." The words in themselves betray the greatest bigotry. Even many years by the New York Synod, "has now sold out to the children in our Lutheran congregations who read this message will say: Presbyterians for \$250." - When the investigating committee of the Synod "Can there be a Lutheran pastor who does not know that this is the came to Newark to warn the people against this defection, the same was teaching of the Word of God and Luther's teaching that we are saved shamefully dismissed. Dr. Ruperti, a member of this committee, gives the through baptism? Can there be a pastor who cannot rhyme it together following interesting account of it: "We presented to the assembled that we are saved by baptism and also by faith, since baptism is one of congregation that their resolution was in conflict with the signed church the means by which God offers, appropriates, and seals blessedness to order, according to which the congregation must stand unalterably to the us, and faith is the hand that grasps blessedness! It is no less simple-Lutheran confession. They answered that they had signed the church minded what Peter Anstädt, in his "Sanctum," has a certain Peter say: order, but had never read it and did not know its contents, and that they "As for drinking wine, the same was customary among all the claves in did not want to know anything more about it. We explained to her how far Luther's time. If he had lived in our days, he would be one of the most the false doctrines of the Calvinist Presbyterians deviated from the Word radical temperance people in the country." With these words he again of God. They declared that they did not know anything about it, that they betrays his "simplicity." He who can write thus does not know Luther. did not want to know anything about it, that they were too ignorant for Moderate as Luther was in eating and drinking, zealous as he was that, that they did not care about the disputes of the pastors. They also against the sin of the Germans, drunkenness, he was also far removed declared that they had not yet heard these false teachings from the from the rapture which makes even the moderate enjoyment of a Presbyterian pulpits; they had tried it long enough with the Lutherans, creature of God a sin. - Mr. Peter Anstädt crowns all this by calling in No. that brought no money; now they wanted to try it with the Presbyterians, 49 a Jewish paper, the "Jüdischer Boten," "an excellent teacher of that would help; it was not at all a matter of doctrine, but of money." - So godliness. According to this he must have a very strange religion; we left without having achieved anything. In the congregation, which for according to this he must think that the Jews also worship the true God, eight years had been supported with great sacrifices by the Pennsylvania and therefore he must reject the word of the apostle: He that denieth the Synod and us, not a single member was found who wanted to remain Son hath not the Father also, 1 John 2:23, G.

with the Lutheran Church. - This is truly a bitter experience. So, we have **Dancing.** In a newspaper published in English (*Bay City* labored eight years to see the fruit fall to the Presbyterians.; into the fold. *Chronicle*), an article on dancing recently appeared, from which the I will refrain from long reflections, but only note this one thing: Our following passage in German translation may be of some use to the dear congregations will only hold together if they hold firmly to the confession. readers of the "Lutheran". Said paper writes: "The closeness of personal That is why the flag of our confession should be raised high. Strongly, contact in dancing is greater than is permitted under any other clearly, roundly, ruthlessly it shall pass over the lips. All half-measures circumstances in respectable society. Not even the trusted friends of the must be taken away, all unirritated cancer must be cut out, if we do not family are allowed such liberties in the drawing room as are granted to want to experience the catastrophe of Newark every year." The other relative strangers in the dance. It would be an unpardonable insult on the bitter experience of which Dr. Ruperti laments is the disorderly admission part of an of an opposition congregation into the Synod of New York and New Jersey, which belongs to the General Synod, but with which

gentleman, though he would be a welcome visitor and friend, if in the We do not have a living body like the other confessions, so we are not a visiting room (xarlor) he would wrap his arm around a lady's waist, church, but - considered as a whole - we are a corpse around which the squeezing her hand and drawing her so close that he could feel the eagles circle. We are not in the least connected with one another; our beating of her heart. And yet this freedom is granted to the ballroom mutual relationship is the most loose, most torn, most ossified that can acquaintance.... We do not despair of finding here and there one who be imagined; our congregations are like a herd that wanders scattered in agrees with the proposition that among all the deceitfully immoral powers the wilderness and must at last become the prey of wolves."

(agents) which still find recognition in respectable society, dancing rightly **"Lutheran Childs Paper." We have** just received a occupies the first place." Thus speaks the secular daily press, in order to new English Lutheran Children's Paper of this title, published by a put a stop to an evil which it also recognizes. Should not Lutherans, who committee of the Lutheran General Synod of Ohio. It is to appear monthly from their youth have been imprinted with the teaching of Holy Scripture from the beginning of next year, always on the 15th of the month. It is and the Catechism: "We should fear and love God, that we may live almost like the German Kinderblatt, edited by Pastor Beyer in Pittsburg. chastely and demurely in words and deeds," be ashamed to say even They are also true milk brothers and sisters in faith. This English one word in defense of the shameful, worldly dance? And yet not only children's magazine can therefore also be recommended with a clear shameful dancing, but also the defense of it, occurs not infrequently conscience; it is really quite lovely. The price for one copy of the whole among us. Fie! H. P. volume is 35 cents in advance, for 4 copies to one address 25 cents each,

A Methodist paper, ^rusiean ^Vssls^au, brings 10 reasons for over 4 to 12 23 cents each, for over 12 to 25 22 cents each, for over why Christmas should not be celebrated. The eighth reads, "Christ could 25 to 50 20 cents each, for over 50 to 75 18 cents each; for over 75 to easily have fixed the day to general remembrance, as he fixed the 100 16 cents each, for over 100 15 cents each. The sheet can be Christian Sabbath. But as there was no salvation in his birth, he took it obtained under the following address: Rsv. Z. Schulze, Ooluwirus, O. from general remembrance, as for like reasons of prudence Moses was W. buried in an unknown grave; otherwise too much honor would have been [Walther].

paid to unessential things." - That the Methodists, without any scriptural **"Christian and Ernst."** Under this title a booklet appeared in ground, regard Sunday as the Sabbath appointed of God, is well known, 1872, which, in the form of a conversation, throws light on the secret but that these people, who wish to be so pious, should use such language society of the Odd-Fellows, or Strange Brethren, with God's Word. We about the Christmas feast, which the Christian Church celebrates in have already indicated and recommended this booklet in the "Lutheran" Christian liberty, and about the message of that feast, we would not Vol. 28. page 135. f. It therefore gives us great pleasure to be able to believe, if we did not see it printed before us. For it is an abominable announce that the aforementioned booklet has just been published in blasphemy of our Lord Jesus Christ to say that there is no salvation in his English under the following title: "Odd Fellowship. Its doctrine and birth, that the contemplation of it is something unimportant. But that is practice examined in the light of God's Word, a^d judged by its own where the Puritan hatred of Christian festivals leads. G. utterances. Translated from the Original German, 'Christian and Ernst'

How the Roman Church in Dubuque has of Rev. J. H. Brockman n, Pastor of the ev. luth. church of Fort Atkinson, **fared.** Bishop Hennessy there had one of the most beautiful and best- Wis. Published by the author. 1874. Milwaukee, Wis."

built parts of the city in his possession in the name of the Catholic church May the pretty little book now also be a blessing among the English and thought that therefore the whole large property was tax-free. The city speakers. W. authorities thought otherwise, and taxed it like all the others. The bishop [Walther] did not turn back and did not pay any tax. Finally the property was put up

for sale for the tax money owed. Even now the bishop did not pay; **Grangers.** A correspondent of the *Lutheran Standard* reported probably in the hope that no one would dare to bid on the property. But, that a Methodist congregation near him had been completely blown apart lo and behold, one was found who would buy the land for the tax money by the Grangers. These (Grangers) had their own religious meetings and in arrears. Now the bishop took recourse to the lawyers and instituted a provided for the funerals of their members. The Methodist preacher was lawsuit. In spite of all the tricks of the lawyers, things went wrong and the a Mason and therefore could not oppose secret societies. The same bishop offered the buyer a considerable sum. Nothing with it, he correspondent reports of a congregation belonging to the *General* answered, half the property and the costs of the lawsuit willingly, or I claim *Council, that* the same had to suffer much from the Grangers, and that it a right to the whole. The bishop had to give half, so as not to lose was feared that it would fare as well as the Methodist congregation. The everything. pastor is also said to be a Mason, and therefore cannot object to the

The rationalist churches - decomposing Grangers say. G.

corpses after their own confession. A writer in the **Not the man for it. The** well-known Rev. De-Witt "Protest. Zeitblätter," the organ of the Federation, the condition of their Talmage in New York, who wants to outdo Beecher with all kinds of congregations thus: "But where is the church, with whose beautiful name sensational sermons, is currently thundering violently against theatres the independent congregations are wont to adorn themselves? The and the like. He is not very particular about the truth, which has already congregations of every other Christian denomination represent a church, embarrassed him. Certainly, however, he is not the person to precisely because they are connected with one another and united and successfully fight the degenerate theatre system, since he is nothing organized in common striving. Therefore they also work successfully for more than an actor in the pulpit. When he preached on Sunday, Nov. their purposes, whether these purposes be praiseworthy or blameworthy, 29, he was applauded five times, and as loudly as is usually done in the reasonable or unreasonable. We alone, the independent congregations, theatre. And this the enthusiast put up with without protest. In this fight stand without any community among ourselves, representing no body, belong other weapons than Talmage has. (Kz.)

One difference. The population of Berlin is about the same as that of New York. In Berlin there are 60 churches and chapels, but in New York there are 470. That is a big difference.



A changeling from the House of Hohenzollern.

Queen Mary of Bavaria, mother of the now reigning king, converted to the Roman Church on October 15. She is the first princess of the House of Hohenzollern who denied her Church. Her son, the King of Bavaria, is said to disagree with this step of his mother, since a large part of Bavaria is Protestant. The popes rejoice irrepressibly over this conversion. For this reason, however, the pope remains the Antichrist, even if he has now won over this simple-minded old woman.

(Luth. Kirchztg.)

A "Happy Family" on church business. The other day in San Francisco, at the introduction of a Universalist preacher, a Unitarian said the opening prayer, a Jewish Rabbi read a passage from the Scriptures, a Presbyterian said the second prayer, the sermon was preached by a Congregationalist, the introductory prayer by a Presbyterian, and the introductory sermon was preached by a Unitarian. This, however, is a pattern card worthy of the Union of that time.

Ad. Vol.

Doctors of Theology, that is, such people as may put a D. D. after their name, were "made" in America in the last year 187. Among them were eight so-called Lutherans.

(Luth. Kirchztg.)

II. foreign countries.

Calvinists in France. The Temoign. had written, "It is not right to say that there are no more Calvinists in France; I know some myself." The Reformed pastor L. Paul replied: "It is clear that if by Calvinists one understands those who unreservedly approve Servet's burning and predestination to damnation, then you can unhesitatingly assert that you know a few; for my part, I know not a single one." From this elucidation so much appears that the real Calvinism, the unconditional election of grace, has disappeared from Calvin's fatherland.

(Dr. Munkel's N. Ztbl.)

Compulsory exchange. After the baptismal obligation was recently abolished in Prussia, it is obvious how many there no longer want to be Christians. In the Jakobi parish in Berlin alone, only 12 of about 150 newborn children were registered for baptism in the month of October! As saddening as the latter is, one can only rejoice that the obligation to baptize has been lifted. Compulsion is a means of the state, not of the church. The church is not to force men to Christ, but to convert them to Christ.

W.

[Walther]

Re-marriage of divorced persons. The Berlin Oberkirchenrath issued a decree on Sept. 21 of last year, according to which preachers must, if requested, also marry those who have been divorced from their former spouses contrary to God's Word, as soon as the state has permitted the remarriage. Should one think that a head church council, even if he is a university teacher, could have issued such an ungodly decree? To be sure, quite a number of preachers immediately protested against it, but unfortunately one has seen how it goes in Germany in such cases: first one protests with apparently great zeal, but if the State does not yield, one finally submits, so as not to lose one's sinecure. W. [Walther]

To the members of the Eastern District.

Urgent request.

Dear brethren! Here in Upper Ottawa, far in the far north of Canada, live people who are of the Lutheran faith. During the 14 years they have been here, these people have already erected a church and parish building, which has become very difficult for them in their poor circumstances. But their joy over this church property was only short-lived.

Duration. They formerly belonged to the Canada Synod, but have completely lost confidence in it, and as a result have renounced it. In return, however, they had to look at their entire church property with their backs and leave everything to the part that still adheres to the Canada Synod. Since they now have very poor land, they are still in very poor circumstances and are in great need of the support of their fellow believers if they are to obtain a new church property with a parsonage. Therefore, brothers, help with your mite and the Lord will reward you in grace.

On behalf of the community

H. W. Schröder, Pastor.

Pembroke P. O., Renfrew Co, Ontario, Canada, in November 1874.

-i-*

The undersigned approves the above request, because the congregation in question has had to give up its former property precisely for the sake of loyalty to the Lutheran confession, because it has also patiently endured a vacancy lasting more than a year until it was able to obtain a preacher from our Synod, and finally because it is too weak to raise from its own resources, in addition to the ongoing contributions for the maintenance of the preaching ministry, the costs for the erection of a church.

C. Gross,

President of the Eastern District.

Inauguration.

According to the received notice, on the 2nd Sunday of Advent, Pastor I. v. Brandt was installed by the undersigned, assisted by Mr. Pastor Hertwig, in the midst of his congregation at Blue Earth City. Faribault County, Minnesota.

C. Börnekr.

Church dedications.

On the 24th Sunday after Trinity, 1874, the newly built Evangelical Lutheran Church in Center Township, Dubuque County, Iowa, was dedicated to the service of the Triune God.

H. W. Leßmann.

On the 25th Sunday after Trinity, Nov. 22, the newly built church of my branch at Town Freedom, Waseka Co, Minn, was dedicated to the service of the Triune God. The church is a frame building 40 feet long by 26 feet wide, adorned with a steeple.

C. Börneke.

On the 25th Sunday after Trinity, the newly built church of the Lutheran Immanuel's congregation in Kirchhayn, Wisconsin, was dedicated. The church is a building executed in the Gothic style, 50 feet long and 34 feet wide, with a steeple 74½ feet high.

Herm.

Meyer.

Book Ad.

Sixteenth Synodal - Report of the General German Lutheran Synod of Missouri, Ohio & Other States, Assembled as the First Synod of Delegates at Fort Wayne, Ind. in 1874.

Finally, this report, which many members of our Synod have certainly been looking forward to, has left the press. The fact that this is only happening now is not the fault of our dear secretary, Pastor Rohrlack, since he had ensured with unsurpassable diligence that the report, which this time was particularly strong, arrived here only a few weeks after the Synod. Its appearance was delayed by other causes that could not be eliminated. May the dear synodal congregations not be displeased to receive the report, which is only now ready for dispatch, as a New Year's gift.

It will not be necessary to mention here all the important matters whose detailed treatment is contained in this report, since these matters have already been enumerated in the preliminary report of the proceedings of our Synod of Delegates, which was already given in the "Lutheraner", No. 21 of the previous year. We may only take this opportunity to remind you of the following.

God, according to His free grace, has blessed our dear Synod with two great blessings: first, that more and more congregations have gained confidence in it, and therefore urgently desire preachers and schoolteachers from it; secondly, that the Synod has become an important source of income for the Church.

Secondly, that at the same time more and more parents have been awakened by God to sacrifice their sons for the holy ministry of preaching and for the ecclesiastical school ministry, and therefore to hand them over to our institutions, in which preachers and school teachers are equipped. The consequence of this has again been twofold: first, that all our institutions have become overcrowded, and second, that we have therefore been placed in the necessity not only of employing more and more teachers, but also of enlarging and increasing our institutional buildings. What is to be done now, dear congregations of our Synod? The increase in the number of teachers at our institutions naturally also requires more generous regular support from our synodal treasury, since we have no sources of income other than your love, apart from our synodal book business. The new buildings that have now become necessary in Addison, in Fort Wayne and in Springfield, however, demand a special effort and extraordinary sacrifices of love on your part. Will you now, dear congregations, in order to be relieved of these efforts and sacrifices of love, say to God: "It is enough, Lord, stop blessing us. Your blessings are becoming a burden to us, which we cannot and will not bear."? - Writer of these lines is persuaded: so ye will, nay, so ye cannot say. Do you not owe the dear God great thanks for not only giving you the blessedly pure Gospel, but also bringing you to a blessed knowledge of it, while thousands beside you are given stones instead of bread? And say yourselves, why, even in these hard times, has God hitherto supplied you for the most part "with all necessities and food of body and life," not only scantily, but "abundantly and daily"? Is it not so that you now also with your earthly gifts and goods offer to God the thanks due? But for what should you rather offer your earthly sacrifices than for the education of preachers and teachers in church and school, who break the bread of life to the hungry souls that cry out anxiously for it, and who still teach the pure beatific gospel to our children and children's children in our churches and schools, when our poor mortal body has long since decayed in the grave, and our redeemed soul triumphs before God's throne? - Well then, you dear congregations, you preachers, school teachers, and congregational leaders at the head, go cheerfully and hurriedly to work and make collections of love offerings, so that the resolutions which your representatives passed in your name at the last Synod of Delegates, trusting in the heart-directing power of the Lord, may not remain mere dead resolutions and good intentions, but may become deed and truth, and God may be richly praised through your abundance of good works. Do not let the pressure of this difficult time keep you from giving abundantly! The dear Christians have always done the greatest in the most difficult times, as church history may prove to you. For if God allows the true Christian to receive earthly things especially often and without effort, this unfortunately also usually gives the old man in him only too much nourishment and thus dampens his desire to give out abundantly when he could do it most easily; but if God keeps Christians a little short, the new man usually grows in them all the more through God's grace, which now makes them all the more willing to show God that their heart is not attached to mammon. Please, dear readers, read the eighth and ninth chapters of the Second Epistle to the Corinthians, where the holy apostle beseeches the dear Christians for abundant love-offerings, and reproaches them with this, among many other powerful motives: "Ye know the grace of our Lord JESUS CHRIST, that, though he were rich, yet for your sakes he was poor, that ye through his poverty might be rich." Let then your hearts also be moved by your Saviour's example. If He became poor, yes, the poorest on earth, in order to make us rich, let us now gladly sacrifice at least something of our abundance, so that in our dear, earthly so blessed, but in the spiritual so perilous new fatherland, the Saviour's kingdom may be preserved and "spread ever wider. Worldly people, out of natural good-nature, may well take the physical needs of their neighbors to heart, and therefore lavishly support homes for the sick, the poor, widows, and orphans, but they pay no attention to the spiritual needs of their neighbors, for they know nothing of these needs; But you Christians, who well know and have experienced yourselves what need it is not to know how one can become blessed, now also show by deed how, on the other hand, not only the bodily but even more the spiritual need of poor fallen people is close to your hearts, and therefore support with joy such institutions, which are established and so necessary only for the sake of the soul's salvation of the world.

The report is excellently written. Whoever cares about Christ's kingdom among us will read it with joy and will certainly be convinced at the end that our Synod of Delegates has been assembled in the Lord and, under the Lord's gracious guidance, has decided exactly what it has decided. But should some of the dear readers

think that our Synod could have passed wiser resolutions, let this opinion of his serve not to withdraw his giving and helping hand, but to exercise it all the more cheerfully and at the same time to lift it up in supplication and imploring to Him who always finally makes the greatest wisdom out of men's foolishness when they commit it in the simplicity of pure hearts.

The report contains (including the "Appendix") 108 pages in ordinary format. The price of a copy is 30 Cts.

W. [Walther]

Recommendation.

The undersigned takes the liberty of drawing the attention of such congregations, who wish to decorate their church with a beautiful picture, to Mr. W. Wehle as an excellent painter. I would not dare to use the columns of the "Lutheran" for this purpose, if it were not known that some congregations have paid large sums of money to so-called painters and have received pictures in return, which are not an adornment to their churches, but rather a perpetual "annoyance" to the congregations concerned. Mr. Wehle, however, has already delivered several church paintings (e.g. to New Orleans, Carlinville, Logansport, Frankenlust, Mobile), all of which have been to the highest satisfaction of the congregations and can be described as completely successful, as a truly noble church decoration. I therefore believe I am fulfilling a duty of love when I draw the attention of the congregations to a man who has proven himself to be a real painter, an artist. The address of the same is: Illr. I'. 4V. FVokltz, your ol kev. D. Locüwr, 111 8c>utü 8svsutli Street, (ʹuine^, Ill.

H. G. Sauer.

Since Mr. Wehle has supplied our congregation in Mobile, Ala. with a quite excellent altarpiece, we can only confirm the above testimony and recommend Mr. Wehle to our dear sister congregations as well.

On behalf of the community, the Board of Directors:

E. Agerth. Friderich Norden.
John Hülsebusch. Philipp Franke.
Heinrich Tönjrs.

Conferenz - Ads.

The New England Pastoral and Teachers' Conference will meet, s. G. w., from the 5th to the 7th of January, 1875, at Boston, with Rev. Fick. I. H. Hargens, secretary.

The United Northern Conference will meet, s. G. w., January 26th and 27th, at the home of Rev. Kleinhaus, in Howards Grove, Sheboygan County, Wis. - Subjects of discussion: Romans 3:1 ff. and a paper on "The Fidelity of an Evangelical Pastor" by Mr. Pastor Jäger. C- Dowidat, secretary.

The Central Illinois Conference will meet, s. G. w., from the 16th to the 18th of February, at the residence of Rev. Heid, to whom the venerable brethren will kindly give 14 days' notice of their appearance. W. Krebs.

The conference of the pastors belonging to the Synodal Conference of the First District in Minnesota will meet, God willing, in the congregation of the undersigned from the 9th to the 10th of February in "I. The paper to be discussed is: "The Evangelical Lutheran Church the True Visible Church of God on Earth" from Proposition 19 onwards, and Walther's Pastoral from page 67 onwards. Those brethren who are prevented from attending are requested to sign out.

St. Paul, Minn. I. H. Sieker.

The mixed pastoral conference in Dodge and Washington counties, Wisconsin, will meet, s. G. w., from January 19tcn to the 21st, at the residence of Rev. F. Hilpert.

Objects of discussion: 1) Theses against unevangelical practice' 2) Exegesis on Jac. 5, 19.20.; 3) Preparation for dir sermon. C. L. Berner.

Received in the Eastern District treasury:

To the synodical treasury: from the Jmmanuels - Baltimore congregation 441.97. Paterson congregation 411.00. Ashford congregation 42.60. Springville congregation 41.60. Ellicotts- ville congregation 44.40. Bon Past. King 44.00. Past. Rademacher 41.00. of Trinity comm. in Buffalo 48.82. comm. in Boston 412.30. comm. in Martinsville 44.50. comm. in Williamsburg 413.75 and 424.00. comm. in East Boston 47.00. Trinity comm. in Buffalo 48.54. For college maintenance: from the Gem. of New York 47.55, 411.82 and 414.00. For inner mission: From Jmmanuels-Grm. in Baltimore 411.63. From Fran M. Koch and H. Siemann 41.00 each. On the mission to the Gentiles: A part of the Mission Festival Col- lects in New York 444.05. By H. Siemann and I. G. Wiede- man 41.00 each. To the orphanage near Boston: From the comm. in

Ashford \$2.60. Gem. at Ellicottsville \$4.40. Wedding coll. at Heinr. Börft \$3.20. From Mrs. M. Koch \$1.00. A part of the Mission Festival coll. at New York \$22.02. From M. Geuder \$3.00. N. N. \$5.00. H. Weide \$3.00. From the Gem. at Port Richmond \$7.50.

To the Orphanage at Mount Vernon: A Theilor Missionary Festival Collecte in New York \$22.03. By N. N.

To the orphanage near Detroit: From the comm. at Wolcottsville \$5.10. To the Proseminar in Dying: From the Gem. in Eden \$13.00.

On the widow's fund: From Past. König \$4.00. high time collecte at C. Meyer \$6.00. from the congregation in New York \$18.53. from I. G. Wiedemann \$1.00. past. Her \$3.00.

For poor students in Addison: from the comm. in Williamsburg for Ackermann \$15.00. comm. in Bird Hill \$3.83"

For poor students in St. Louis: From the Williamsburg comm. for Spurzner \$15.00. Wedding collecte at G. Heinrich \$5.05. From the North East comm. \$4.80.

For poor students in Fort Wayne: From the Old Women's Club in Olean \$10.05. From the Gem. in Port Richmond for Pechthold \$26.70.

Concerning the college building in St. Louis: From a member of Past. Rademacher's congregation \$5.00. Subsequently from a member of the congregation at Eden \$10.00. From the congregation at Wolcottsville \$11.00. Congregation at Allegany \$8.75. Congregation at Olean \$10.53. On the Chinese Mission in St. Louis: From the Gem. in Eden \$10.50.

On the building of churches in Memphis: Of the Trinity Congregation in Buffalo \$18.56. Congregation in Neu-Oberhofen \$10.00. Eem. in Eden \$8.50.

For Kansas communities afflicted by Hellmuth \$2.00.

Correction.

Page 144 of the 30th volume of the "Lutheran" are \$5.30 credited by the Somerville congregation to the "widow's fund" instead of the synodical fund.

Rew York, December 1, 1874. I. Birkner, Cassirer.

For poor college students in Fort Wayne: received with heartfelt thanks: From Past. Biedermann's congregation from the Young Women's Association for F. Schürfer \$12.00. From Past. Kunz's congregation for G. Horst 8.00. N. N. from Past Wunders congregation for L. & H. Wagner 20.00. Teacher Wilk for E. Heinecke 9.00. Thank offering from A. Arnold 5.00. From Past. Niethammer's congregation for F. Brust 14.00. From the Young Women's Association in Pastor M. Eirich's congregation for E. Pedersrn 5.00. From Past. Dank-worths Gem. from the Women's Club 10.00, collected on Mr. Theobald's wedding in Monroe 5.00, collected on Teacher Hilpert's wedding 4.50, from Past. SieverS 2.25, by Rev. Schmidt in Saginaw 15.00, all for W. Maß. By Mrs. Ritzlaff for Rev. WambSganß 1.00. By Rev. A. Biewend for Dürst 20.10. From Past. Joh. Große's Gemeinde from the Frauenverein for F. Otte 12.00, from the Jungftaurnverein for W. Steffen 13.00, from the Jünglingsverein for W. Levrrrenz 12.00. From Past. W. Bartlings Gem. from the Jungfrauenverein for Th. Kohn 20.00, from the Frauenverein for M. Albrecht 7.75. From Ehr. Wolpert for F. Seid 5.00. From Past. Heintz' Gem. 5.00, from Wittwe M. Fräs 5.00 and 1 pair of socks, from G. Gusch 50 Cts. From Past. Stürkens Gem. from the Frauenverein for K. Dorsch 10.00, from the Jungfrauen- verekn 5.00, from the Jünglingsverein 5.00, from Peter Schaaf 4.00. From the Frauenverein in Past. Stürkens Gem. for H. Frincke 5.00, from the Jungfrauenverein 2.50, from the Jünglingsverein 2.50, from P. Schaaf 3.00. For H. Grätzel from the Frauenverein of the same Gem. 5.00, from the Jungsrauenverein 2.50, from the Jünglinsvrrein 2.50, from P. Schaaf 3.00, Past. Stärken 5.00. From Mr. G. A. Dobler of Baltimore for the college library to purchase English books 20.00. From Past. Beyer's parish for S. Tisza 15.00. From the Women's Club in Past. Biedermann's parish for F. Schriefer 7.00. From Dr. Sihler's parish from the Women's Club during 1874 57.40. From H. Lange in Baltimore County, Maryland, 5.00. By Past. H. Wyneken for W. Lucas, collected from Tiedgemeyer's wedding, 3.50, on Juergenberding's wedding 3.20, on Kaase's wedding 5.80. E. I. O. Hanser.

For the preachers' and teachers' widows' and orphans' fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of November:

1. contributions:

From Mr. Pastor Lenk, the teachers Roschke and Holter and from the undersigned each \$4.00, from Mr. Past. Schliepsiek \$6.00, Mr. Past. I. I. Kern \$10.00.

Two. Gifts:

Reformation Festival Collect of the congregation of Mr. Pastor H. F. Grupe in Eisleben, Mo., \$4.25. Also of the congregation of Mr. Rev. Pennekamp in Randolph County, Ill, \$15.60. Harvest Thanksgiving Collect of the Cross congregation of the Rev. Nightingale in Waterloo, Ill, \$10.05. Desgl. of the Jmmanuels congregation of the same \$6.35. Desgl. of Mr. Past. Stephen's congregation in Ehester, Ill, \$6.30. From the God's box of the congregation of Mr. Rev. A. W. Frese at West Point, Nebr. 26 Cts. Collecte of the congregation of the Rev. Achenbach in Venedy, Ill, \$15.75. Collecte of the congregation of Mr. Past. Traub in Crete, Ill, after deduction of the express expenses of 25 Cts, \$15.30. Of the Jung-fraurnvrrein in the parish ccs Hrn. Past. Biltz in Concordia, Mo., \$5.85. From Mr. W. Bergsieker in his parish \$2.00.

St. Louis, the 3rd of the. 1874.

Oskar Gotsch.

From February '74 to November '74, the following items were made by the Trinity District Sewing Club at St. Louis : 1) for poor students r 36 bust shirts, 6 pairs of socks, 6 buffs, 12 handkerchiefs; 2) for the orphanage near St. Louis: 12 pairs of pants; 3) for the hospital at St. Louis: 12 whiffs.

Rev. Brauer.

Received with hearty thanks for the college - budget in Fort Wayne: From Past. Jäbker's parish from D. Bück 4j Bush. Potatoes, 8 Bush. Wrlschkorn, 2 sacks of wheat; from E. Eikoff 2 S. wheat, 5 S. Wrlschkorn; from Chr. Prange 1 S. wheat, 4 Bush. Welscbkorn, 2 p. oats, 2 bush. Turnips; from Ehlert Reese 2 S. wheat, 1 quart beef. From Past. Zschoche's parish from H. N. 21 lbs. beef. From Past. Evers' parish from K. Gallmeier 4 p. wheat, 2 p. grain, 2 p. oats. From Past. Lehner's parish from G. Gode 30 cabbage heads, Z Bush, dried apples. From Past. ZageIS parish of M. F. 1 p. wheat, 3 p. grain, 3 p. hazers, 2 p. potatoes. From Past. Bode's parish from I. Vonderau 15 cabbages, 3 bush. Potatoes, 2 Bush. Grain, 1 S. Oats. From Past. Stock's parish of I. Zelt 34 heads of cabbage, 1 S.potatoes, 1 S. turnips, 2 S. grain. From Past. Jäbker's parish from H. Köhnemann 4 bush. Wheat, 2 Bush. Potatoes, 2 S. corn. From Past. Fritze's parish from H. Füllung 1 quart beef and \$4.00 for H. Frincke; from D. Doctor 13 lbs. beef; from L. Springer 1 p. wheat flour. From Past. Evers' parish from C. Scheimann 1 quart of beef.

A. Scoundrel, Property Manager.

For poor students received from Mr. Heinr. Lindemann in Des Peres, Mo. \$1.00. By Rev. Schuricht from "Mother Schucker" (?) \$1.00. By Rev. H. Wyneken "in Cleveland from Mrs. G. H. Albers \$5.00. By the same from the worthy Virgins and Young Men's Association of his congregation, from the former \$10.00, from the latter \$7.00. By Rev. Hochstetter at Indianapolis from the honored women's club of his parish \$30.00. By Rev. C. Seuel at Mayville, Wis. collected at the wedding of Mr. Dan. Hohenstrm \$7.51.

For the Brunn'sche Mission: By Pastor Hochstetter from the.Missioncashe of his congregation \$20.00.

C. F. W. Walther.

The Lutheran St. Johannis congregation at Quinry, Ill, received the following gifts of love to cover their church debt :

From the congregations of Messrs: Feiertag \$8.00, Drögemüller \$5.80, Ansorge \$4.00, Bartling \$26.80, Ströhlein \$9.30, Baumgart \$7.40, Köhler \$7.70, Schlechte \$6.50, P. Hol- termann \$4.50, Lenk \$47.35, R. Lange \$31.00 (by Mr. Past. Wunder), Strikter \$11.00 (by the same), Hunziker \$6.00 (by Mr. Kassirer Roschke), E. Lehman" \$5.20 (by the same), Trautmann \$8.00, Brohm \$30.00 (by L. Lange), Osterhus \$18.35 (and namely by Wendt, Ode, Wüst, Solder 50 CtS. each, Schöenthal 25 Cts. each, Wiegan, Hehring, Schäfer, Lembke, Pastor Osterhus, Wittwe Breffel each \$1.00, Schallacher \$2.50, Mauer \$2.00, Blauenberg \$5.00, Wittwe Vogt 75 Cts.), Gräbner \$15.50, Nuoffer \$19.50. By Past. Hunziker \$1.00.

Many thanks to the kind donors! May God continue to help us.

Quinry, Ill, the 7th Der. 1874.

Louis Hölter.

Received for seminary housekeeping in Addison:

From the township at Nilsr 1j sack of onions, 1 p. of carrots, 1 p. of white turnips, 1 p. of red turnips, 25j p. of potatoes, 57 heads of cabbage, 2 p. of oats, 3 heads of cabbage, and \$3.50. From Mr. H. Nehus 4 p. of potatoes. To Mr. Bro. Werfelmann at Homewood 4 p. potatoes, 2 gallons butter. Mr. Heinr. Richter there 5 p. potatoes. Mr. W. Knippel 1 p. do. Mr. Karl Schnauker 1 p. do. and 10 heads of cabbage. Mr. Ernst 1 p. of potatoes. Mr. Dammaier 1 p. do. Mr. Louis Trölmann 1 p. do. and red beets. Mr. Böske 2 p. potatoes. Mr. Reinfrld 1 p. ditto. To Messrs. Joh. and Fr. Culmann each \$2.00. From the parish of Messrs. Past. Steinbach 88H Pd. of butter and \$3.50. To Mr. Past. Schumann's parish 150 Pst". Butter. From N. N. of Nilsr 64 Cts. F. Büchele, superintendent.

Received with thanksgiving for the Lutheran Hospital in St. Louis: From N. N. as a thank offering by Past. Leh- mann \$2.00. Rev. Wünsch in Dwight, Ill, 1.00. Mr. Moritz in St. Louis 2 baskets full of dishes and lamp accessories to the value of \$6.00. John Engelbach in Pevely, Mo. 50 lbs. of grapes. Ludwig Plack there 1 bush. Peaches. Lisette Bender \$1.00. Mrs. Leonhardt in St. Louis as a thank offering for her recovery \$10.00. Karl Steding in St. Louis \$1.50. From Rev. Wünsch \$1.00. F. W. Schuricht, cashier.

With thanksgiving to God and the kind givers, the undersigned, through Mr. Horn, certifies that

To have received the following gifts of love for the church building in Rogers City:

Of the congregations of Messrs: Hügli in Detroit \$83.70, Dankworth there \$8.60, Moll there \$7.23, Arendt in Frazer, Mich., \$13.30, Lift in Roseville, Mich., \$15.40. Further, from the congregation of Mr. Rev. Hügli in Detroit: from Mrs. Hückstädt 2 blankets for altar and communion; from Mr. Fr. Reif 1 pulpit blanket; from Mr. Strubel 1 sleeve box; from Mr. Töpel 1 baptismal cuff. los. A. Bohn, Pastor.

For the needy in northwest I. Iowa received: From the congregation of the Rev. F. M. Große in Hartem, Ill , \$23.40. By Mr. Kassirer Roschke \$18.95. By the congregation of the Rev. E. A. Schürmann at Homeftead, Iowa, \$23.50. I. F. Dö scher.

With heartfelt thanks, the undersigned certifies, \$21.15 from Past. W. Friedrich's congregation in Waconia, collected at the Thanksgiving feast, for our fellow believers in Minnesota who have been struck by the locusts.

K. F. Schulze.

With heartfelt thanks, undersigned certifies to have received through Mr. Pastor Daib \$9.00 from the congregation of Mr. Pastor Spehr in Sheboygan, collected for ufern church building. Stevens Point, Wis. Heinr. Vetter, Cassirer.

With heartfelt thanks to God and the dear givers, the undersigned certifies to have received \$9.00 from the congregation of Mr. Pastor Arendt. Joh. Dörfler.

Statistik der deutschen evangelisch-lutherischen Synode von Missouri, Ohio u. a. Staaten

nach den Berichten vom Jahre 1874.

	Pastoren			Gemeinden		Gemeinbeglieder		Schulen			Communitate			Begrabene		Gillaste		Predigtstühle		
	Stammbezugsberechtigte	Beratende	Kontak	nicht zur Synode gehörend	zur Synode gehörend	Stammbezugsberechtigte	Lebende	Schulungsberechtig	Schulungsberechtig	Schulungsberechtig	zur Privat-Religion	zur öffentlichen Religion	Kontak	Lebende	Gillaste	Predigtstühle				
Westlicher Distrikt	112	108	220	116	157	273	44985	12063	146	280	18227	9467	3178	87999	1640	89639	1991	3230	15	199
Mittellicher Distrikt	76	33	109	86	102	188	31385	8936	67	146	9327	3604	1576	45620	8407	54027	775	1208	16	35
Östlicher Distrikt	65	12	77	77	31	108	16805	4711	53	114	7091	2159	1173	42380	976	43356	416	696	5	16
Gemeinsamer Distrikt	63	16	69	66	27	93	19415	4843	31	82	4829	2750	1048	22287	6852	29139	687	878	2	7
Gemeinsame Synode	306	169	475	345	317	662	112590	30553	297	622	39474	17980	6975	198286	17875	216161	3869	6012	38	257

Changed addresses:

Rsv. k. LelirvuQ, 84 L^man 8tr., (^lsvelsvä, Okiv.
Rsv. "l, l'. Dosselisi-. Lox 454 ^snlrlton, DaetL T^srr.
Rsv. 6. 8. 8t8,6i-lr6i-, H^olonttskui-, Lris 6o., X.
Ü6v. V. Lsolc, L^smars, kl'moutli Oo., lorvs
Rsv. V. Looli, Olilllieotlis, Okio.
Lsmmavn, teacher. Lox 169. Dunäsv, Lüns Oo., III.

The "Lutheran" is published twice every month for the annual subscrip" tion premium of one dollar and five and twenty Tentr for the out-of-town signers"! who are required to pay the same in advance and send in da- postage, which amounts to ten TtS. - At St. Louis each number is sold for ten lentS.
Only letters containing notices for the paper are to be sent to Sie- daction, but all others containing business, orders, cancellations, monies re. to the address; LI. 6th Lnrtdel, Oor. ok üllnmt 8trvet L lnÜinLN ^veone, 8t. Donis, blo. to be sent to. - In Deutsch, land, this sheet is to be "beziehe" dmch JnstuS Naumann's vnnchhandlning in Letvzia and Dresden.



Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Lehr-

Year 31.

(Submitted.)

Some guiding principles regarding the so-called opposition communities.

The following sentences have not been drawn up in the opinion that the relationship of the opposition congregations should thereby be regulated in all respects; Rather, they came into being in such a way that some members of the Synodal Conference shared with one another their distressing experiences in these congregations, discussed the principles that would be in question here, as well as the proper way of applying them, then set out some main points, which were finally presented to the assembled Synodal Conference for consideration and, after previous discussion, were unanimously adopted by it in the following form.

These propositions are, of course, not laws that must be immediately and literally implemented everywhere (there is no such legislation among us), but they contain the well-considered, unanimous opinion of the elected representatives of all the synods belonging to the Synodal Conference. They will therefore undoubtedly be presented by all the pastors concerned in their congregations, discussed in congregational meetings, and all the more readily accepted and applied according to circumstances, as the dear congregations will certainly convince themselves that the principles laid down are according to the word of God, and that the counsels given have experience in their favor.

By decision of the Synodal Conference, these twelve sentences are now publicly communicated in such a way that each of them is preceded by a short introduction for better understanding.

I.

There was a time when the various Lutheran synods of this country were so different in doctrine and practice that they could not possibly live in common association with one another. That is when the opposition congregations came into being. That time is over, or is on the wane. A number of synods have already agreed from the heart and in the truth. Thank God! But - the opposition congregations have remained. That is not to be



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Jan. 15, 1875. No. 2.

<p>but it is to be lamented. It is not to be wondered at, for as easy as it is to divide a church, so hard does it hold to reunite it, and the older the rift, the harder it is to heal. Many causes come together to make reunion difficult.</p> <p>In the first place, unfortunately, there are pastors and congregations who are not yet completely in the spirit and mind that now prevails in their synods. In addition, there are still abuses and grievances here and there that cause trouble; there are prejudices that cause trouble without need. In addition, there is old personal bitterness between individuals. The preference that each congregation has for its own synod also plays its part, and finally, one has been accustomed for too long to regard and treat the opposing congregation as an unlawful, even as a mob, so that one cannot quickly let go of it. It is no wonder, then, that congregations of friendly synods are still hostile to each other; it is quite natural, the natural man, the old Adam, who is still to be found in both, is the cause of it; but it is to be lamented, greatly lamented. The misery is great, greater than some may think who have not seen it before their eyes, greater than some see it who live in the midst of it; yes, the greatest misery is precisely that those who are most to blame for its coming into being and its continuance do not feel it at all, or by no means as they ought to feel it. Just look, for instance, at a German <i>settlement</i>. The people are all Lutherans by birth, have migrated from the same region, and are, in addition, connected with one another in the most manifold ways by the ties of "kinship. They would all have a good place in one church. But no! There are two churches and very close to each other. The father goes into one, the son into the other; one brother into this, the other into that. They must pass one to enter the other. They meet on Sundays in the church way, they do not greet each other, or they quarrel, taunt, and mock. They do not invite one another to their gates, neither tolerates the other at his altar and baptismal font. And why all this, why? Is</p>	<p>for is the Word and Sacrament wrong in the other church? Oh, no, not exactly that. They must admit it themselves, and admit it when they must, that the right Lutheran doctrine is preached in both preaching places. But now, why do they envy, avoid, and flee from one another? Oh, for no other reason than that they have stood against each other since ancient times, and now none of them wants to forgive anything, none of them wants to offer a hand of peace and make a start toward reconciliation. If one asks them, each part is in favor of a union, but of course in such a way that the other part confesses to having been wrong and comes over to them. Each claims to be ready for peace, none really wants peace. Thus, then, the discord remains. And what are the consequences? The one community now seeks to outstrip the other in all sorts of ways, alas! and by what means! Each wants the glory of being the only legitimate one, and how often is one's own glory sought instead of God's! How often are one's own infirmities covered up, while those of one's opponents are made public! When new settlers come, the advertising for one's own party and the warning against the other begins, and how much is said against the truth, and much more against love! If public outrages occur, how great is the temptation on the one side to refrain from the seriousness of church discipline, lest only the guilty should defect to the other congregation; and how easily can the other part be induced to receive the defector under any pretext! Furthermore, how easy it is for the worst members of the church to get to the top in such circumstances, because they have the big mouth and know best how to wield the weapons of the flesh! But enough of these few examples; other and worse things could be mentioned. For how could the seed of the divine word be excluded from hearts filled with envy, hatred, strife, jealousy, and enmity; how can the heavenly grain bear fruit if it falls among thistles and thorns!</p> <p>But the damage that both congregations undoubtedly suffer is not the only thing. Does no one think of the grave trouble this will cause other church communities? They hold</p>
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We are already disputatious men when we fight against their false doctrine for the glory of God and the integrity of his word. Against this we can confidently lift up our heads. But where will we put our faces when they now point fingers at these atrocious wars in our own midst? What excuse can we give? And now even the world, which indeed is to be drawn to Christ also by seeing Christ's disciples dwelling sweetly and finely as brethren with one another, must not the world at last go astray against the church, when it must perceive that the very ones who boast before others that they belong to the true visible church, bite and devour one another, almost worse than the children of the world are able to do? But above all this, how must the great God look down upon such lowly wrangling, whereby his honor is profaned, his kingdom laid waste, his will hindered! And this abomination should continue to exist?

It may be that in former times it was to some extent excusable; it may be that in former times it could hardly have been otherwise, when the synods unfortunately did not yet stand in doctrinal agreement with one another. But now that the great God, according to his mercy, has given us a cordial unity in the truth through his Spirit and his Word, now that the same Word and Sacrament are found in all the churches, and even, in the main, almost the same ecclesiastical order in all our congregations, wherewith shall we now excuse ourselves before God, before the Church, and even before the world?

No, truly, it cannot and must not remain so any longer, or God's wrath from heaven must strike us. God will not tolerate it any longer; all godly hearts in the congregations must not tolerate it, nor must the synods tolerate it any longer, that congregations which acknowledge themselves to be orthodox are still engaged in war and strife.

"But," someone might say, "we have not yet recognized our opposition congregation. Our synod has recognized the other synod, we had no objection to that; but our opposition congregation we do not recognize." Why not? Is doctrine and confession false there, or is the right confession evidently used only as a figurehead; but is it wilfully and persistently contradicted by deed? If so, you have done right, you certainly cannot recognize such a congregation, nor is the mutual recognition of the synods in any way obligating you to do so. You have done right, but you have not done enough. You ought to have done more, and now you must do it still. "Do what?" After you have admonished them once and again, you must sue the opposing pastor and his congregation at their own synod. The way is now open to you; you must go it if you would walk in Christian order, and you will not go it in vain. Let nothing, then, detain you, not even the fact that you may once have trodden it in vain. But is this really your reason, is it indeed false doctrine or evidently hypocritical confession on the part of your opponents? "Well, not that exactly; but it is not at all good order over there, and things happen there that ought not to be." So it is defects and infirmities that you perceive there?

Well, are they not also to be found among you, if not the same, yet enough of a different kind?

"But they are not cut off." Have you done with them all? "Of course not." And with all this, will you not acknowledge that church as your sister?

Let me tell you, then, that you have done wrong, very wrong. Surely you ought to know that pure word and sacrament are the only unmistakable marks of the church. Wherever the right word and sacrament are openly practised in a congregation, even if they have by no means borne all the fruit which they ought to bear, you must recognize a congregation of God, that is, a sister congregation. It is not at all up to you whether you want to or not; you must, you must, if you want to be Christians, if you want to be a church of God.

It may be that in the past your opponents were really to blame for the division, but now the blame falls on you if you continue to refuse the brotherly hand. It may be that in the past you were unable to acknowledge them because of your conscience; but where will your conscience remain now if you still do not want to acknowledge them? If the faults and infirmities of others fall so heavily on your conscience, God grant that your own sins may fall a little on your conscience, the many grievous sins which you have committed by your uncharitable seclusion against God, against your neighbor, in the sight of Christendom, yea, in the sight of all the world.

The first sentence of the Synodal Conference wants to put these sins on your conscience with all seriousness. It reads:

"The Synodal Conference begs and beseeches all pastors and congregations concerned to 'well consider' what an abomination before God, and how annoying before the church, nay, before the world, it is that pastors and congregations, who have already recognized each other as orthodox, or yet should recognize each other, still continue to bite and devour each other." (To be continued.)

(Sent in by Dr. Sihler.)

Pastor L. Harms.

(Continued.)

On the fourth Sunday in Lent, for which Pastor Harms took the Gospel of the fifth, namely, John 8:46-59. he deals with the question, "Whereby doth the devil hinder faith in JEsu Christum?" The second answer to this question is, "The devil hinders faith in JEsu Christum by chastity and disobedience."

"Let us also see this from our gospel. The Lord Jesus saith, Verily, verily, I say unto you, He that will keep my word shall never see death." Luther says of this word, "This is said of the word of faith, or of the Gospel." But Harms also draws in the word of the law, and that in the third commandment in a Jewish manner; for he says in the following, "God's word says, thou shalt hallow the feast day, for it is the Lord's day; and our beautiful church song says, the day which I have now accomplished was thine in particular, therefore it hath to be holy unto me until night. And whoever does not sanctify it until night, the song counts it as a sin in the following verse and commands to repent and to ask for forgiveness. Now go and do this."

But from these words it is evident, first of all,

that Harms did not have the right evangelical, i.e. Lutheran, understanding of the Sabbath and naturally could not communicate it to his church children. For against St. Paul's word Col. 2,16. 17.(1 Cor. 2:16, 17), which does not make the believers in Christ conscience about the Sabbath, that it is to be celebrated and sanctified by them in the Jewish way, he does make a conscience of it for himself and his hearers and readers; and by transferring the keeping of the seventh day among the Jews to Sunday as a necessary matter of conscience, he makes Christ a new Moses, while the Lord has not set and ordered a certain day for the public celebration of divine service for his people of the New Testament. It is undeniable, however, that such judaizing conscience-making contains a de facto denial of the gospel and of faith; for to whom it is made a sin, moreover, on the basis of a church hymn, and repentance is demanded, if he has not celebrated Sunday worship into the night, to him it is testified at the same time that his evangelical faith in Christ is not sufficient for righteousness before God, but that this Sunday celebration must be added.

On the other hand, it is clear from the above words that the evangelical doctrine of Christian freedom was not exactly present and impressive to Pastor Harms in the aforementioned passage on the basis of Romans 14:5, 6. For since the Lord Christ did not set aside a special day of the week for the public worship of his New Testament church, and yet it was necessary that there should be a day on which the people should come together to hear and learn God's word, and to offer the spiritual sacrifices of praise, prayer, supplication, and intercession to the Lord, the apostles and apostolic men, out of Christian liberty, chose the first day of the week, our Sunday, for this purpose. And they did this partly in order to separate themselves from the Jewish Church and to counteract the delusion that the seventh day still has the validity of divine command and institution in the New Testament Church, partly because our Sunday is the day of remembrance of the resurrection of our Lord Jesus Christ and just as much the day of remembrance of the completed redemption as the seventh day in the Old Testament was the day of remembrance of the completed creation. But our conscience is not bound to Sunday, as that of the Jews is bound to Saturday; and would, for instance If, for example, the present Sabbath-obsessives wanted to make us Lutherans conscience-stricken to worship on Sundays, otherwise we would sin, we would have to choose another day for our worship meetings before we should give way to them; we would have to do this partly in order to preserve our Christian freedom, and partly so that, in connection with this, the pure Protestant, i.e. Lutheran, doctrine of the Lord's Supper would not be violated. i. Lutheran doctrine of the justification of the sinner before God; for it is undeniable in that request of the Sabbath revelers that it is not sufficient for true faith in Christ if the work of Sunday observance is not added. Likewise, for the same reason, we should rather abandon the public celebration of Christian feasts than let the papists bind our consciences to them; for we hold them, too, only out of Christian liberty. But we would be abusing this freedom if we were to give up the ecclesiastical celebration of Sunday and the Christian feasts without necessity, since we need such a celebration so much for our own salvation.

It is certain, then, that our Sunday, like the Sabbath of the Jews, which the Lord commanded and instituted, has no legal sanctity; every day is God's creature; and the day alone is sanctified in which God's word is acted upon; for to hear and learn this diligently, according to the evangelical interpretation of the third commandment in our catechism, is our conscience alone bound, on whatever day it may be.

But also from the following words in this sermon it is evident how Harms draws the doing of the works of the law into faith in Christ in a precarious, even dangerous way for some readers of tender conscience; for after he has presented several examples of this doing, he finally says: "Behold, this is Christianity; and if you do so out of obedience and thankful love with all diligence, then the Lord gives you the glorious promise: "You shall not taste death forever."

Now it is certainly true that faith which is not followed by good works, new obedience, love, and all the fruit of the Spirit, is dead in itself, and is self-deception, delusion, and conceit; But even the true believer, who has the Holy Spirit, is not able, because of the original sin which clings to him, and its effects in the material sins, in desires, thoughts, gestures, words, and works, to perfectly fulfill the inward and outward obedience required by the law; And if he did not also in his good works hold fast Christ as his righteousness in faith, as the one who makes up for his lack by his perfect fulfillment of the law, he would also in his good works be eternally lost. And only then, when in the plight of death, where Satan often tries to drive the law and his manifold disobedience to it into his conscience, does he also at the same time present this Christ as his sin-bearer and acquitter of punishment through the gospel, as e.g. Isa. 53:5. Only then will he not see death in his death, i.e. not feel it as punishment and foretaste of the eternal torment of hell in his conscience, but will pass through temporal death into eternal life.

This truth, however, that even the true believer cannot render perfect obedience to the divine law, but must, in the midst of his good works, take comfort in the vicarious satisfaction of Christ and his alone perfect active and suffering obedience, does not come into its own here or elsewhere in Harms. And while here and elsewhere he rightly attacks the "unrighteous flesh" and the unworthy hypocrites, he is rash in his well-meant zeal for the law and its works, and wrongly demands of believers the perfect fulfillment of the same. "Thou canst also," he writes, "if thou ask the Holy Ghost." But it is evident that through such zeal especially the tender consciences, who earnestly pursue sanctification, and yet in the midst of their good works always deeply and painfully recognize and inwardly experience the naughtiness and wickedness of their flesh, and all the more need comfort-that these are rather driven into hesitation, even into despondency, by the driving nature.

If the worthy Harms, where he deals with sanctification and daily renewal in good works and godly living, had diligently kept Rom. 7:14-25 in mind, he would not have fallen into such hasty, misguided, legalistic zeal.

For in these words St. Paul knows from his own, as well as Error is proved concerning the manner in which, according from the inner experience of all true Christians, that to Harms, this descent took place; for he says, "while because of the inherent original sin and its effects, the Christ's body lay in the grave, his soul, like the soul of all the perfect obedience demanded by the divine law cannot be damned, had to go to hell." But this assertion of the rendered by them in this life. 5,17, that especially in the separation of Christ's person in his descent into hell is false; believers the flesh constantly lusts against the spirit, the for while it is true that he really died, committing his spirit new man, so that his will does not show itself undisturbed, into the hands of his Father, it is equally true and certain unclouded and undefiled in action.

In the sermon on Char Friday Harms deals with "the four last words of the crucified Saviour".

The interpretation of the words, "It is finished," is excellent and truly evangelical. There he also testifies (referring back to the fourth word: "my God, my God, why hast thou forsaken me?"): "the most grievous suffering of the Saviour, the suffering in hell, is now finished, is ended"; likewise, "hell hath no more victory, JEsus hath made a triumph of it."

In an almost incomprehensible contradiction to this evangelical truth, Harms, in the entrance to his sermon on the first day of Easter, falls into an opposing false doctrine, contrary to Scripture, and full of enthusiasm. For he thus lets himself be heard: "I said before that the Risen Lord had also broken through the gates of hell; for while Jesus' body lay in the grave, his soul, like the soul of all the damned, had to go to hell, because he, as our guarantor and substitute, had taken upon himself our sins and thus also all the punishments of sin, and the last and most terrible of the punishments of sin is the damnation of hell. In order that the punishments and torments of damnation, which he had already begun to taste on the cross, might be completely expiated for us in hell itself, Jesus' soul, while his body lay in the grave, even descended into the dreadful hell and its fiery torment, as we therefore also confess in the second article: 'buried, descended into hell'."

Then, after he has justly chastised the preachers who deliberately omit from the second article these words, "descended into hell," when, for instance, they "pray" the creed at holy baptism. But in spite of the unbelief of the preachers and the congregations, I freely confess that if this part of Christ's descent into hell is omitted, if you do not believe and confess that Christ really and truly descended into hell, then you are not redeemed, but push away from yourself your share in redemption. For is not the condemnation of hell the chief punishment of sin, according to the express teaching of the holy Scriptures? So you have earned the damnation of hell with your sins; can you really believe that you are redeemed if you are not redeemed from the damnation of hell? But thou art not redeemed from hell: for if Jesus descended not into hell, neither did he bear and atone for the damnation of hell for thee; therefore thou art not yet redeemed from hell and damnation, thou art still in all thy sins. For if Jesus was not strong enough to bear and overcome the consequences of sin, and that is damnation, neither did he bear and overcome the cause, sin itself."

Against this assertion, which is contrary to Scripture, that the Lord, after his descent into hell, endured the complete torment of hell for sinners, several reasons are in dispute, which will be given immediately, as soon as the

that both in the act of dying, and afterwards in his rest in the grave, no separation of his divine and human natures took place, the personal union being indissoluble from the moment of his conception by the Holy Spirit, so that the God-man died; For otherwise the death of Christ would have no power and validity to extinguish our punishment in the judgment of God, nor would it have been sufficient to satisfy the justice of God. Accordingly, he rested in the grave as the God-man. But since he, the Son of God, by virtue of his personal union, had power not only to lay down his life but also to take it again, he did this before his bodily resurrection and appearance to his disciples, descending to hell in his undivided person as the God-man. But this truth is irrefutably attested and confirmed by Ephes. 4:9, 10, where it is said, "But that he ascended, what is it but that he went down first into the lowest parts of the earth? He that descended is he that ascended above all heavens, that he might fill all things."

As Christ therefore ascended visibly into heaven, as the same he also descended into hell, though hidden from the eyes of all men. But he ascended as the God-man; consequently he also descended as the God-man, and not only "according to the soul," as Harms says, while the body rested in the grave.

The reasons, however, which dispute Pastor Harms' assertion that he descended to hell in order to suffer the complete torment of hell for us sinners are as follows: First, against this assertion the sixth word of Christ contends, "It is finished," as Harms himself had interpreted it in his sermon on Char Friday, when he wrote, "the suffering of hell is now finished." But to his friend he says again in the sermon on the first Easter, that on the cross he had only begun to taste the punishments and torments of damnation, but that for this reason he had descended to hell, in order to make perfect atonement for us here in its fiery torment.

On the other hand, against this assertion of Pastor Harms, Christ's words Luc. 24, 26. dispute, where he says, "Did not Christ have to suffer these things, and enter into his glory?"

But what kind of suffering this was, he shows the two disciples, after verse 27, from Moses and all the prophets (compare verse 44). In all these passages, however, which deal with the suffering Messiah, there is nowhere a word about the fact that after his death his soul suffered the complete torment for sinners in hell. But in the Epistle to the Ebrews 2:9, it is said that Christ "was crowned with glory and honor through the suffering of death (which also includes the suffering of the torment of hell for the damned, of which he testifies in his fourth word: "My God, my God, why hast thou forsaken me?"), that is, not through a subsequent suffering in the abyss of hell; for it is also said here, "that he might taste death for all by the grace of God.

He does not know how to refute my essay in any other way than as the "Welt-Bote" itself had attempted to do, namely, by the most shameful suspicions and invectives. He knows how to refute my essay in no other way than as the "Welt-Bote" itself had attempted to do, namely, by the most shameful suspicions and invectives. He regurgitates all the drivel of the latter, and only adds to it a venom and gall which, in the judgment of all sensible and decent people, not to speak of Christians and Lutherans, should not do honor to a man who has been a Lutheran preacher for thirty years. Here are some examples: "It seems as if Mr. F. W. St. had been hired by someone to make the 'Welt-Bote' look rather suspicious. Probably behind this is the interest of the owners of some paper who would like to have such signers of the 'Welt-Bote' who at the same time read the - Lutheran*.... On the other hand, such an ugly envy shines out of the last 14 lines of F. W. St.'s article that one can well see it is not so much a matter of pure doctrine and the welfare of the sheep as of the latter's wool." My article is called a "Jesuitical." And at last this exemplary "V. D. M." (*Verbi Divini Minister*, i. e. Servant of the Divine Word) concludes his reply thus: "Now, 'my dear readers,' if you are not simpletons, you will pity this F. W. St. as a pathetic child addicted to nonsense, and henceforth read the 'World Messenger' all the more fondly and eagerly. Let their preachers and church bulletins dictate to the free Americans which political or secular papers they should read; what would they illuminate these infallibles who want to be! Shall the German alone thus allow himself to be worked upon by his priests and church papers, that at their beck and call they should cease or begin to read what they prescribe? You are free men in a free country! Beware lest you forfeit your manhood (!) and liberty in the net of a more dangerous bondage and slavery, as the negroes used to do in the South. You are bought at a price, do not become the servants of men." - Is it not true, dear reader: this is "Christian" language? these are "Christian principles"? This is the way those talk who always pretend to have the Christian love, which we Missourians are quite devoid of! That's how "loving" they are, once you've said something unpleasant to them! - By the way, I think it is enough for every Lutheran Christian, even the most unlearned and simple, who really has Lutheran spirit and Lutheran feeling, to merely print the above words from the "Welt-Bote" in order to show him whose brainchild this "Welt-Bote" is and how unsuitable a weekly paper it is for Christians. For the author of the above thoroughly uncharitable, scurrilously demagogic and, because of the misuse and distortion of the divine word, almost blasphemous words, is not only, God be lamented, an old "Lutheran" preacher, who, judging from this performance of his, has no conception of true Lutheran doctrine and way of looking at things and acting, who leads his church children in the most atrocious transgression of the eighth commandment, but also the one whom the "World Messenger" has summoned as its spokesman, representative and advocate, in order to make clear to me the point of view of the "Lutheran" Church.

to make. We must therefore consider his principles and his standpoint not only as those of a correspondent speaking only for himself, but as those of the "Welt-Bote" itself. And so we openly confess that we will seek to banish a paper with such a thoroughly un-Christian, indeed immoral, standpoint from the Christian homes of our circles in every possible and permissible way. And we would be shamefully unfaithful servants of Christ and of the fine Church, miserable dumb dogs, if we did not act in this way, if we did not lovingly instruct, warn, admonish and, where necessary, also severely punish with a loud voice the so dearly bought sheep of the heavenly Chief Shepherd entrusted to our care, if they should not be so unfaithful, and, where necessary, severely punished, if they wanted to take in one of the most dangerous wolves, namely one in sheep's clothing, one who has a pious-looking mask and therefore is more likely to gain entrance and trust, as a regular weekly visitor and entertainer.

F. W. Stellohorn.

To the ecclesiastical chronicle.

I. America.

How to subjugate communities in the *General Council*

tet. - It is becoming more and more evident that the leading men in the *General Council* are paying homage to grossly hierarchical principles in regard to congregational rights and synodal government, and are seeking to bring the congregations of their synods under the harsh yoke of "strong" synodal rule. While these men should thank God that the Lutheran congregations in this country are free from all pressure of a "higher church regiment" and all bondage under ecclesiastical authorities, and can thus exercise their God-given rights and likewise their duties in full freedom, they seem rather to regard this freedom only as a great evil which must be remedied by a "strong synodal power" and by the exercise of strict synodal rule. Several cases have already occurred in recent years in which one or the other synod in the council arrogated to itself the right to depose the preacher of a congregation from his office in the congregation against the will of the latter and despite their protest. If the congregation wished to withdraw from the synod in order to escape such tyrannical rule, it was claimed that the congregation had no right to do so, for just as the congregation was excluded by a decision of the synod, it could also be dismissed from its association only by a decision of the synod itself. If the congregation nevertheless left, so as not to be shamefully robbed of its highest goods and holiest rights by the tyrannical synod, they knew how to win over a small following, which they declared to be the true congregation, and by judicial means they now sought to wrest from the withdrawn congregation even its rightful church property. The local congregation, which once had joined a synod in the *General Council*, is, according to the repeatedly expressed principles, which even under oath were presented as valid in the *Couueil*, nothing more than an unwilling plaything of the synod, which as the "highest spiritual court" has to dispose of the local congregation and even its internal affairs. By joining the synod, the congregation has once and for all betrayed and sold itself under the synodal yoke, for if it wants to retain its church property in the future, it must put up with the most obvious tyranny on the part of the synod; but if it wants to throw off the hard yoke, it must be prepared to lose its church property. Quite systematically, the church property of the congregations has been taken out of their hands and placed in the hands of the

Synod, so that the congregations of the Synod remain nicely submissive or, if they seek to escape the iron yoke, must surrender their entire church and obedient and do not break away from their synodal-abstract tyranny. property. Incidentally, such principles also show how great the gulf still is We recall here, for example, the case of the "first Norwegian between us and the *Council*, since it allows its synods to practice such congregation" at Chicago, Ills. where Doctors Krauth, Passavant, Seiß shameful tyranny without complaint, if it does not outright approve of it and other outstanding members of the *Council* appeared as witnesses in and find it justified in its own constitution. S.

court for their alleged "synodal power" in opposition to congregational **The Gospel Banner** reports that Miss Lauriane Cross, a rights. We have just received from a friend the number of the "*Lima* teacher at Stark, N. I., recently drowned herself in gloom over a curse *Gazette*" of January 6, 1875, from which we see with sadness that in the pronounced by her grandmother on her father: that his daughters should die in affliction, if not in disgrace, before they reached the age of twenty, church dispute there, unfortunately, the *Council party* has at least won and his sons should be slain in early childhood. "The father's blessing die in affliction, if not in disgrace, before they reached the age of twenty, and his sons should be slain in early childhood. "The father's blessing congregation, and when the congregation with the pastor resigned from buildeth up the children's houses, but the mother's curse teareth them down," Sir. 3:11. the synod, the synod had sought to secure the property of the congregation to a small annexe. What the judicial decision is based on is

stated by the judge himself in the following words: "Testimony was given that there are several general Lutheran church bodies which differ from each other in faith and practice, in that one body" (in any case, the synodal conference is meant here) "claims that Lutheran congregations are either independent or connected with synods whose decisions are only advisory, while the other body, the English Lutheran synod, in connection with the synods of the English Lutheran church, is not independent. Lutheran Synod, in connection with the *General Council*, maintains that congregations may delegate their powers to synods, and that in such case the decisions of the synods are then the decisions of the church." So, according to the *Council's* teaching, a congregation may also delegate matters of conscience, for which it is itself responsible to God, to the Synod without fail. O you poor congregations in *General Council*, who, without realizing the danger, let such a rope be thrown around your necks! If, then, a synod or a ministry in the *council* decides to remove from office the pastor of a congregation who has made himself disagreeable by his faithful testimony against the false doctrine or practice of the synod, the congregation must then allow itself to be told that this is already its own decision, because it has "delegated its powers to the synod. One should think that even a blind man should be able to see that such a synodal regiment amounts to the same thing for the congregation as the papal episcopal regiment, for in both cases the congregation must absolutely allow itself to be ruled and submit obediently to the higher decision. It is indeed most sad that Lutheran congregations should put up with such principles, by which they are robbed of their glorious liberty "with a semblance of right," and are enslaved under a miserable yoke of men. Years ago the *Lutheran and Missionary* wrote: "We maintain that synods, which are duly established by our congregations (people and pastors), are as truly divine institutions as the civil authorities, which are admitted to be 'ordained of God. . . . While God has, within certain limits, left to his Church the liberty in what manner she will be governed, it is not a piece of that liberty to refuse the regiment itself." On such a basis, however, a "strong synodal regiment" can be built up, but of course it only amounts to shameful congregational servitude. Would that all our congregations would recognize the great treasure they have in our truly evangelically free synodal constitution, according to which each individual local congregation forms "the highest court" in its own affairs, even before the synod, and retains all its precious rights and liberties completely unimpaired and undiminished. How precious such a treasure is, can be seen from the example of such poor congregations gagged in the council, which, if they do not control the synod, are not able to do so.

Ad. Vol.

II. foreign countries.

May Lutherans ally themselves with the papists against the modern state? -

What the rationalists have sown in Germany for almost a century has now ripened there. The majority of the people, especially the so-called educated, no longer want to know anything about the Church. Naturally, therefore, such laws are now being more and more abolished by which the church and its so-called clergy in Germany have hitherto enjoyed all kinds of important rights, and by which all who wished to be of any value in the State have hitherto been compelled to perform certain ecclesiastical duties; on the other hand, therefore, such new laws are now being made by which every citizen is freed from all ecclesiastical compulsion, but the churches connected with the State are restricted in their own freedom. In short, in this respect Germany is becoming more and more American. Even religiously and ecclesiastically minded government officials cannot prevent this, indeed they must help to demand it, if they do not want to become themselves guilty of revolutions breaking out and their State going to ruin. Nor would it be at all right, if those people who chiefly constitute the State should no longer wish to belong to the church, still to retain, or even to make, such laws of state by which all citizens would still further be subjected to the church by force, or by which, after all, the church would enjoy all kinds of privileges. Instead of the dear Christians in Germany recognizing that there is no other way than that, after unbelief has come to rule, the state should be established according to the new conditions, they therefore often appear hostile to the government and treat even the most excellent government officials as godless enemies of the church, because they also give the unbelievers in the state their full civil rights. But the very worst thing in the matter is that the believing Protestants in Germany now usually go so far as to side even with the Papists against the government. It is almost impossible to get hold of a German paper written by and for resolutely devout Protestants that does not side with the papists against the government, who, by their treasonable ravaging of the country, alone have forced the government to take the matter seriously for once. Among the few German papers which even now do not want to know of an alliance of the Protestants with the papists, and which see the danger which lies therein, is the small "Mecklenburgische Kirchen- und Zeitblatt," edited by Dr. Philippi the Younger. In it we read, for example, in the number of December 2 of last year: "In the struggle between the religionless state and the Roman Church, which has now broken out with such vehemence, not a few serious Protestant Christians are inclined to side with the latter. . . The Catholics, prudently considering these circumstances, .

repeatedly invite the believing evangelicals" (but also the unbelieving radicals!) "to join them in the common struggle. But in this very state of things it is worth remembering that the most dangerous enemy for us evangelicals is the Roman Church itself, for which the modern State, with all the havoc it wreaks, only prepares the way. The absolute opposition of the Roman to the Protestant Church, from which follows the impossibility of a union, is clearly and convincingly demonstrated to the reader in the above-mentioned writing (by Doctor Martensen)." Would that the serious Christians in Germany would mean that, if they are hostile to the government with the Papists, they will then be regarded as enemies of the empire just as much as the Papists are. As the proverb bites, "With gone, with caught, with hung." But if, as God once required of Israel in Babylon, (Jer. 29:7.) they would prove themselves the most faithful friends of the empire, its worldly welfare, greatness, power, and unity, (for as a world empire it must seek this,) they would have only blessings from it. But provided that the religionless State finally wanted to play the lord also in the church allied with it, this would only be a new proof of the fact that an alliance of the church with the State is to be dissolved by evil and therefore rather with the abandonment of all earthly goods in haste, than that the church, in order to save its earthly goods, should remain in alliance with the State and fight with the same.

[Walther]

Conversion of Jews. We read the following in the "Freimund" of Nov. 26 of last year. In Wilna (Russia), as reported in the magazine "Saat auf Hoffnung" (Seed of Hope), there is an unmistakable movement in the field of the dead bones of Israel. More than 100 Jewish families have emigrated to America in order to found a Jewish-Christian congregation there; and in addition, there are at present about 150 persons in Wilna who possess Christian knowledge and desire baptism, but do not know how they are to live. - In Mietau, the preacher Gurland, who was formerly rabbi, was recently able to teach five Jews again, one of whom has already been baptized, while the approval of the Russian Minister of Culture required for the baptism of the four others is awaited. The number of Jews who have become Christians now amounts to 5000 in Prussia, 3-400 in the Dutch city of Amsterdam, and at least 3000 in England. More than 100 Jews who have converted to Christianity are pastors of the Anglican Church in England.

Something from the history of the Lutheran Church in Australia.

In Australia, too, as here in America, there is now a desire that the synods, which have hitherto been opposed to each other and called themselves Lutheran, should enter into a certain union with one body. But in Australia, too, there is, praise God, a Lutheran synod which looks above all to the inner unity of faith and only then to the outer, and which therefore only wants to enter into an outer union with other synods if the inner has already taken place. This is the "Evangelical Lutheran Synod in South Australia". This year it received a request from representatives of a synod called the "Langmeil-Lightspasser Synod" for a certain ecclesiastical union with it. Now the "Langmeil-Lightspasser" Synod had already entered into a confessional union with another, the "Synod of Victoria". Because this latter synod calls itself Lutheran, but is united, like the so-called Lutheran General Synod here, the church council of the "Synod in South Australia" has applied to the

"There is no difference of opinion among us that a union of all the synods in question into one church is highly desirable, if it can be achieved on the basis of the divine Word and the confession of the Evangelical Lutheran Church, which is undiminished in every respect. But this must be done carefully and thoroughly, lest the evil become worse, and all false hope of future, gradual, understanding, reconciliation, and settlement must be set aside, which will do no harm to right love, which can only rejoice in the truth. In particular, the distinction between a membered and a coordinated union is neither clear nor linguistically and historically accurate, but rather highly captious, and we cannot indeed understand how one could have allowed oneself to be led by the latter expression (coordinated) to such erroneous conclusions as are revealed in the Protocoll. . .

The main question here is the position of the Synod of Victoria in relation to the overall Evangelical Lutheran Church.

That the Victorian Synod is wrongly called Evangelical Lutheran, and is rightly regarded as a Uniate, is no mere suspicion or groundless suspicion on our part, but this assertion is based on fact. For it is a fact:

1. that the Victorian Synod, since its formation (twenty years ago), has not entered into contact with any Lutheran Synod, but has entered into contact with the united Church of Germany (Kirchentag and Basel), and has thereby manifested its contradiction with the wording of its Church Order § 1 and 2;
2. that the founder of the Victorian Synod, Pastor Göthe, did not seek and receive his ordination in the Lutheran Church, but with the "Presbyterians" (an English Reformed party). (We ask, what would the Anglicans, Presbyterians, Methodists and others say to this, if they were "expected" to ordain, commit and introduce foreign preachers, who oppose their confession, to their young clergy?)
3. that both the former President and the present President, Pastor Herlitz, were not members of the Lutheran Church by origin, nor did they ever declare their renunciation of the Union or their formal conversion to the Lutheran Church;
4. that the Victorian Synod has not filled and continues to fill its preaching chairs with Lutheran candidates, but only with students of recognized university institutions (first Berlin, later Basel);
5. that these pastors, during their several years of study, have cultivated sacramental fellowship, i.e. church fellowship with the Reformed Church, and have not declared this fellowship to be unjust at the time of and since their entry into the pastorate;
6. that the Victorian congregations and pastors have not been and continue to be involved in any Lutheran mission (neither in Germany nor in Australia), but only in Reformed and Unionist mission efforts (Basel, Brüdergemeinde, English sects);
7. that the Victorian Synod expressly instituted the thoroughly Uniate and Unionist -Chant and Prayer Book (published by Bunsen) as a Church Book in public worship, placed it in the pulpit and on the altar, and excused its long use on trivial grounds. (This book, as a church book, belongs

not with the "external ceremonies", as pretended, and we ask to compare with it the heavy agendas fight of the thirties, where the fathers sacrificed office and bread for the sake of the Prussian agendas, endured seizure and imprisonment, and now the children, who went over the sea for the sake of faith and conscience, want to entangle themselves wantonly in such a union net? Away with it without delay!)

8. that the Victorian Synod has cherished and continues to cherish and perpetuate a fundamentally unrighteous sacramental practice, in that it administers Holy Communion to those of other faiths, including Reformed Christians and Catholics, without requiring an examination of doctrine and conversion to the congregation (this distribution of Communion as a guest is a serious offence, a degradation of the Sacrament of the Body and Blood of Christ, an abrogation of the concept of "Communion", and is therefore never to be tolerated);
9. that the Victorian Synod, especially its pastors, have often been instructed in writing (in letters and church bulletins) and orally (Bethany Synod of 1860) about the error of their ways and have been convicted of it, especially since they have been shown the completely unrighteous standpoint and the unionist efforts of the Basel Mission House,
10. finally, that the Victorian Synod has never recanted its unrighteous, unionist procedure and the vilification of the "Old Lutherans" as its organ calls them, nor has it publicly and unapologetically renounced all false unionism, but rather that pastors of this Synod also pay homage to reformed principles in regard to confession, absolution, the office of the keys, etc. to this day.

We are not aware of any obligation on the part of these pastors to use the symbolic books of the Evangelical Lutheran Church, or of any promise made to them to use only the Lutheran formula for administering Holy Communion; there is nothing of such an obligation in their church order, but it is incumbent upon them (according to xaz. 12. § 2.) to administer the sacraments according to the introduced congregational book, which contains three different formulas for administering the sacraments. We readily admit that the editor of the "Christenbote" has recently taken a more Lutheran direction. However, in his letters and printed essays (even in the much praised article on the Reformation celebration in the November number of 1873) there are statements that are crooked, dark, ambiguous and incomprehensible, so that they do not give any real satisfaction to a Lutheran who is decidedly faithful to the confession, or to such a Lutheran synod.) (E.g. the "flattening doctrines" of the Reformed Church, the distinction between doctrine and essence in the Sacrament, the "not unvirtually interpreted" four points). Judeffen, if the latter were the case, yet Pastor Herlitz is not the Victorian Synod, but only a member, though the most distinguished member, of it, and he may be disapproved of in his speech and action. Consequently, what has been said under 1 to 10 remains valid for the time being, and we cannot avoid recognizing the Synod of Victoria as an irreligious one.

*) "Note. - In passing, how do the words agree with the deeds? when it says in the article on the Reformation feast: Even the reproach of unkindness could not make her feel differently. She countered it, and rightly, that all true love must come from truth. And if, on the one hand, our so lirrbrstolzeS generation of today praises love, but disdains honesty, etc., etc., etc."



From the above we draw the following overall conclusion about our present situation.

The Church Order of the Tanunda-Lightspaffer Synodal Association is published by Pastor Göthe and others, and states at the end that this association shall remain in member union with the Synod of Victoria (so it is printed; it may be that since then the word 'coordinated' has become popular, but in essence nothing has changed).

The Synod of Langmeil-Lightspaß declared the Victorian Synod to be decidedly Lutheran and united itself synodally with the above Synod, - both of the above Synods thus forming a confessional union with the Victorian Synod (as such is indicated in the Christenbote).

By this connection, in our opinion, the confessional connection of the former Langmeil-Lightspasser Synod with the Evangelical Lutheran Synod in South Australia is put in abeyance - until the Synod of Victoria, by open acknowledgment, abandons its hitherto held unchurched standpoint, publicly renounces the ecclesiastical connection with Basel, and, not merely formally, but actually places itself on the basis of the Lutheran Confession.

In conclusion, we testify again, as we have repeatedly done before, that we sincerely desire a universal ecclesiastical union, but only according to the words of the Lord: "Love truth and peace" (Zech. 8:19), and we believe that in the above we have honestly and openly indicated the right way to this end. -

The Church Council of the Evangelical Lutheran Synod in South Australia:

PH.J. More often.	F. W. Kleinschmidt.
A. Stempel.	I. W. Alb. Sudholz.
G. A. Heidenreich.	C. Schmidt.
A. Hensel.	E. Schröder.

H. Drögemüller.

Adelaide, August 20, 1874.

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We hereby bring the above reply, which we sent to the above-mentioned pastors on the 20th of last month, to the attention of our dear congregations, so that they may not only be made aware of the momentous fact of the union of these two synods, but that we too may openly testify to them how we, too, heartily desire a union, but not at the price of damaging in any way the sacred confession of our church, which is firmly founded in God's Word.

The Church Council."

May God help the brethren in Australia through all the struggles for the good old confession victoriously and let their church blossom into a community as it was in the time of our faithful fathers who have been "triumphant" in heaven for centuries.

W.

Miscellany.

A materialist beaten at his own game. Recently in London a materialistic swashbuckler gave a speech to an intelligent audience. He sought to prove that it is unreasonable to believe that man is responsible for his actions. He proceeded from the otherwise familiar thought that man changes every seven years, so that now, after seven years, every man is quite another, and not an atom of the former body is left. "How can a man be responsible for what he does," he cried with a triumphant air, "since he is a completely different man every seven years? How could God hold a man responsible for what a quite different man has done! Such a thing would be

quite unjustly." Many were quite taken in by this argument, and were about to applaud, when - the city missionary rose. Gentlemen and ladies," he began, "I would rather be silent on the speaker's arguments, but duty requires me to speak, although I am sorry to have to tell you that the gentleman who spoke to us is a loose character, living with another man's wife. In a flash the man was on his feet. That is shameless of you, he said, to attack my character so as to suspect my speech. I challenge you to bring your proof. I was married to my wife twenty-two years ago, and we have lived happily together all that time. Such an objection to my speech is quite foolish. "Not at all," replied the missionary; "I repeat my assertion. You were never married to the person with whom you are now living. Twenty-two years ago two persons may have gone to the altar of marriage bearing your name and that of your wife, but according to your own assertion there is not an atom left of the bodies of those persons, but they have been totally changed three times. It follows, then, that you are now living in a forbidden relationship with the person whom you now call your wife; for it is not she to whom you were married." To the loud applause of this reasonable conclusion, according to the argument of the materialist, the latter had to confess that he was overcome.

Freemasonry. The Baptist preacher Colver was a brave opponent of all secret societies. The "Messenger" rightly holds up his example to such preachers who think they cannot hold their own if they do not get along with these societies, and therefore shares a passage from his biography in which he himself tells how he came to this position. "I had already passed through six degrees and was just now before the master of ceremonies, whom Oraesus'. The oath was recited to me sentence by sentence, and I was to recite it. Then we came to the following solemn vow: 'Further, I vow and swear to help every "co^al mason, if he be in trouble, as far as it lieth in my power, till he be out of the trouble, be he right or wrong." Then I paused, and said, "I cannot swear to that!" Whereupon a brother in the preaching office persuaded me, 'they had all sworn that, he also.' When I persisted in my refusal, the master of ceremonies said: "You must swear. That was too much for me. I jumped up from my knees, threw the bandage from my eyes and shouted: 'Never will I take that oath! 'Then,' replied the Master, 'you will not leave this room alive/ 'Dead or alive; I swear nothing,' I said, and then proceeded in a speech to mark and severely reprove the bad intentions which the Lodge had made known, and the unreasonable, deceitful manner in which it caught its victims. Then I hurriedly made my way home, and left the Lodge, together with its guard, who stood before the door with drawn sword, spellbound by terror and astonishment. No one was allowed to touch a hair on my head. The very next morning I let it be known that I would be willing to give a lecture against Freemasonry. I did so. Many Freemasons were present, and I said to their faces: According to your oath, you should kill me, and there are enough of you to do it, if God permits it! But God Almighty will not permit you to touch His anointed."

Correction.

In the number of November 1, 1874, page 164, column 3, line 6, in order to avoid misunderstanding, to the words: "so he (Teinert) turned to the the Texassynode", must be added: "with the approval of the church members". So also to lines 18-20: "that the church members gave Teinert verbal authority to negotiate with the Texassynode; however, they demanded that the future pastor join the Missourisynode."

Serbin, Texas, on the 2d of December, 1874.

A.D. Greif. I. G. Neitsch.
August Förster. Georg Krakosky.
Mattheus Domaschke.

Ordination and Introductions.

On the 4th Sunday of Advent, 1874, by order of the high". President of the Western District, Candidate Tim. Stiemke iu the Cross congregation at RabbS Creek near Serbin ordained and introduced by the undersigned. A. D. Greif.

Address: Rev. 1st Ltwinics,
Lörbiiir, 4.66 Oo.,

On the 25th Sunday after Trinity, November 22, 1874, Rev. C. W. Baumhöfener was installed in his new congregation at Pebble Creek, Dodge County, Nebraska, by the undersigned. E. Frese.

Address: Rov. 6. Üaomtio6t6ii6r,
Loribnor, Hodge 6o., Nobr.

Rev. Christian Maurer, called from my former branch congregation at Belvidere, Goodhue County, Minn. was installed by me in his new office on the Sunday after Christmas, 1874, by order of Mr. President Hügli.

I. Horst.

Address: Rov. 6lir. IUaeurer,

Church consecration.

On the third Sunday of Advent, December 13, 1874, the St. Peter's Lutheran congregation at East Granville, Milwaukee County, Wisconsin, dedicated their newly built church to the service of the Lord. This is a frame building 28 feet wide and 48 feet long, with an ornamental tower about 68 feet high. Besides the undersigned, who preached the dedicatory sermon, the Rev. 1o6i T. Roesch and Rev. E. Krauß, of Cedarburgh, took an active part in the celebration. F. Keller.

Conferenz - Ads.

The Grand R a p i d S ,Specialconference will meet, s, G. w., February 2, in Grand Rapids.

N. Sörgel.

The Lutheran German-Norwegian Pastoral Conference in the northern part of central Wisconsin will meet on February 9 at the home of Rev. N. Berge in New Hope, Vortage County, Wis. The dear brethren of this District, who are new to the sacred ministry, are invited to attend.

One should kindly register with Mr. Pastor N. Berge.

I. R. Lauritzen.

The United Northern Conference will meet, s. G. w., January 26th and 27th, at the house of Rev. Kleinhaus, in Howards Grove, Sheboygan County, Wis. - Subjects of discussion: Romans 3:1 ff. and a paper on "The Fidelity of an Evangelical Pastor" by Mr. Pastor Jäger.

.C- Dowidat, secretary.

The Central Illinois Conference will meet, s. G. w., from the löten to the 18th of February, at the residence of Mr. Pastor Heid, to whom the venerable brethren will kindly give 14 days' notice of their appearance. W. Krebs.

The Conference of Pastors belonging to the Synodal Conference of the First District in Minnesota meets, God willing, in the congregation of the undersigned from February 9tcn to Uten inol. The paper to be discussed is: "The Evangelical Lutheran Church the True Visible Church of God from Earth" from Thesis 19 onward, and Walther's Pastoral from page 67 onward. Those brethren who are prevented from attending are requested to sign out.

St. Paul, Minn. I. H. Sieker.

Received at the Middle District Treasurer's Office:

To the synodical treasury: from Paft. Lange's congregation in Valparaiso 43.25. Past. Cämmerer in Decatur 41.00. By Past. Steinbach of M. Lehman' 4'3.00. By Past. Jor' congregation in Logansport 414.00. Past. Schöneberg's congreg. in La- fayette 425.25. By Rev. Zschoche's congreg. in Marion Township 4'20.00. Past. Lrhner's Gem. in New Haven 48.35. pastor Sallmann's Gem. in Newburgh 414.50. past. Buehl's congreg. in Masstillon 425.00. Rev. Hild's parish in Mishawaka 40.55. Rev. Jüngel's parish in JoneSville 413.71. Past. Karrcr's parish in Bielefeld 411.00. Past. Sihler's church in Fort Wayne 448.14. Past. Schöneberg's congregation in Lafayette 425.60. Past. Knief's parish in New Dktelsau 415.26. Past. Dulitz's parish in Napo- Iron 45.00. Past. Grmmann's Gem. in Peru 46.50. Rev. Zschoche's Gem. in Marion Township 413.00. Rev. Hitler's Gem. in Pomeroy 46.80. From Past. Jor' Gem. in Logansport 410.00. Past. HorstS Gem. in Hilliard 47.60. whose branch parish 43.63. of Past. Fleischmann's congregation in Kendallville 421.00. Rev. Reichhardt's St. John's Gem. 44.00, of himself 41.00. Past. Bode's Gem. at Fort Wayne 422.04. From Past. Hitler's Gem. at Pomeroy 410.00.

To the building fund: from Past. Cämmerer's Gem. in Decatur 413.65. M. Körner's in Logansport 42.00. Past. Schumms Gem. in Willshire 422.00. Past. Bauers Gem. in Wapakonetta 412.25. H. Tönssng in Newburgh 43.00. G. Dünner, Mrs. Dänner, Marie Dünner, Barbara Dänner in Massillon 41.25 each. Konrad Vogel 42.00. Joh. Sonnenfeld in Delphi 45.00. En- ders there 45.00. Past. Schmidt's parish in Elyria 415.05. Past. Nützel's church in Columbus 410.22.

To t h e E m i g r a n t - M i s s i o n in Baltimore: From Past. Stocks Gem. at Fort Wayne 49.30. By Rev. Dulitz of N. 46.00. By Mrs. Schneider at Liverpool 41.00.

For poor students in Fort Wayne: From Past. Bauers Gem. in Wapakonetta 47.60. H. Tönsing in Newburgh 42.00. Hochzetts-Collecte at H. Vonfange for Jüngel and Von- strohe 47.39.

On the deaf and dumb institution: From teacher Schröder's school children in Napoleon 42.62. Past. Dulitz there 42.38. By teacher Meyn from H. Bleke Sr. at Fort Wayne 430.00. From Mrs. Schneider in Liverpool 41.00. Past. Hitler's Gem. tu Pomeroy 44.75.

For poor students in St. Louis: From L. Schatz in Nru-Dettelsau 30 Cts. Rev. Runkels Filial Parish in Cold Sprmg 49.00. Mrs. Schneider in Liverpool for sophomores from Wisconsin 41.00.

For inner mission: From the mission fund of the congregation of the Rev. Swan in, Cleveland 416.50. From school children of the same congregation 42.85.

On the Emigrant - Mission in New York: High Time Collecte at Blieschke by Past. Steinbach 41.30. From Past. Bauers Gem. in Wapakonetta 46.07. Past. Stocks Gem. at Fort Wayne 49.30. Mrs. Schneider m Liverpool 41.00. Past. Reichhardt's St. John's comm. 44.68.

To the widow's fund: from Teacher Falch in Marion Township, regular contribution, 44.00. Past. Rupprecht's congregation in North Dover 48.50. From Past. Jüngel's congreg. in JoneSville 414.14. Mrs. Schneider in Liverpool 41.00, Mrs. Kern there as a thank offering 41.00. Past. Schmidt in Elyria 42.00. Whose congregation in Liverpool 47.10. Past. Fleischmann's parish in Kcndall- ville 49.10.

To the college household in Fort Wayne: From Past. Schwan's Gem. in Cleveland 497.61.

For the needy in the West: Bon members of the Decatur congregation 448.00. Past. Zschoche's congregation in Marion Township 455.00. Mr. Solomon" bet Fort Wayne 41.00. From the two congregations in Fort Wayne 4123.13. From Mrs. Burdorff in Cleveland (West's.) 43.00.

On the building of churches in Memphis: By some members of the congreg. m Lafayette 413.25. By Past. ZagelS Gem. at gort Wayne 411.26.

To the Hospital in St. LouiS: Bon Unnamed by Past. Knief 45.00.

On the mission to the Gentiles: From Past. Schoenberg's congreg. in Lafayette 43.50. Past. Zschoche's Gem. in Marion Township 48.00. Mrs. Schneider's in Liverpool 41.00. Past. Flirschmann's congregation in Kendallville 43.50.

On the Chinese Mission: Bon Mrs. Pastor Jgl 41.M. N. by Past. Duütz 45.00. By Mrs. Schneider at Liverpool 41.00. Mifsion Hours Collecte at Valparaiso 43.25.

To the orphanage at Addtson: From Marie Bäü- mer at Crown Point 41.00. From the orphan box of this parish 4'2.60. From some members of the congreg. at Lafayette 418.00. Past. Brackhage's Gem. 411.20. by Past. Dulitz;; from the Gem. in Napoleon 49.65, the ZionS Gem. in Hanover 44.20, the St. Paulus Gem. there 44.00, the Gem. in Luneburg 43.30, the Gem. in Flat Rock 43.75, from N. in Napoleon 45.10.

To the Hermannsburg Mission: from Mrs. Burdorff in Cleveland (West's.) 42.00. Mrs. Schneider in Liverpool 41.00. Through Rev. Dulitz: from the Gem. in Napoleon 421.50, from Wittwe B. and son 44.00, teacher Schröder 42.00, Mr. Goldenstern 41.00, A. 50 Cts.

For Pag. Brunn's institution: From Past. Jüngel's parish in JoneSville 411.86. From Mrs. Schneider in Liverpool

For poor seminarians in Addison: From Past. Lange's Gem. in Valparaiso 46.25.

Please.

The dear congregations of our synodal district are urgently requested to support the synodal treasury as soon as possible, so that the current expenses for the local college can be met.

Fort Wayne, December 31, 1874. C. Grahl, Cassirer.

Sincerely thankful to have received through Mr. Teacher Abraham in Altenburg, Mo., 41.50, collected by his school children, for the deaf-mute orphan boy Gustav Gatzke.

Royal Oak, the 21st Der. 1874. G. SPeckhard.

Received in the "äffe of the Western District:

ToSynodalkasser Collecte from Past. Fackler's Ge- memde m Columbia Bottom, St. Louis County, Mo. 412.15. from himself 41.00. from Past. Wunders Gem. in Chicago 427.00. Past. Wagner's congregation there 426.00. Past. Döderlein's church there 46.00. Rev. Pissels Gem. in Mattpson, Ill, 415.70. A. Bohn in Cleveland 42.00. Past. I. Süss in MrI- vin, Ill., 42.40. H. F. by Past. Lenk in St. Louis 426.00. Collecte in Past. Matuschka's Gem. in New Melle, Mo., 46.00. by Past. Maurer's Gem. in Wabash County, Ill, 44.00. by himself 41.00. by Trinity District in St. Louis 226.95. Collecte in Past. Wesche's Gem. in Humboldt, Kansas, 46.66. From Past. Franks Gem. in New Orleans 430.00. Of the Jmmanuels ° District in St. Louis 413.85. Of Rev. Nützel's Gem. in West Ely, Mo., 45.00. Collecte in Rev. Flachsbart's Gem. in Pilot Knob, Mo., 46.40. Of Rev. Schuricht's Gem. in Wilderten, Ill., 411.64. Teacher G. Burgdorf's in St. Louis 42.M. Collecte in Past. Mießler's Gem. at Palmyra, Mo., 45.00. Collecte in Past. Wünsch's Gem. at Dwight, Ill, 48.00. of Past. Lüker's Gem. in Dickinson County, Kansas, 47.40. By himself, 60 Cts. Collecte in the Gem. of the Past. Francke's Gem. in Addison, Ill, 455.00. From D. Korn- haaß there 41.00. Collecte in Past. Kothe's Gem. in Mount Olive, Macoupin Co, Ill, 49.30. Collecte in Past. Grupe's Gem. m Champaign, Ill., 46.53. Collecte in Past. Pennekamp's Gem. m Randolph County, Ill., 413.65.

To the college - maintenance fund: from Past. Ott- mann's Gem. in CollinSville, Ill, 412.20. Past. Beyer's Gem. in Pittsburg, 430.00. Past. Ramelow's Gem. in Prairie Town, Ill., 427.< >0. Past. Köstering's Gem. at Altenburg, 452.50.

To the Synodal - Missionary Fund: Don Rev. Meissner's congregation at Reynolds, Ind, 42.40. From Ludw. Hintz at Roseville, Mich, 41.75. Joh. Ellersick at St. Louis 25 Cts. " e Mission: From Rev. Ottmann's Gem. in CollinSville, Ill, 47.05.

For P a st. Brunn's Institution: From I. G. Fischer in Clevel md 42.00. Half of the Mission Festival Collecte in Rev. Schuricht's Gem. in Wilderten, Ill, 422.89.

To the building fund: Through Pastor Engelbrecht in Chicago 42.00. From Past. Bartlings Gem. there 419.00. Collecte of the Gem. of the Rev. Schmidt in Schaumburg, Ill, 417.41. From Past. Achendach's comm. in Vencdy, Ill., 4250.00. Past. Wink- lers Gem. at Elizabethtown, Minn, 43.00. Past. Franks Gem. in New Orleans, 430.00. From the Virginian's Association in its parish, 415.00. From C. Burgdorf's in Red Bud, Ill.

On the emigrant mission in New York: By Past. Sweet in Melvin, Ill., 43.80. Collecte of the Gem. of the Past. Schlechte in Strasburg, Shelby Co, Ill, 47.05. Half of the Mission Festival Collecte in Past. Schuricht's Gem. in Wilberton, Ill., 422.89. of C. Burgdorf in Red Bud, Ill., 42.00.

On the Chinese mission: from H. Vogel through Past. Leßmann in Dubuque County, Iowa, 41.00.

For the Tra c tat - Gesellsch aft: By C. Burgdorf in Red Bud, Ill, 41.M.

For the Memphis congregation, Collecte of the Gem. of the Past. Schlechte at Strasburg, Shelby Co, Ill, 46.75. of Past. Pissel's Gem. in Matteson, Ill., 419.60.

For the deaf-mute institution: From the schoolchildren of teacher Kopitke in Chicago 41.00.

To the seminary household in St. Louis: Collected at F. Doedring's wedding by Past. Schlechte in Shelby County, Ill, 47.05.

For poor students: By C. Burgdorf in Red Bud, Ill, 41.00.

On the proseminary household in Springfield: by C. Burgdorf in Red Bud, Ill, 41.00.

For the English-Lutheran congregation in Baltimore: Collecte der Gem. des Past. Francke in Addison, Ill, 428.05.

For the needy in northwest I. Iowa: By Past. Franks Gem. in New Orleans, 445.55. N. N. by Past. Reisinger at Danville, Ill, 41.00. From Mrs. Kraft through Past. Wünsch at Dwight, Ill, 45.00. E. Roschke, Cassirer.

Received:

For poor students in Addison: Through teacher Abraham, collected at his wedding, for Bergmann and Regner 415.00. Through Kassirer Roschke 2.00. Through Past. Germann in Peru, Ind. collected at Mr. Theobald's wedding, for Keyl 5.00. By Kassirer Birkner 3.00, for Ackermann 10.00 and 15.00. By Past. Brügmann in Rodenberg from Mr. Hinze 25.t)O. By Paft. Stiegemryer and his congregation 5.00. By Past. Hallerberg for Regner and Leifbeit each 5.00. By the same for Regner 10.00, for Regner and Leifheit each 3Pr. stockings, 2 white and 2 coloured shirts from the MissionS - Nähverein der ev. - luth. L>t. Jacobi - congregation in Quincy. By teacher C. Gotsch, collected at teacher Aehnelt's wedding, for Regner 9.25. By the JünglingS-Verein of St. Matthäus-Gemeinde in Chicago for Trapp 10.00. By the Jungfrauen-Verein of the same parish for the same 6.00. By Past. L-chmidt in Schaumburg from Wittwe B. 5.M. By Mr. G. Brauns in Crcte, collected at Mr. H. Scheiwe's wedding, 22.20. By Rev. Stubnatzy for Wesrlöh 5.00. By Rev. Kanold of N. N. for Rehwaldt 1.00. By Rev. Achenbach for Brinkmann and Franke 10.00. By Kassirer Grahl 28.00. By Paft. I. Horst for Dablow from Fr. Dicke, I. Dablow and H. Helmeke 1.00 each, Jak. Struß and F. Cordes 25 Cts, John Struß 10 Cts, Fr. Meyer 2.00, from Past. Horst himself 10.00. By Past. C. Seuel, collected on the baptism of children at Mr. Aug. Benter's, 4.50. From the women's club of the parish of Mr. Rev. Rademacher 12 shirts, 10 pr. stockings.

For the budget: By Kassirer Birkner 7.50. By Kassirer Grahl 15.00.

God bless all good givers!

Addison, Dec. 23, 1874.

C. A. T. Selle.

Received for the Caffle - Garden - Mission:

From congregations in: Olean 44.88, Allegany 3.48, Pomeroy 12.25, Boston 12.60, New York 10.00. From I. Hebel 5.00. Past. Bauer's Gem. in Monroe 4.80. Past. Wagner's Gem. in Chicago 27.00. Past. Pröhl's congregation in Darmstadt 10.00. Through



Past. Trautmann 5.00. By C. Otto 2.00. Jos. Schröder 3.00. N. N. 1.00. Miss Christ. Schlegel 5.00. Anton Christen-chen 1.00. Past. Brüggmanns Gem. in Rodenberg 4.00. Through Past. Runkel half of a mission festival Collecte 36.00. By Past. Bading 17.00. By Past. Steege 1.00. One-third of a Mission Festival Collecte in Union City by Past. Böhme 19.00. By the congregation of the Past. Osterhus 6.20, by himself 1.00. By the congregation in Paterson 12.00. By the congregation in Wolcottsville 4.00. By the congregation in Tonawanda and Grand Island 5.80. By Mr. Kassirr Grahl 150.00. By Past. Drögemüller 1.40. By Past. I. A. Schulze by Past. Butz 8.89. By G. Gothe 1.90. By Past. Mahlberg from his Zions Gem. 6.20. From the Gem. in Detroit 12.00. From Past. Köhler's congregation 10.00. Past. Rudloff's congregation 6.70. Wedding Collect at H. Diehl's 3.30. By Rev. W. F. Deiß 6.02. By E. Reinhardt 2.00. By Past. I. T. Böttichcr 17.85. By Past. Rådeke's Gem. 5.00. By the Immanuels - Gem. in Town Sherman, Mich. 5.00. By Past. P. Meyer 1.75. By Past. HorstS branch congregation 2.50. By the congregation in Hamilton 4.50. congregation in Peru 12.50. By F. Schilling 2.00. Pak. Ph. Schmidt 12.00. MissionS- Collectr in Crete 815.75. From Past. Catenhusen 1.30. A part of the Mission Festival Collecte in New York 44.05. From the congregation in Secor 6.00. Congregation in Rondout 9.83. From Past. Un- grodts Gem. 7.00. Kindtauf-Collecte at I. Eichhorn 4.50. Coll. at I. G. PothS Kindsleiche 3.15. Erntef.-Coll. in Sturgis 4.65, desgl. in Burr Oak 15.50. By Past. Jäkel of the Women's Missionary Society 15.00. By Julius König 1.00. Rformations- fest-Collecte of the congregation of the Past. Dörffler 16.05. By- Rev. Schmidt's congreg. in Hubbard, O., 7.00. Rev. Mennicke's Gem. 5.00. Rev. Gausewitz 3.00. N. N. in College Point 50 CtS. Past. F. Wilhelm 2.50. August KUr 2.00. By Past. C. Meyer a part of a missionS lollecte 10.00. By Past. N. Sörgel 1.00. Past. Lauritzen 3.00.

New York, Dec. 1, 1874. I. Btrkner, Cassirer.

For the seminary household in St. Louis received from Past. Holst's parish 3 sacks of wheat, 2 S. flour, 15 brooms, 1 S. apples, 5 Bush. Potatoes, 5 Bush. Turnips and 84.00. From Gottfried Merk of Rev. Lehmann's parish 4 bushels of apples, 1 basket of sweet potatoes, 1 basket of turnips, 1 basket of radishes and some cabbage. From Rev. I. Müller's congregation 82.40. From Past. Achenbach" parish 3500 lbs. of flour. From Schlüter of Gerb. Island, Madison Co, Ill, 1 barrel of sweet potatoes. From Pak. Voigt's parish from Wagner 30 heads of cabbage, from Engelbach 1 pot of apple butter. From Past. Holtermann's parish from Stahl 1 ditto. From Ch. Bakemrier out of Rev. Günther's St. Paul's parish 1 barrel of turnips. From Christoph Huber out of Past. R. Riedel's parish 1 sack of flour, 2 p. potatoes, 1 piece of butter. From the parishes of Frohna and Paitzdorf 4 barrels of flour. From the parishes in Altenburg and Wittenberg 8 barrels of flour. From the community in Altenburg 1 box of dried apples and peaches. From Mr. Kalbfleisch and Comp. in St. Louis 10 barrels of flour. From Pastor Storm's parish: from Hantzmerier and F. Lange Sr. 200 lbs. of flour each, H. Tanke, H. Koston, F. Lange Jr, B. Gerling, W. Blans, C. Schonke, W. Stradmann, F. Rähke, F. Sepmeier 100 lbs. of flour each. From F. Jlsrmann 2 p. of beets. Mrs. Ilse- mann 6 pairs of stockings. I. Hünker 1 p. of turnips, 2 p. of butter. C. Witte 2 p. potatoes, j Bush, dried apples. C. Witte 83.00. A. AlberS 82.00. H. Witte 81.00. H. Dederding 83.00. Werzing 82.00. From Mrs. Pastor Weyel 1 quilt, 1 sheet, 2 pairs of woolen stockings. Dor. Umbach 1 quilt. Furthermore, the bakers in St. Louis and the gardeners in the surrounding area have given the institution bread and greens, and Messrs. Bönrke, Meyer and Waltkr soap.

We would like to express our heartfelt thanks to all donors for their kind gifts in the past year and ask them not to forget the institution in the new year. A. Waschilewski, Administrator.

For poor students received through Pastor Kleist from the worthy women's association of his congregation in Washington, Mo., 88.00. Through the same from Hm. F. Fricke there 81.00. Through Pastor A. Weisel from the worthy women's association of his congregation in New Rochelle, N. I., 6 bed sheets, 6 head kiffezirchen. By Rev. Vetter, of his congregation on Honev Creek, Lole County, Mo. 85.40. E. F. W. Walther.

Received in the treasury of the northern district:-

To the widow's fund: from Rev. I. L. Daib 84.00. Correction.

In No. 23 of the previous issue of "The Lutheran", under the heading "To the College Building", instead of "810.00 from the savings bank of the Kaufmann siblings in Sheboygan", read: 810.00 from Trinity Parish in Sheboygan.

C. Eißfeldt, Kassirer.

For the Chinese - Mission in St. Louis

I have received: Through Mr. Pastor Holst from the Missionssrst- Collecte 820.00. From Mrs. Rehahn in Detroit, Mich., 81.50. From the Sunday School in MrmphiS, Tenn., 85.00. From Mr. Pastor Wunsch 81.00. I. F. Büngrer.

Changed addresses:

Lov. ck. Horst, Lax Ortztk, Oooähuo L'o., Itlinn.

L. ^. u^ustin, Lav Oreslr, Looäduo Oo., Ulinn.

Cited Ooedlo, Irinitx 6kurek 4^arä, 6t5 8trset, 8vutd 8t. Louis, 2lo.

Lottlob Laerlin, 915 Norttr 8tr., ^lilrvaukee, ^Vis

(Gustav Lartmann, 915 l^oi-tlr 8tr., ^lilvvaulceo, ^Vis

Printing office of the Synod of Missouri, Ohio, et al. states.

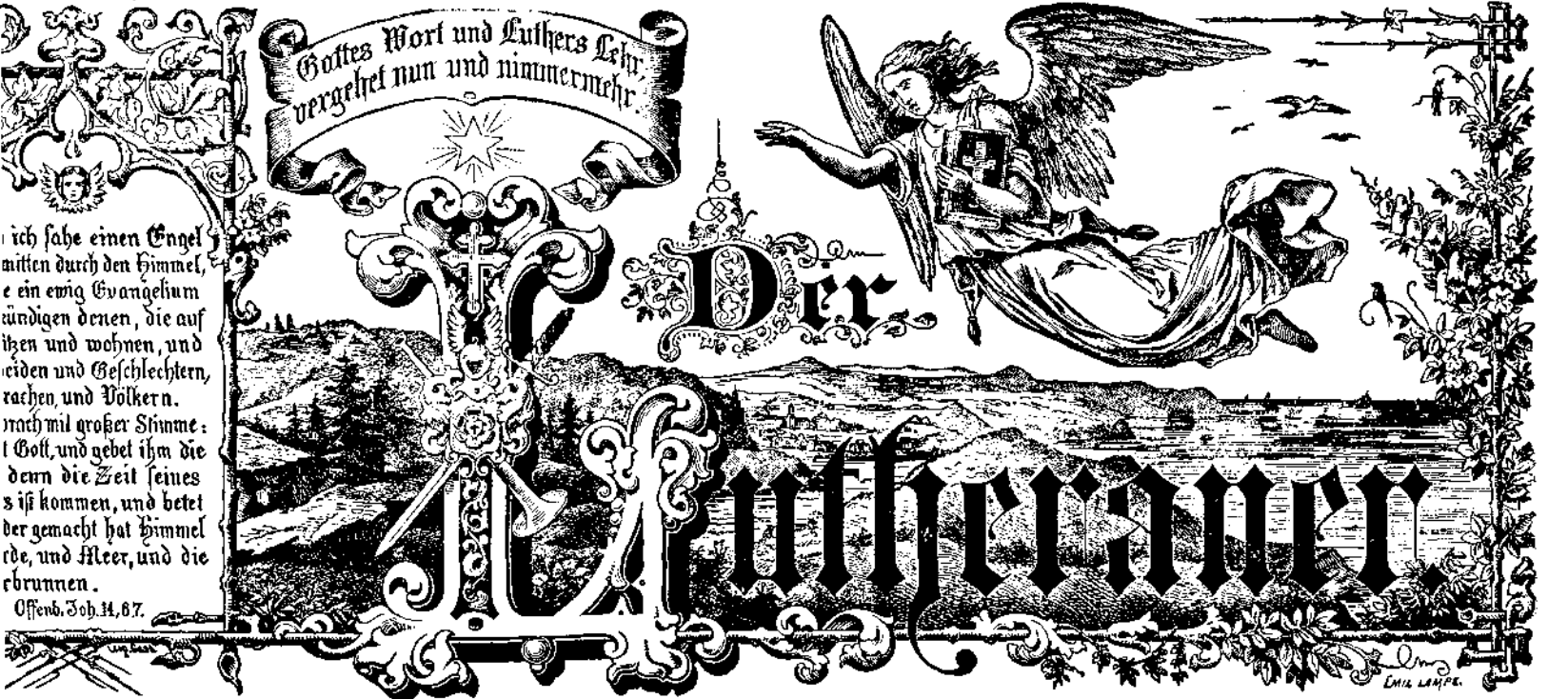


Herausgegeben von der Deutschen Evangelischen
Zeitung redigiert von dem Pastor

Year 31.

Frumentius

was in the hand of God the blessed instrument through which the Christian doctrine was brought to Abyssinia at the beginning of the 4th century. Here, as elsewhere, the great work of conversion had an inconspicuous beginning. Meropius, a Greek scholar from the city of Tyre, had undertaken a scientific voyage of discovery by ship to the distant lands of Africa during the reign of Emperor Constantine. He was already on his way back when he decided to land on the coast of Abyssinia in order to take in fresh water. He was not to need it any further. Attacked by the warlike natives, he was murdered with his whole crew. Only two young men of his company, Frumentius and Aedesius, were left alive out of pity for their tender age. These two, especially Frumentius, God had chosen to take Christian vengeance for the outrage committed against their companions. But the revenge of the Christians rests in the word of the Lord: Love your enemies! Both young men were brought to the court of the prince of the Abyssinians, and soon made themselves generally popular by their engaging behavior. Aedesius was appointed royal cupbearer, and Frumentius, distinguished by his intellect, scribe and accountant. Soon their influence was to rise still higher. After the death of the prince, the education of the prince Aeizanes, left by him, was entrusted to both friends, and Frumentius at the same time assumed the important office of government administrator. He already used his influence to work for Christianity. He made inquiries about the Roman merchants who sometimes came to Ethiopia, supported them in founding a Christian church, and held Christian services with them. But then it seemed as if the work, which had scarcely begun, was already close to its downfall. Frumentius and Aedesius, in recognition of their faithful service, received their freedom and returned to their homeland. Aedesius went to Tyre, and there became a presbyter. Here the Christian historian Rufinus became acquainted with him, and heard from his own mouth the story of their wonderful fate.



erausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 1, 1875. No. 3.

Frumentius, however, could not get rid of the poor Abyssinians in his heart. He always felt as if something were forcibly drawing him back to the land where he had spent so much of his youth, and to the people among whom he had enjoyed so many good things. He thought that he had not yet done enough to bring them the glorious treasure, the gospel, which had made him so blessed. Grieved by such thoughts, he journeyed to Alexandria, where the great Athanasius, that bright light of the church, had just become bishop (326). Before the man he poured out his whole heart. Athanasius at once entered with eager participation into the plan of Frumentius, but found no one who could be more capable of carrying it out than Frumentius himself. Frumentius became bishop of Auruma, which was the capital of the Abyssinians and a famous commercial city, and as such worked in his second homeland in the power of God with the happiest success. He founded many Christian churches and translated the Holy Scriptures into the local language.

The great difficulty in reaching Ethiopia, which was caused by the means of communication at that time, was, according to God's counsel, soon to be a special blessing for the newly formed church. For the churches of the Roman lands fell on hard times under the successor Constantius. The new Roman ruler was a zealous adherent of the Arian heresies, and sought to force their entry everywhere. It was a difficult time of need. Now also the young Abyssinian plantation was to be corrupted with the poison of this false doctrine. The emperor gave strict orders to depose Frumentius, and to give him an Arian successor. But it was not in his power to enforce this order; for to bring an army of war to the distant country was not well done at that time. So Frumentius remained bishop of the Abyssinians, and pastured the host of Christ entrusted to him. The word of the Lord became so firmly established in this land that already in the sixth century the Abyssinian Christians were able to come out as protectors of their brothers in faith who were cruelly persecuted by the Jews in neighboring Arabia.

How Frumentius died we do not know, not even exactly at what time the Lord called him away from his active work in his vineyard. But his memory will always remain in blessing in the Church.

Samuel Urlsberger,
Court preacher in Stuttgart.

Samuel Urlsperger was born on August 31, 1685 in Kirchheim unter Teck. His older brother Esaias Matthäus taught him in such a way that he was able to go through the learned schools from the year 1699 on, and already in 1705 he was able to become a master in the monastery of Tübingen. After completing his studies, the Duke of Württemberg allowed the gifted young man to make scholarly journeys abroad. In the cold winter of 1709 he travelled via Jena, Halle and Leipzig to Holland. The ship that was to take him to England was thrown back to the Dutch coast by a violent storm in the Channel. In this peril of life in the midst of the raging waves, he felt himself powerfully drawn to the living God, and clung firmly to that rock. He now remained for some time in Utrecht, until he saw in the invitation of a shipmate, the court preacher Böhm, to preach in the Lutheran Savoy Church and in the chapel of St. James in London, a hint from God to visit England. Two years he sojourned in England, and won great respect from ecclesiastical and secular persons. In 1712 he began his return journey via Hamburg, Hanover, and Berlin. Here he became acquainted with the pious Baron von Canstein, the founder of the Halle Bible Institute, to his blessing. In Halle it was especially August Hermann Francke to whom he was attracted. Returning to his homeland, he became a vicar, but already in 1713 he received the parish of Stellen im Remsthal. No sooner had he married Jakobine Sophie von Jägersberg than, at the instigation of the Duke's notorious mistress, von Grävenitz, he was called to Stuttgart as court chaplain, and in 1715 he was already Oberhofprediger and Consistorialrath. That did not seem to be

The young court preacher was a good witness for him, for atHe continued to work in Augsburg for half a century with the court of Duke Eberhard Ludwig there was a hopelessgreat blessing. The mission remained a matter of the heart economy. Fear of man and favor of man lamed the tonguefor him. When in 1730 thousands of Salzburgers, driven out of the young court preacher. To be sure, he proclaimed thefor their faith, came to Augsburg, he cared for them in the truth of the Gospel; he was also quite active in the mission,most loving way, collected in all places, recommended them but he did not touch the sins of the court at all, as the mightyto the King of Prussia, and worked for the establishment of witness of Christ, Hedinger, had done. In 1717 Franckea colony in Pennsylvania. He also wrote writings for the came to Stuttgart, who had heard of his fear of man. Abovegood of the oppressed co-religionists. Since the year 1728 all, he went to Urlsperger's sermon to see for himself if ithe held blessed hours of edification in his house.

really was so. He found it so. Full of pain he went to his friend As a true disciple of Christ, Urlsperger had to go through after the sermon: "I hear, brother," he addressed him withmany tribulations. His oldest, hopeful son was taken away great seriousness, "that your lectures are evangelical, butfrom him by death on his way home to his father's house. you do not touch the sins of your court with a word. So I comeDeath claimed several more beloved members of his family; to tell thee in the name of God that thou art a dumb dog; andbut he took comfort in the word, "God brings it out if thou repent not, and as a public teacher speak the truthgloriously!" Of his sons only one remained, his assistant freely, thou art lost, notwithstanding all thy knowledge." TheJohann August, who later became the founder of the Christ word of the faithful, fatherly friend made a deep impressionSociety. With great faithfulness he continued to work for his on Urlsperger.

On Char Friday, 1718, the Duke felt the power of theoffice on August 31, 1763. On this day, letters of proclaimed truth. But it did not serve to humiliate him andcongratulations arrived from various parts of Germany, for make him better; instead, he had his court preacher tell himhis name was highly honored by all who had the cause of that he had intended to shoot him from the pulpit. On the nextthe Lord at heart. He himself spent the day in the most Sunday he was to recant; otherwise he would file a complaintedifying way. He sang with his own the song which he with the Imperial Chamber Court, and he would behimself had composed, "Praise, praise, my soul," and his sentenced to death because he had committed a crimeprayers were that God would make him ever more faithful in against the Majesty. But Urlsperger declared that he couldhis service, that when his last hour should quickly strike, he not recant, and must leave it to Sr. Durcklaucht to act as shemight be found a servant girded about his loins and keeping saw fit. Thereupon he was taken prisoner, and arrangementswatch. To the highest age, as long as his bodily powers were made for his sentencing. The day of his death was setpermitted, he labored in the service of Christ. At last he for the next week. Then he sent for his wife and four children.retired, until the Lord called him to Himself on April 20, 1772, "What do you say to this?" he asked them. "Dear husband,"at the age of 87.

answered the wife, "your death will plunge me and the children into the greatest physical misery; but I beg you for God's sake, do not deny the truth, or the curse will remain on me and my children." Thus comforted, he sent word to the duke that "his head is at his service all his days." But when the Duke presented the death warrant to his Minister von Schütz for his signature, the latter handed over his office and sword to him with the words: "Your Serene Highness, here is my office and my honor; I do not sign any blood debts." He did not like to lose his minister. But he deposed the chief court preacher without any salary, and even forbade him to seek foreign service.

After two years the duke was on guard parade with his Rev. Harms; for every reader who is not attached to his minister. Urlsperger passed by. "Ew. Durchlaucht had," said person in a false way, but who simply seeks and loves the Schütz, "as long as this man was still in the service, - such a reader will sufficiently recognize from this proof that happiness and blessing; but since we have had a flatterer Rev. Harms has erred several times and moreover quite here, everything has gone unhappily. If you wish to make grossly. And this especially happened because, as I said, amends for the evil done, you must at least seek to provide he mixed the law with its works into the gospel and faith and for him." The Duke's word went to his heart, and he did not divide the word of truth, law and gospel, correctly, appointed Urlsperger city pastor and dean of Herrenberg in according to the instruction of St. Paul to Timothy 2 Tim. 2, 1720. But he did not remain here long. He had preached on 15.

a journey to Augsburg. This sermon and the whole personality of the man had left such an impression that he was called to take the place of the senior and pastor of St. Anna's Church, Renz, after his death. He accepted this call in 1723, although at the same time he was offered the position of his deceased friend, the court preacher Böhm in London. In

Since in the sermons the doctrine predominantly takes a back seat to the exhortation, they bear more of the all-too drifting character that adheres to so many otherwise Christ-believing sermons of our time. But the sermons of the blessed Rev. Harms, and because he personally stood in the living faith in his Savior and lived in it, he also hated the ungodly nature and worldly lusts, unbelief and its works, and punished both in a powerful and forceful manner as a righteous preacher of repentance, and applied great earnestness and zeal to crush the hard and impenitent hearts with the hammer of the law. And just as powerfully and forcefully he painted the Lord Christ before the eyes of his hearers and readers from the gospel, and that they alone should be able to see him.

(Sent in by Dr. Sihler.)

Pastor L. Harms.

(Conclusion.)



for his sake and through faith in him, can obtain forgiveness of sins and eternal life. But when he speaks of obedience to the divine law and good works, it has happened to him from time to time that he does not distinguish and separate justification and sanctification, faith and works, sharply enough. It has sometimes happened to him that he has mixed the law with its works in the gospel, and by a legal conception has darkened the evangelical understanding of some passages of Scripture. Read his interpretation of Joh. 16, 8-11 and compare Luther's sermon with it. In addition to one's own heart experience, it takes an intellect that has been exercised and sharpened by the Lutheran confessional writings and by Luther's writings in particular to be able to distinguish precisely between error and truth in his sermons, which otherwise so powerfully touch the heart and conscience and are delivered in a popular manner. The same Rev. Harms also has disciples and students among teachers and listeners in the area of our synod who perhaps owe their conversion to him as God's instrument or who were strengthened by him in their faith and spiritual life and were wholesomely influenced by his powerful personality and who are therefore rightly devoted to him with heartfelt love and gratitude. Schreiber did not want the above proof to prevent them from being edified by his sermons. Only this one thing he would have asked of these worthy brothers, not to leave the study of the confessions of our dear church and the writings of our dear Luther behind, but to become familiar with them and at home in them; for he knows from his own experience how much these worthy testimonies of our church have served and benefited him and still do so, in order to recognize in all kinds of writings in the area of Christian doctrine the error that has attached itself to the truth and to separate from it.

It is much to be deplored that the brother of the blessed Rev. L. Harms, Mr. Rev. Th. Harms, in a new edition of his brother's printed sermons, has not removed his erroneous remarks about the Sabbath and the descent into hell.

(Submitted.)

To my dear synod nephew, the dear Lutheran!

I would have liked to write to you long ago, but I didn't know what to write to you. You are now, Gort Lob! thirty years old and, though so young, have already had to go through many a hard hardship, and because I see in advance that this will also be your lot in future times, that you will have to do a lot of hard work, which unfortunately few people and even fewer young people like to do, as - lie in the field day and night against the wretched devil - glow and fight in righteous hatred against the pope - ring the war bells against the sects and enthusiasts - ward off the onslaught of false unions - fight the world being in its manifold forms - pull off the glittering little hat from false brothers; and because I know how the most furious Christian heart often trembles and grieves during such work because of its own sinfulness and the evil example of so many erroneous and wicked people, I wanted to comfort you once. And so that it would also be a true consolation, I have given myself a song.

I let him comfort me as a mother comforts her child. I had the flute sound for this song blown by him who could indeed scold the Roman pope for tearing his ears for so long and whose monks got the thick body ache from which no doctor can cure them anymore - but who could also play so sweetly to God's word that the hesitant sinner's hearts melted in sweet love pangs and rejoiced with joy. I have only made the excerpt so that it would not be too long, because you young people prefer to have everything quite short; I have also interspersed it with a few ayes and amens.)

Come then! as a son of Jacob, and listen! as a child of Israel.

The 23rd Psalm.

A Psalm of David.

"The LORD is my shepherd."

Some of the names which Scripture gives to God are a little too glorious and majestic, and bring a shyness and fear with them when they are heard called; as when Scripture calls God our Lord, King, Creator 2c.-others are very comforting, as when Scripture calls God our confidence, our strength, our rock, fortress, shield, hope, comfort, Savior 2c. - But it is exceedingly comforting that here and there in Scripture he is called a shepherd. For in this one word, "shepherd," is comprehended almost everything that is praised as good and comforting by God. It is very friendly, and when the godly read or hear it, it brings with it confidence, comfort, and assurance, just as the word "Father" and others do when they are applied to God. Therefore this image is the most lovely and consoling of all, and yet so very common in Scripture, that it compares the divine majesty to a pious, faithful, or, as Christ speaks, good shepherd, and us poor, weak, wretched sinners to a little sheep. - But this shepherd, of whom the prophet prophesied so long before, is Christ our dear Lord, who follows the fainting and lost sheep into the deserts, seeks them there, and when he finds them, lays them gladly on his shoulders, 2c., Luke 15, and moreover lays down his life for his sheep, John 10. This may be a kind shepherd. Who would not gladly be his sheep?

"I shall not want."

There he speaks in common of all kinds of benefits, bodily and spiritual, which we receive through the ministry of preaching; as if to say, If the Lord is my shepherd, I shall certainly not lack anything; I shall have food, drink, clothing, nourishment, protection, peace, and all kinds of necessities, which only serve for the preservation of this life, superfluously; for I have a rich shepherd, who will not let me lack. But in particular he speaks of the spiritual goods and gifts that God's word brings with it, as follows.

"He feedeth me in green pastures."

A natural sheep cannot be better than when its shepherd is grazing in a pleasant green pasture; where such a thing can befall it, it can be

*) "The 23rd Psalm interpreted on an evening over the table according to the Gratias 1536". Luther's Works Erl. Ed. 39, 61-105.

No one on earth is richer and more blessed than it. For there The little ones and the sucklings, that he may fill the bellies they will find everything they desire: a fine, thick, full grass, of the sows which he is about to kill. But unto his children where they grow strong and fat. - The spiritual sheep also and sheep he giveth the right treasure, that we may have are pastured in green pastures. But what is this pasture? It the good word, and thereby know our Father and Jesus is none other than God's people or the holy Christian church. Christ; that we may be instructed thereby, and increase in For it is God's pleasure garden, adorned and decorated with faith and hope; and that we may learn to trust all our doings all kinds of spiritual gifts. (Jerem. 6:2: "The daughter of Zion and being in God, and to wait upon him for all things that is as a pleasant pasture.") But the pasture therein is the we have need of in body and soul. This is our treasure and word of God. -The Lord has given the church the shepherd's inheritance, which is sure and eternal. Let him therefore office, the holy gospel and the sacraments, so that it may that hath it, let others gather money, and live in a good time, care for the sheep and wait for them to be abundantly and be proud and lifted up: but he, though he be despised supplied with doctrine and knowledge. And by the green and poor in the sight of the world, let no such thing be called pastures the prophet signifieth the great abundance and in question. Paul also was poor and miserable, and yet with riches of the gospel and of the knowledge of Christ among all his poverty was richer than the emperor at Rome, and the faithful. For as the green pasture is thick and full, and yet had no other riches than the knowledge of Christ. grows more and more: so also the believers have the word Against the same, saith Philip. 3rd, I consider all things of God not only abundantly, but the more they handle it, the (nothing on earth excepted,) to be mischief and filth. -

more it increases and grows among them, that they may lie in the midst of the grass and pasture, and rest and dwell, and suffer no hunger or want. Likewise saith Psalm 72:16: "In the earth, upon the top of the mountains, shall the corn stand thick, and shall green in the cities, as grass upon the earth."

"And lead me beside the fresh water."

So David is saying that God never showed him greater grace and favor on earth than this, that he was able to be in the place and among the people where God's word and dwelling place and true worship were. He says, "There is nothing like all the nations and kingdoms of the earth. They are richer and more powerful than the house of Jacob, and they make a point of it. They boast of their wisdom and holiness, for they have gods to serve. Yet with all their splendor and glory they are a desert and a wasteland, for there is neither shepherd nor pasture. Therefore the sheep go astray, and languish, and perish. But we sit and rest here,

He does not stop at the green pastures, but adds: "He leads me to the fresh water. To the shepherds and flocks of the patriarchs, fresh water was something especially glorious, and David is speaking here after the manner of the land in which he lived. For the promised land is a hot, arid, sandy, stony land, having many deserts and little water. Therefore it is told more than once in the first book of Mosiah how the shepherds of the heathen fought with the shepherds of the patriarchs for water. That is why they considered it a special treasure in those lands, if they could have water for their cattle. David saw this and considered it a special blessing that he was under the Lord's protection, who would lead him not only to green pastures but also to fresh water in the heat.

though we have much wilderness about us, secure and happy in paradise, where grass is plentiful; and we have our shepherd with us, who feeds us; therefore we can want for nothing. -

But what is the fresh water to which the heavenly Shepherd leads his sheep? It is nothing other than the word of God. For what David speaks of here with flowery words, he otherwise speaks of with clear words: "If your word had not been my comfort, I would have perished in my misery. I will never forget it, for thou hast refreshed me with it."

This man had spiritual eyes, and therefore he saw what is the best and noblest good on earth; he did not boast of his royal glory and power, though he was a mighty, rich, glorious king. He knows that these things are the gifts of God, and he does not run away and leave them behind, but uses them for the glory of God and gives thanks to him. But most of all he boasts that the Lord is his shepherd, and that he is in his pasture and in his keeping, that is, that he has the word of God. He can never forget the blessing; he speaks of it with great joy and praises it far above all goods on earth as in Psalm 119: "The law of your mouth is dearer to me than many thousand pieces of gold and silver. It is more precious than gold and much fine gold. It is sweeter than honey and honeycomb."

As if to say, In great heat, when the sun stings hard, Psalm 121, and I have no shade; when I can find no comfort and peace of conscience anywhere, I turn to the word of grace; there alone, and nowhere else, do I find true comfort, and that only abundantly. - The world also has its consolation and joy, but they last for a moment; when fear and trouble come, and especially the last hour, it is as Solomon says: "After laughter comes sorrow, and after joy comes grief." - But they that drink of this fresh water, though they suffer sorrow and trouble in the world, yet shall they never lack the right consolation; and especially when it cometh to the end, the tide is turned in their case, so that it is said, After a little weeping cometh everlasting laughter; and after a little sorrow cometh glorious joy. 2 Cor. 4: For they shall not weep and be sad here and there at the same time; but as Christ saith, Blessed are ye that weep here, for ye shall laugh: (And again, Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall become in him a well of water springing up into everlasting life.)

We are also to learn the art of letting the world boast of great riches, honor, and power. These are not God's highest goods. He gives them to the wicked, and it is not difficult for him to give a kingdom, a principality, or any other honor or good on earth to a wicked man who blasphemes and desecrates him. These are

"He restoreth my soul."

Here the prophet himself declares what kind of pasture and water he has said, namely, that the soul is strengthened and refreshed. This can be nothing else than God's word. The law, though it is also God's word, cannot be this word for Moses only drives his sheep behind the mountain into the wilderness, Exodus 3 - that is, he frightens and afflicts the soul in his time; but the gospel proclaims everything good to the frightened, namely, that God has given his Son to us sinners, so that he may be our shepherd, delivering us from the desolation of our sins - and thus we get rid of the evil conscience and the heavy thoughts.

"He leadeth me in the paths of righteousness for his name's sake."

The Lord, my faithful shepherd, does not leave me in the green pastures and the fresh water and the refreshment of my soul; he also guides me on the right roads so that I do not go astray, fall into error and perish: That is, he upholdeth me in the pure doctrine, that I be not deceived by false spirits, neither fall away from it through temptation and vexation; that I know how I ought to walk and live outwardly what is right doctrine, faith, and service. (Psalm 68: "Show me, O Lord, thy way, that I may walk in thy dignity.") This again is a fruit and power of the word of God, that they who hold fast to it receive not only strength and comfort of soul thereby, but are also kept from unrighteous doctrine and false holiness. Many indeed receive this treasure, but they cannot keep it; therefore it is necessary to watch and pray here, as the prophet does in the last verse, that our shepherd may keep us in the treasure which he has given us. They that do it not will surely lose it, and, as Christ saith they shall be worse hereafter than they were before.

But what does it mean, "he leadeth me in the paths of righteousness for his name's sake"? (This is the same as Psalm 115: "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy and thy worthiness"). The psalmist means: "I and all your sheep, O Lord, freely believe and confess that we have all gifts and goods, spiritual and physical, from your purifying grace and goodness; nor do we find anything in us for which you should honor us. Therefore we give thanks to thy name, because thou hast honoured us above many thousands of others with green pastures, and fresh waters, and the right way. Thou mightest as well have let us go astray, or be led astray, as Jews, Turks, Tartars, and other heathen, or remain obstinate, as the Papists, who blaspheme and condemn this treasure. Therefore we thank thee all the more, and declare these things also unto others. This is the first part of this psalm. Now henceforth it teaches how those who are the heavenly shepherd's sheep are surrounded with much trouble and misfortune.

(To be continued.)

He who, when another pleads against him that he is certain from God's word, seeks to help himself by mocking him as a man who wants to be infallible, is surely a secret mocker of religion, who says with Pilate, "What is truth?"

If thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For if a man believe with his heart, he is justified; and if he confess with his mouth, he is saved. For the Scripture saith:

He who believes in Him will not be put to shame. Rom. 10.

Our fault. *)

This time I do not mean the guilt of Christians in general, but of pastors, including myself of course. The Lord is keeping account in our days and first and foremost with us pastors. We must face this reckoning if we do not want to be disgraced in the final reckoning on the last day. The world is especially out to get us pastors who want to stay with the banner of the cross and our Lutheran faith. It calls us wild boars to be hunted. When it is said in the 22nd Psalm in the heading: Of the hind that is hunted early, and the Lord Christ is meant by this, I think we pastors are willing to put up with it when we are compared by the world to boars and wild sows that must be hunted. To lead for the sake of the Lord Jesus and our faith must be the highest honor for us pastors, and every righteous pastor must gladly and willingly stick his neck out if he is to have it cut for the sake of his Lord and his church. Whether we will soon come to that point, the Lord alone knows, and the Lord may then give us a holy and joyful martyr's spirit, and even now blessed courage to die. It is quite natural that we pastors, as teachers and leaders, should go ahead and endure the first storm. Remember that thou hast sworn to the standard of thy commander; remember further that thou art a man chosen for battle. Yea, think that without strife and victory no man ever rose to triumph. How shameful it is when a soldier turns his back on the enemy; how disgraceful when he leaves his place and does not defend himself; how mocking when he becomes a prize to the enemy even with diligence out of timidity. When then it is said: "Bind yourself, the devil is soon gone, the world is easily chased away, the flesh must finally leave your mind, how much it always troubles you. Oh, what a shame, when a hero falls before these three boys, our guilt falls centner heavy on our hearts and consciences. Our guilt - my dear, dear brothers in the ministry, let us ponder and reflect on it in our hearts and before God the Lord, and we will have to say that it is great, very great.

We Lutherans have the full, pure confession of the truth in Concordia. How many pastors do you think have told their congregations about this treasure, recommended it, and exhorted them to stand firm in the confession of the truth and the fathers? Most congregations know nothing of the Concordia, this important book; indeed, they know little or nothing of Luther's Catechism. That the congregations do not know it, who is mainly to blame? - We pastors. And the Concordia should be in every Christian home, especially Luther's catechism.

We Lutherans have the Holy Communion and the pure doctrine of it. We pastors may ask ourselves whether we have also preached diligently about it, so that the people know what the Holy Communion is. If

*These serious words of dear Pastor Harms, addressed to the pastors and congregations in Germany, concerning the changes brought about by the Civil Status Laws, are taken from his Missionary Bulletin of November of last year.



If we do not have communion every Sunday, but only two or three times a year, and people believe that this is the right thing to do, who is particularly to blame? - We pastors, yes, we pastors in Lüneburg in particular, who have such excellent church regulations that do not allow pastors to leave the Lord's table uncovered on a Sunday where there are hungry souls.

We Lutherans have holy baptism pure and unadulterated in doctrine and administration, like holy communion. - If now holy baptism is administered in the corner, and little or no preaching has been done about it, and people now fall away en masse because they do not know what holy baptism is, not the bath of regeneration by which we can be saved, but an outward act in which the child is given a name, and think that inscription in the civil register is the same as baptism-who is chiefly to blame? - we pastors. As far as marriage is concerned, we Lutheran pastors have to marry in the name of the triune God, and have we not made it clear to the people that when they have performed the marriage contract before the secular registrar, they have indeed entered into a civilly valid marriage *), but that the pastor, in the name of the Triune God, must unite the bride and groom if they wish to marry as Christians, - and now many bride and groom spurn the church wedding - most of the blame lies with the pastors.

We have not faithfully kept watch, we have not prayed earnestly enough, we have not watched faithfully. - We have beaten our breast with the publican: God be merciful to me a sinner.

Our sin is great, but also the mercy of the Lord is great. Let us therefore, brethren in Christ, beat our breasts, and repent in sackcloth and ashes. The Lord will be merciful to us. Amen.

Now I turn to the congregations and ask first: Can a Christian not have his child baptized if he wants to be and remain a Christian and therefore a member of the church? I think this is impossible. He who is a Christian knows that he can only be saved as a Christian, and therefore he must have his child baptized so that it may be saved. For it is written in Marcus 10, that to the children is the kingdom of God. The children shall enter into the kingdom of God. It is also written John 3, that he who is born of water and the Spirit, that is, who is baptized, shall enter into the kingdom of God. So it is clear from these passages that children are to be baptized so that they may enter God's kingdom and become blessed. If, then, a man thinks he has done enough for his child and his conscience, when he reports the birth of his child, together with the name of the same, to the civil registry office, he has certainly satisfied the civil laws, and his child, when it grows up, is considered a citizen and has all the rights of citizenship, but how he will come to terms with his poor soul and the soul of his child before God, I do not understand. He has not had his child baptized, and his child has become a heathen through his fault. But a heathen cannot be saved, and a heathen is he that is not baptized in the name of the Father, and of the Son, and of the Holy Ghost, and believeth not with his heart in the Triune God. I ask further: Can you

*) We presume that with this Mr. Past. HarmS also wants to indicate that such a marriage is also valid before God, not only before the secular authorities.
D. R.

to enter into holy matrimony as a Christian without a church wedding? I do not believe it. You have put everything in order at home, asked your father and mother, and after receiving permission, you are engaged to your bride, and everything is in order at home; you go with your bride to the civil registry office, and there everything is put in order as far as the civil legal side is concerned. If thou wilt be content with this, thou art a husband in all forms before the state. *) But if you are a Christian, you cannot be content with that, but you let yourself be married by your pastor in the name of the triune God. This the civil registry office could not and did not do, for this the church has to do through its pastor. -

Now thou hast full liberty to do what thou wilt, to have thy children baptized or not, to be married or not; but if thou dost not have thy children baptized, thou makest them heathen, and thyself; and if thou despisest church marriage, and desirest it not, thou makest thyself known as a heathen. Whoever, then, despises church marriage and does not have his children baptized is to be reckoned no differently than a heathen. That is my opinion. It will soon be seen how the matter stands, and I believe it will be learned with horror how far Christianity has come; the number of those who demand church marriage for themselves and baptism for their children will be a very small one. - The time of sifting has come, and I must say, praise and thanks be to God. The Lord is not served by hypocrites. The national churches are finished, as far as one can see; the universal church is Satan's church, - it must be the church free of the state, but firmly founded on the full and clear confession of Concordia. It will go through much hardship and tribulation, but to victory. God's word and Luther's teaching will never pass away. The Lord Jesus and His holy Word are our only refuge.

(Submitted.)

Necrology.

The dear reader will probably have read the brief news of the death of Blessed Pastor F. Horn in the list number of the „Lutheran“.

Ferdinand Joseph David Horn was born on 28 November 1839 in Hamelspringe, Hanover. His father was Heinrich Philipp Horn, a school teacher. From the same the dear Horn was determined to the school office, which occupation he also seized with large joy. After completing his seminary studies, he received a position as an assistant teacher at Bredenbeck (Hanover), where he remained until 1860. Then he was appointed as an independent school teacher by the community of Ditterke (Hanover), which appointment he also followed. However, already in the year 1867 he saw himself forced to resign from his office. These were the years of the catechism controversy, as a result of which there was a great deal of rebellion within the congregation, since he was a school teacher. He was shortly forbidden to teach Luther's dear catechism pure and loud. Horn's pastor promised that he would protect him against any danger, and that he should only continue faithfully in the pure doctrine. But Horn was soon accused by some discontented members to his pastor. Now instead of the pastor remaining faithful to his promise, viz.

*) But probably also before God.

lich Horn, he declared himself outright against him. When as they did for their spiritual father. Everyone loved him with he was then accused by his superintendent, he declared to all their hearts, even though he punished all their sins. The the congregation, as well as to his pastor and church was always full, and on many Sundays it was far too superintendent, that he would not drop his dear Lutheran small.

catechism at the whim of a few discontented members. His But his activity was not limited to Geneseo, but also the firm stand resulted in his dismissal from the school office. surrounding area was not neglected by him. He formed a

Horn then turned to Pastor Brunn, who advised him to go branch 7 miles from Geneseo, where he preached every 14 to America to be trained as a preacher in St. Louis. He days in the afternoon. No matter how the weather raged, he accepted this advice and arrived in St. Louis in August 1867. did not shy away, but was always on the spot at the time He entered the practical seminary, passed the pre-scriptural when the service was announced, even if no one else had exam after a two-year course, and after receiving and dared to go out.

accepting a call from the Lutheran Concordia congregation At last he broke down under his work. About a year ago in Geneseo, Henry County, Ill, he was ordained and he asked for an assistant who would at least take over the introduced by Pastor Th. Grüber in the midst of his school and preach about every fourteen days. He then congregation on Sunday Jubilate 1869.

Pastor Horn stepped into a difficult field of work. It was growing into a fairly strong congregation, to appoint their not only the many adults who desired the bread of life, but own pastor, which also happened. Our dear Horn was now also the youth, the lambs of Christ, who were at that time asked by his fellow ministers to resign his office completely without the clean milk, - without a proper parish school. - for a time. Such advice was also given to him by several The school had been played into the hands of the physicians. But he could not be induced to do so. Although unbelievers through the fault of the former pastor Fünfstück, he was completely worn out, he still preached every fourteen who built a large schoolhouse, even with the help of the days and performed the official duties. He could not part with Lutheran parishioners, because Fünfstück made it their his ministry. He also feared that his congregation, which had duty. All the children - including those of the parishioners - become so dear to him, would somehow not like it if he were to go to this school. In this chaos Fünfstück fortunately resigned his office completely, especially since they had left Geneseo and went over to the Iowa Synod. appointed a school teacher in order to spare him.

Under these sad circumstances Horn came to Geneseo. His ailment consisted of a chest disease. And since his He immediately realized that it would require great condition worsened from day to day, he agreed to the advice perseverance here. His first endeavor was to recapture the of his physicians to undertake a sea voyage, since in their school of the community, which he succeeded in doing. This opinion the illness could be lifted by it. So, with a heavy he accomplished: he began to hold school, and after much heart, but trusting in God, he decided to undertake a voyage struggle convinced his congregation that they were bound - to Germany. He entrusted his church and his family to the although they had helped to build the school of the faithful protection of God and left for Germany at the unbelievers - to take their children from that school and send beginning of May last year.

them to him. As he was a very excellent teacher, all those But the hoped-for improvement did not occur on this sea who sent their children to him were soon won over, so that voyage either. At first he wrote encouraging letters to his wife he received all the children back into his school. How and community from Germany. But the physicians he used completely he lived for his school, the dear reader can see in Germany, after repeated requests, explained to his from the fact that he, since his community was very poor, worried brother, with whom he was staying, that his built a schoolhouse from his own means, which the condition had not improved at all. Nevertheless, he wanted community later bought from him.

But as he lived for his school, so also for his parishioners the day for his return journey when he suddenly suffered a in general. As much time as the school took away from him, violent hemorrhage on September 10. He recovered from he was nevertheless an extremely conscientious preacher. this after a few days to such an extent that he again prepared Not only did he work out his sermons very carefully and everything for his departure. No wonder! for a strong memorize them exactly, but he was also conscientious in his homesickness for family and community, such as one private pastoral care. Since he lived so completely in his cannot easily imagine, seized him and consumed his heart. JEsu, whose Werl he practiced, he also had the delicious But behold! God's ways were different. He was not to see gift of putting the only comfort in Christ right to the heart of his family again, nor his church. On September 20 he the challenged, the afflicted and the sick. When he left his suffered a second hemorrhage and two days later, on school, he visited his sick parishioners and brought them the September 22, he passed away blessed in his Lord, whom right medicine. Not infrequently he met the Methodist or he had served as a faithful servant, at the age of 34 years, Albrecht pastor on such visits, who then always had to leave 9 months and 24 days. He leaves behind a sorrowful widow the house in disgrace. Yes, he was always on the trail of the with four children.

fanatic preachers, who therefore hated him not a little. - His The undersigned served the congregation since the way of preaching was lively and powerful and everyone departure of the Blessed and on the 21st Sunday post Irin. could tell that his sermon came from the heart, which is why (25 October) in both congregations a memorial sermon on it went to the heart and his parishioners flocked around him. Job 4, 3. 4.

I. P. Guenther.

To the ecclesiastical chronicle.

I. America.

"The end justifies the means." This, as the reader knows, is the principle of the Jesuits; but, unfortunately, it is becoming more and more evident that it is also the principle of some in the General Synod calling itself Lutheran. Pastor Severinghaus of Chicago furnishes a new proof of this in Vol. 6, No. 49, of the "Church Friend." He writes: "My congregation had to struggle with great difficulties; the need for money was the greatest; we overcame this in part through Pic-Nics and Fairs. Pic-nics and fairs, because they are worldly and worldly things, I do not love; I have always fought against them in my former congregations, but here I have let our people have their way. We have tried both kinds of undertakings and made H700.00 in the process (good business). Only through the greatest need for money did I allow myself to be moved to give my consent. It is not the clergyman (Severinghaus) but the unchurched masses (in his congregation) who are to blame for the fact that one has to take recourse to such things. If the people would voluntarily contribute what they spend on such occasions, it would be much better, and pic-nics and fairs would not be necessary." - 1. Why does Pastor Severinghaus not love Fairs and PicNics for making money for church purposes? They are, as he himself says, worldlings, and all worldlings are condemned 1 John 2. So why does he let it happen in Chicago? For the sake of money. 2. Why did Pastor Severinghaus fight and preach against it in his former churches? Because it is worldliness, therefore sin. But should what is condemned as sin by God's Word in his former churches not also be sin in Chicago? Certainly. 3. What will his former congregations say when they read this? Pastor Severinghaus has only allowed this sin to be done in case of need, later he will fight against it again. Will his fight not be in vain? Certainly! Pastor Severinghaus tries to blame this sin on his ignorant congregation, since he himself admits that it would not have happened without his permission, so he is the cause of this sin and not his congregation. 6) As the predecessor of Pastor Severinghaus, Pastor Bond, began to build the church, namely, with floats, so Pastor Severinghaus continues with pic-nics and church fairs. Where will this go? Into the abyss of hell. - Rejoice, dear reader, and thank God if you have a faithful preacher and shepherd who will tell you the whole truth without fear of man or favor of man, and warn you against every sin, even the smallest.

M. Toewe.

Methodist Interpretation of Scripture. At the meeting of Methodist preachers held in New York these days, Dr. Curry explained the Biblical expression "to walk before the Lord" as not meaning "to lead a godly life," but as indicating that the bodily act of walking was especially pleasing to God. In proof of this he cited Enoch's example and his own. Of Enoch he said, "that he walked before the Lord 300 years" - in the English Bible it is called "*walked with God*" - and of himself he testified, "that he never had so palpable a sense of the divine presence as when he walked in his room or in the street." - And this is called Doctor of Theology.

The "Friedensbote", the organ of the Unirten, gives a description of Paul Gerhardt's life. In it it says: "When he felt his end near, he drew up his legacy for his son, who was 14 years old, with the rules of life, which we unfortunately have to pass over here because of the limited space available. His readers who have read Gerhardt's will will think that it must be very extensive. But it would take up only a little more than one column of the "Messenger of Peace". Lack of space can therefore not be the reason, but rather a Passage in this Testament in which Paul Gerhardt warns against the Unirte, namely the following: "**Die heilige Theologiam studire in reinen Schulen und auf unverfälschten Universitäten und Bewüthen dich ja vor Synkretisten**" (Religionsmengern!), "**denn sie das Zeitliche suchen und sind weder Gott noch Menschen treu.**" If the Testament did not contain this warning, or if Gerhardt had written: Keep thee yes to the syncretists! - The "**Catholic Church Newspaper**" revives the rumor of Dr. von Harleß' apostasy, which had already been refuted in the November issues of German magazines. In the January 7 issue it says: "Dr. Harleß is-----, as I read yesterday in the 'New York Herald' read, shortly after the conversion of Queen Marie of Bavaria also became a Catholic." - The Leipzig "Allgemeine Ev.-Luth. Kirchenzeitung" (General Evangelical Lutheran Church Newspaper), in its number of November 13, thus pronounced on this: "For some time now the news has been going through a certain class of newspapers that President Dr. v. Harleß in Munich had in mind to follow the Queen-Mother and convert to the Roman Catholic Church. Such senseless talk is smiled at for a time, until at last it becomes too bad and one has to drive in with harsh words to put an end to it. This silliness went out from the liberal or progressive newspapers of Bavaria, and elsewhere, of course, it was immediately reported with pleasure. Indeed, one does not know whether one is awake or dreaming, whether one is living in a carnival or among sensible people. That Dr. v. Harleß at that time (1839) wrote the - Jesuitenspiegell, in which he pilloried the morals of the Jesuits, and for this earned no thanks from above; that he founded the -Zeitschrift für Protestantismus und Kirche" and edited it as long as he could, which made the struggle against ultramontanism and its organs one of its main tasks; that in the time of Abel's regiment he was in the forefront of the opposition to it by word and writing, and for this opposition lost his professorship in Erlangen; that today he is still the same as in those days, as his writing and his whole conduct show: does one not know all this? or does one not want to know? For anyone who knows Dr. v. Harleß, this talk is ridiculous. But in the course of time efforts have been made to put a distorted image of him into circulation and to persuade the good citizen and peasant to be properly frightened by such an orthodox man, in order to get the inconvenient man out of the presidential chair. In the past they tried other means, incitements, agitations: but in vain. Now they tried it with this lie, which they threw among the superstitious newspaper audience, and hardly was it happily silenced,

are exposed to such scribes and believe their words as a gospel and thus allow themselves to be deceived and seduced without suspecting what they are being abused for." Dr. Harleß seems to have thought it beneath his dignity to reply to the tawdry lie that he had converted to the Roman Church. On the other hand, he has let a statement go out about the other lie, that he intends to retire from office. This is, as every

At the same time an indirect explanation concerning the first lie of becoming Catholic. Dr. Münkel writes in his "Zeitblatt" in the issue of November 20: "President v. Harleß is not only distinguished by scholarship, achievements and virtues, he is now also distinguished by his mistakes. The first fault is that he does not want to become Catholic. As soon as the Queen-Mother had made her change of faith, liberal papers declared that Harleß would follow. An ultramontane Würzburg paper already knew more details, that Harleß had been Catholic for some time and was only waiting for the right time to convert. The news made the rounds of the liberal papers in a hurry, and one did not conceal the joy of getting rid of Harleß in the shortest possible way, and of being able to lead a major coup against the Orthodox in Bavaria. Harleß kept silent on the subject, but his friend Herr v. Tücher came out with an explanation which deprived the liberals of all hope of reaching their goal. This we call a mistake on Harleß's part, because it was only because of him that he became a Catholic. Then the liberals found out that Harleß would retire because of weakened health and because he was already 70 years old. That would be another easy way to get rid of him from the church regime. He spoiled the joy of the liberals by a second mistake. In the 'South German Reichspost' he announced: 'As far as my health is concerned, it is true that at present (for several weeks) I have been suffering from a persistent muscular rheumatism caused by a cold, which, however, now seems to be subsiding. With regard to my age, I would like to inform you that I was born on November 21, 1806, and am therefore not yet as close to 70 years of age as is generally assumed. I will seek retirement as soon as I no longer feel able to serve and work. When this will occur, of course, I can know no more than a third party.' Again, it is only lacking in him that he departs, and let us wish that this fault may last quite a long time." - So then a fat roast has escaped Father Oertel and his Antichrist, and the jovial Father will have other objects to seek for his harlequinades. Would that he would leave venerable, honest people out of it, and throw his dung at something else.

G.

One of the editors of the "*Lutheran Visitor*," in the number of December 25th, expresses his heartfelt thanks that his "esteemed and revered brother, Rev. J. H. Honour," has presented him with a copy of his address, delivered by him at the celebration of a Masonic lodge. He thereby says of the same that it was chaste and instructive, and that he read it with great interest and pleasure. We think he should have read it with heartfelt sadness and punished his friend in a friendly and serious manner. Or does he perhaps also belong to a secret society?

G.

At a conference of the Lutheran Synod of South Carolina, the importance of catechization was discussed. "We hope," says the report of the *Lutheran Visitor*, "that the day will soon come when catechism will be introduced into all our churches, and when every church bearing the Lutheran name will have become Lutheran in doctrine and practice." This certainly sounds very pleasant, but the joy is taken away; at the same conference it was decided to appoint a committee to invite a Methodist preacher present in town to preach in the Lutheran church in the evenings. May the good Lord protect us from such Lutheranism. And, however important catechizing may be, yet, if held in such a spirit, it will not serve to build up the orthodox church.

G.

Methodist Perfection. Messrs. Inskip and McDonald, who have made it their business to spread Methodist perfection, have been briefly

even in St. Louis. When a reporter in the Apologist says of these gentlemen: "These brethren do not think much of gradual sanctification. If their quick method has many things in it that are reprehensible, the slow method is of no value at all, for it brings no one to the goal ; the quick method is of no value at all.

This is nothing new to us; it is only too well known how little Methodism asks for the teaching of the divine word. The reporter's confession is astonishing: "Even the best friends of the movement were of the opinion that they could do even more good if some things were left out. But Inskip said quite modestly at the end, that they had certainly made blunders; -----and I

I don't think anyone would deny that." - But this is a strange perfection. By the way, we like to think that all lazy Christians far prefer a sanctification quickly achieved to one slowly attained with much effort throughout life.

New edition of an old nonsense. In some of the northern counties of Ohio a new sect is at present gathering, which teaches the old superstition of transmigration, in a somewhat modified manner. These perverse people believe that every soul was created at the time of creation. But since then it has had many different bodies. When death occurs, the soul detaches itself from the body in which it was, and floats for a time in the air, until, by a so-called process of materialization, it assumes a new body, usually that of a child. As soon as the soul is free from a body, it fully understands the essence of its existence, but as soon as it is again clothed in flesh and blood, it loses this knowledge and has only dark inklings of it. A soul can also get better or worse in its wanderings. It may easily be that the soul of a once pious man is now that of a rejected drunkard and criminal; or, conversely, the soul that now dwells in the body of a wicked man may, in a few years, so improve itself that it will then inhabit the body of one of the most perfect and amiable men. The people who have this great doctrine call themselves "The *Eternalists*" (*Eternalists*). They believe neither in God nor in the Bible, but only in themselves and their follies. The number of these "Eternalists" is said to be greatly increasing, which is very believable, as doctrines of devils are always popular. E. S. Luth. Kztg.

Watertown. From the "Ev.-Luth. Gemeindeblatt", the organ of the Wisconsin Synod, in the number of January 1, we have just learned that the second institution building in Watertown, Wis., burned to the ground on December 29 of last year, whereby at the same time about eight students lost all the property located there and the household completely lost all winter supplies. The dear brethren of our sister Synod, as we can see from the aforementioned newspaper, are not hesitant about this, but are already hard at work to have the love of their congregations make up for the damage, and we have no doubt that they will have the same pleasant experience that our Synod had when it met with a similar fate a few years ago. We had unfortunately hitherto overlooked the tidings given; hence this so late subsequent communication. W.

[Walther]

II. foreign countries.

"From the Bavarian State Church." Under this heading, a Mr. K. wrote the following in Löhe's "Freimund" of December 3 of last year: "We recently read of the appointment of the reformed pastor Adelberg of Erlangen as pastor of the Lutheran parish of Zell in Upper Franconia. One will find it understandable if we expect an explanation of this surprising fact. It would be primarily a matter for the church

Board in Zell that he demands a Lutheran, but not a Reformed pastor. Whether he will take steps, we do not know. But all confessing Lutherans in Bavaria also have the duty to bear witness against this confusion and trouble. We live in complete peace with the Reformed and also want to do so in the future, but through such tacit shifting of boundaries the old strife is brought in again. If Pastor Adelberg is perhaps no longer Reformed (we recall that members of his family are Lutheran deaconesses of Neuendettelsau), he and the church government should openly declare this. But as long as he is called pastor of the French Reformed congregation in Erlangen, he is reformed and cannot become pastor of a Lutheran congregation. It is our duty to protest against this confessionalism, and we call upon all who love our Lutheran Church to raise their voices against it." That Mr. X. protests against the employment of Reformed preachers in the Bavarian State Church, which, after all, wants to be regarded as a Lutheran one, is, of course, quite right; but what is the use of protesting with mere words in an angle leaflet if one does not take action? W. [Walther]

Consequences of the Civil Rights Laws in Germany. An appeal by a certain Pastor H. in the "Kreuzzeitung" of Berlin provides information about this. It says: "Because of the civil status laws, a large number of Protestant clergymen have fallen into the most bitter distress. Many parents no longer have their children baptized, bridal couples no longer marry, and the clergy, through no fault of their own, lose most of their already small income. The meetings of West Prussian Protestant clergy in Dirschau and of the members of the parish church councils in Berlin have brought to light a state of emergency that is hair-raising. Protestant clergymen have to live in poverty and are Wretched and abandoned to despair. Whether the state will help is questionable, and when - perhaps when it is too late."

Strasbourg. We read in the "Süddeutsche Reichspost." From Alsace: "After the request of the 75 Alsatian clergymen for a **professor who is faithful to the confession, which was** mentioned several weeks ago, caused no small astonishment in the government in **Strasbourg** and Berlin, but a fright in the theological faculty and in the board of directors, from which one has not yet recovered, the question has now recently been put to the faculty by the curator of the university, whether it considers it necessary to fill the vacant chair? (This sounds strange. D. Red.) It was answered that one hoped to cope with the existing work alone, against which a single member lodged a protest. Thus the danger of an orthodox appointment has been escaped for the moment, but the petition has at least had the good of sparing us the appointment of some double of Holzmann, and of rousing the Government from its optimistic repose." Is this, then, we ask: Where The right of the Church of the Augsburg Confession to professors who are faithful to the confession remains. The Strasbourg faculty has for years done its part to trample it underfoot and to assert its injustice in its place as a right. Under the present imperial government, in spite of the *suum cuique* - to each his own - which stands in the coat of arms of our high imperial house, should our Lutheran regional church have to continue to watch its holy, unbreakable right being trampled underfoot? And did our fathers make the endowments of St. Thomas and others, to send find. with which the professors are partly paid, for liberalism and the Protestant Association?

(Elsasser peace messenger of 6 December b. I.)

The judgment of an unbeliever about the consequences of unbelief.

Once, when in a society which the religious mocker Voltaire had invited to his house, the belief in immortality was being ridiculed, Voltaire's servant entered. When this was noticed by Voltaire, he begged the company to be silent, saying, "If that fellow hears what we say, he will cut my neck this night." Voltaire thus meant that the belief in a retribution after death still kept this man from such iniquity; the fruit of his doctrine, on the other hand, was that the confessors of it feared nothing but at most, as Luther says, Master Hans, that is, the executioner. W. [Walther]

Ordination and Introductions.
(Delayed.)
On the 12th Sunday after Trinity, 1874, Candidate Aug. Leuthä User was ordained by Mr. Pastor C. W. Baumhöfener, assisted by Mr. Pastor I. Hilgmdors, and was installed in his office in the midst of his congregation at Grand Island, Nebraska.
Address: liov. ^.u<:. Dsutllasussr,
Oraod Island, Hall Oo., Rsdr.

Rev. E. A. Frese, formerly of St. Joseph, Missouri, called from the congregation in Platte County, Nebraska, was installed in his new office on the Sunday after Christmas, 1874, by the undersigned, by order of Mr. Praeses Buenger.
C. W. Baumhöfener.
Address: kov. L. l'rssv,
6o1untdu8, Dlatto Oo., Rödr.

On the second Sunday of Advent, 1874, Rev. E. Beck, formerly of St. Louis, was solemnly installed in his new office by the undersigned, by order of Mr. Praeses Bünger, as pastor of the newly formed congregation in Plymouth County, Iowa.
I. F. Dö scher.

On the Sunday after New Year's Day, Rev. I. F. Doescher, formerly of Fort Dodge, Iowa, was solemnly installed by the undersigned, assisted by the Rev. E. Christensen, as pastor of the newly formed congregation at Jankton, Dakota Territory, by order of Mr. President Buenger.
O. A. Norman.

On the third Sunday of Advent, 1874, Rev. I. M. Maisch was installed in his new office in the newly formed congregation at Big Cypress, Texas, by order of the Presidency, by the undersigned, assisted by Revs. A. Greif and A. Meyer.
I. Maisch.
Address: Rov. d. Z "I. Zdaisoü,
8prin§ Station, Harris Oo., ll?6xas.

To the message.

It is repeatedly reminded that all notices for the "Lutheran", announcements of ordinations, initiations, church consecrations, conferences, addresses, receipts 2c.

to the editor only

D. R.

Indication.

Festive Songs. A collection of church choral songs for soprano, alto, tenor and bass with original contributions by C. F. Baum.
Under this title, the fourth volume of Baum's collection of church choir songs has just appeared in the publishing house of Mr. bookseller L. Volkenings in St. Louis, Mo. (No. 22 8. 5tü 8tr.). It contains 2 choral pieces for the Confirmation celebration with the appropriate texts Rev. 2,10. (Sei getreu 2c.) and Matth. 10, 32. 33. (Wer mich bekennet 2c.), 1 chorale from Bach's St. Matthew Passion and 3 Easter pieces. All pieces are easy to perform and of ecclesiastical character. The arrangement is excellent. The price of this booklet is 20 Cents' a copy, O1.80 a dozen plus 10 Cts. Postage. W. [Walther]

Conferenz - Ads.

The united Columbus Conference will meet, s. G.W., March 2, at the residence of Rev. E. W. Kahler, at Lancaster, Ohio. Duration: 2Z days. The Holy Communion will be administered on Wednesday evening.



The brethren are requested to report to the Dustor > loei 8 days in advance, and are reminded that it should be a matter of conscience for them to attend the meetings of the Conference or to excuse themselves in writing for valid reasons. L. E. Knief.

The Southern Michigan Pastoral Conference will meet, s. G. w., February 9th and IOth, at the home of Rev. Hügli In Detroit. A. Schröppel.

The joint Pastoral and Teachers' Conference of Chicago and vicinity will meet, s. G. w., on the eighth of February, at the school of Mr. Fischer teacher.

E. A. Zutz, Secretary.

Book Ad.

Songbook for lower classes and mixed schools. St. Louis, Mo. 1875.

As much as there are school songbooks, and indeed some quite beautiful ones, there has been a lack of such a one, which could be introduced in a Lutheran school in all respects without hesitation. Such book is offered with the collection under the above title. Great care has been taken to include only those songs whose text in no way breathes a false spirit, which are either of a truly and soberly Christian religious and moral content or the harmless expression of childish naiveté, but whose melody, without being trivial, is easy for children to sing, retentive and sweet. On 64 pages in octavo, 76 songs, mostly in two voices, but which can also be sung in one voice, are included. The price is 20 cents per copy, to be obtained from our general agent Mr. M. C. Barthel here. W. [Walther]

For the Lutheran Orphanage for the Little Child JESU at St. Louis

Received: From the laudable Virgins' Society at Concordia, Mo. by Past. Blitz-10.00. Bon Elise Frerking there -2.00. By Past. M. Eirich sn New Minden-25.00. By teacher Wukasch in Frohna, Mo., by his school children -2.25. By Rev. Hofius in Columbus, Texas-6.00. Hochzctis Collecte at H. Arnold's in Jmmanuel's District in St. Louis-10.00. Bon Job Löd at Bück Valley, Pa, -2.50. weddingS Collecte at W. Wüte at Pleasant Ridge, Ill, -6.00. by Past. B. Mießler of the laudable Virgins' Association of his parish in Palmyra, -19.30. By Teacher Oskar Gotsch in St. Louis of his school children, -6.25. By Andreas Bopp in Des PereS, Mo, as an opser of thanks for happy delivery of his wife -5.W. By Prof. Crämer from his congregation in Mincrstown -7.45. Don I. C. Däumer in St. LouisS -15.00. By Mrs. Wittwe Dirker there -5.00. From the piggy bank of little Theodor Bügel there -2.00. By Rev. Äothe from Wittwe Niemann -1.00. From N. N. at Decatur, Ill, -1.00. By Studiosos Böttger from d. Concordia-Dsstrict at St. Louis -5.35. By K. W. Springmeyer from d. Jmm.-Distr. there -4.00. By Past. Nachtigall at Waterloo, Ill, Wedding wedding, -3.05 for Polack. By Mr. Past. Bünger from Mr. H. Kurre -1.00 Collecte by Karl Böhme -4.75. By Karl Wehking in St. Louis -10.00. From and from Mrs. Louise Timmermann -2.00 for Oerting. By Mr. Past. the poor fund of the Concordia District there -8.75. Collecte of the school Schöneberg from the women's association of his parish -15.00 for Aron. children there -21.55. By Teacher Roschke from his school children -5.70 By Mr. Past. Lenk from Mrs. Boehner -3.00. By Mr. Past. I. M. Hahn, at together with various articles of clothing and toys 2c. From the Mr. I. Niemann's wedding collected, -15.45, from the women's club of Jmmanuel's-District in St. LouisS: surplus of a collection -3.65, from Konr. his congregation 6 pairs of underpants, 2 undershirts, 8 sackcloths. By Rüster u. Heinr. 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Bünger in St. Louis a parthie Jugendschfirrn. From Karl I Schneider there, a parcel of hats and caps. From Franz Reinicke a large basket of honey cakes.

Warmly thanking the kind donors on behalf of our dear orphans and wishing them God's rich blessing

I. M. Estel, Kassirer. Correction.

In my last receipt ("Lutheraner" of 1874, No. 24) read instead of "von I. Pastor Weyels Frau Wittwe" 2c.: von Frau Pastorin Weyel. St. Louis, Jan. 23, 1875. The above.

For the Lutheran Orphanage near St. Louis received since September 17, 1874: Wedding-Collecte at Mr. H. Merz ->7.25. From Mr. Luft 1 Bush. Apples, 30 cabbage pots. From Carven, Ill, 1 package of woolen yarn. From Mr. Past. Bünger 1 drum. Mr. C. H. Moritz, kitchen utensils, value ->7.00. From the Women's Association in St. Charles, 6 pairs of underpants, 3 girls' shirts, 2 petticoats, 2 girls' dresses, 2 boys' trousers. From Bro. Clamors 2 sack of beans, 1 p. of apples. H. Reinker 3 p. beans. Karoline Otto 8 handkerchiefs. M. Mertz 10 galt. Vinegar. From the women at New Wells 4 pots of apple butter, 1 box and 1 sack of green and dried fruit, 8 lbs. of butter, 1 skein of yarn, 12 cabbage heads. From the school lindern there 70 cts. From Wittwe Trog 3 p. apples. From Gr. Möller 3 p. apples. G. Mertz 3 bushels of apples, 1 bushel of sweet potatoes. Mrs. Past. Weyel 1 wadded quilt, 1 sheet, 2 Klsszüge, 12 shirts, 12 hoods, 6 pairs of stockings. Mrs. W. Rüarich 1 peel, 1 kiffen cover, 1 shirt, 1 bed sheet, 1 handkerchief, gray Anna Möller 1 Mäntrichen, 1 woolen and 5 calico dresses, 3 woolen petticoats, 2 shirts, 2 jackets, 1 apron, 2 woolen bonnets, 1 child's bonnet, 1 pair of apron. From N. N. 2 Bush. Potatoes. From Hoffmann 1 barrel of apples. Joh. Lochhaas 1 Bush. Apples. From the Bremen Women's Association, 10 quilts, 16 cushions. From the Women's Club tes Jmmanuel's District in St. Louis 7 shirts. From Nashville, Ill, 1 box of assorted calicoes, 5 pairs of stockings, and some want yarn. From M. Mertz, 1 bush. Apples. H. Paprndorf 12 cabbages, 1Z Bush. Potatoes. From the Women's Club of the Jmmanuel's District at St. Louis 9 shirts, 6 pairs of stockings. From C. H. Moritz 14 dolls, 1 burner, 2 lamp glasses. From Dr. Bosse, 2 barre! Flour. From Meier, 2 sacks of flour. From the Women's Club at St. Charles 6 pairs of stockings, 6 underpants, 4 shirts, 2 pants, 3 vests, 6 girls' shirts, 5 petticoats, 3 white petticoats, 1 pair of girls' pants, 2 little dresses, 2 wrapperS.

Christmas gifts received: From M. Mertz, 1 bush. Apples. G. Mertz desgl. Niebrügge 2 Bush, ditto. Th. Debüt 2 night chairs. Mr. Finsterbusch 2 pairs of socks. Sophie Hubmann 5 IdS. Calico. Mrs. Otto 1 box of miscellaneous stuff. From Mr. Past. Hallerberg's St. Jacobi parish 10 dresses, 5 aprons, 3 trousers, 5 underpants, 3 pairs of stockings, 23 shirts. Of the gray ones in Mr. Past. Achenbach's parish in Venedy, Ill, 9 petticoats, 10 girls' shirts, 6 petticoats, 12 pairs of trousers, 10 boys' bodkins, 9 dresses, 4 smocks, 4 blue shirts, 4 aprons, 3 bust shirtscn. From G. Greb j Bush. Apples. From the women's club at Past. Wille's parish in Concordia, Mo., 2 quüts, 6 pillow covers, 1 sheet.

Sincerely thanking the benevolent donors in the name of our dear orphansF. W. Ude, orphan father.

Received for poor students: By Mr. Pastor Sapper from the women's association of his congregation -10.00. By Mr. Past. Barth from Urban -1.00 for Mallon. By Mr. Past. H. F. Grupe, collected at H. Blumenberg's Jmm.-Distr. there -4.00. By Past. Nachtigall at Waterloo, Ill, Wedding wedding, -3.05 for Polack. By Mr. Past. Bünger from Mr. H. Kurre -1.00 Collecte by Karl Böhme -4.75. By Karl Wehking in St. Louis -10.00. From and from Mrs. Louise Timmermann -2.00 for Oerting. By Mr. Past. the poor fund of the Concordia District there -8.75. Collecte of the school Schöneberg from the women's association of his parish -15.00 for Aron. children there -21.55. By Teacher Roschke from his school children -5.70 By Mr. Past. Lenk from Mrs. Boehner -3.00. By Mr. Past. I. M. Hahn, at together with various articles of clothing and toys 2c. From the Mr. I. 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Report of the Treasurer of the Committee for Internal Mission in St. Paul's Parish at Fort Dvdge, Iowa, on Receipts and Expenditures from January 1, 1874, to then 1875.

Receipt. Cash on hand from last year 430.75. From the church of Mr. Rev. Herrmann in State Center, Iowa, 4.00. From N. N. 1.00. From sale of wagon and horse 20.00. From pastoral conference in Iowa 2.50. To Mr. Rev. Herrmann 1.00. For tracts sold, sermons 2c. 7.12. Collecte at the local mission festival 21.35. Second mission of the congregation of the Rev. Herrmann 10.00. Through Past. Döschner 33 85. from W. Hoyer 1.25. to Mr. Past. Doescher 1.00. From the congregation of Rev. Schürmann in Homestead, Iowa, 12.50. From the local congregation 16.01. Total income 4162.33.

Issue. At the debt of the Mission House paid 440.00. For blacksmith work and other repair to the wagon 7.35. For 4 dozen tracts 6.75. At the Mission wagon paid 3.90. For a pair of Nubberstiesel of the Nnseprdiger Th. Fourth 4.25. For a horse 40.00. For saddler work 5.85. For grain and hay 17.50. For horse shoeing 3.00. To Mr. Past. Mertens paid 33.73. Summa of the expenditure 4162.33.

Addendum to above report.

For our congregations in Iowa it may serve as news, since the entire Iowa Pastoral Conference has promised to support the mission started here to the best of its ability, that we have fallen quite behind with our mission coffee, in that we still owe 440.00 on our mission house and 460.00 on a new wagon, which we were forced to purchase last summer for our traveling preacher, to which must be added that the latter, whose salary we have to make an effort to raise wherever possible, since a large part of our mission field has been badly infested by locusts for two years and thus the gifts from there have been very sparse, still has 440.00 to claim according to our annual report.

F. Lucian White, Cassirer.

With heartfelt thanks we record the receipt of the following gifts of love for the church building in Memphis:

Of the congregations of Messrs. Revs: A. Lohr 44.46, Jos. Schmidt 420 35, M. Hieber 412.60, I. L. Hahn 411.00, Ph. Schmidt (Gem. in Liverpool 410.00, Women's Club there 43.00) 413.00, R. Koehler 42.40, I. Gram 47.00, C. Lamerbach (St. Paul's parish in Barton, Md., 48.50, Jmmanuel's parish in Lonaconing, Mb., 49.00, St. John's Parish in Maple Run, W. V., 42.50) 420.00, C. Penalties 430.00, Uffenbeck (belated) 25 CtS., B. Lange 417.00, M. Stephan 415.20, L. E. Knies 47.50, H. Hanser 455.50, I. F. Bünger 451.00, F. C. Besel 415.00, G. Pvlack 47.00, F. I. Biltz 410.00, C. Jrincke 447.00.

God bless the kind givers!

Memphis, Jan. 11, 1875. di-. G. M. G o tsch.

H. Sieck.

Received for the Proseminar at Springfield, Ill: By Mr. Past. Geyer at Carlinville, Ill, 10 pieces of smoked meat in hams, shoulders, and sides (correction of last entry in No. 22 v. I.). From Mr. Gottlob Schmidt in Chatam, 2 geese, 2 gr. Apple butter. By Mr. Past. Töwe in Arenzville 410.00 for the seminary household. By Mr. Past. Meier in Lincoln 1 barrel of flour, 20 heads of cabbage. By Mr. Past. Cooper in Mount Pulaski 200 lbs. of flour, 1 keg of sauerkraut, 9 Pfv. butter. By Mr. Past. Erdmann from his parish 415.00 for the Semtnar household. By Mr. Rocker in Springfield 4 Bush. Apples. Mrs. Storm there 1 gallon of fat. By Mr. Teacher F. W. Bunge 420.20, collected at Mr. H. Waßmann's wedding, for L. Niemrier.

_____ G. Peacock.

For several Brunn's pupils and for poor pupils here and in Addison received: 1) From Pastor Dulitz 45.00, through Pastor EverS 410.00, from Past. Bode's congregation 430.00, from the laudable Women's Association in Past. Schoenberg's congregation 420.00. 2) From Mrs. B. N. 50 Cts, Mrs. N. N. 45.00, collected at Solomon's wedding 44.30, collected at Lahmeyer's wedding 410.84, collected at DetzerS wedding 46.17, from my congregation for W. 47.50, from the Virgins' Association of my congregation 419.35, from Mrs. P. 41.00.

God's rich blessings to the dear givers!

Fort Wayne, Ind. d. Jan. 12, 1875, W. S. Stubnatzy.

For the purchase of musical instruments for the school teachers' seminary received in 1874: from teacher Bcü 41.00, teacher Krieger 42.00, by teacher I. L. Himmler from the Musikverrin zu Frankenlust, Mich. 43.00, by the same Collecte at the birthday party of Mrs. Maurer in Frankenlust 44.00.

Addison in January, 1875.

K. Brewer.

I hereby confess to having received the sum of 31 Thalers and 6 Groschen for my support through Professor Walther. Heartfelt thanks to the kind donors and rich blessings from God!

Planitz in December 1874. C. F. Th. Ruhland.

Changed addresses:

Usv. 3. horn. Lox 180 voxter, Oullas 6o., Iorv".

Usv. 3rd Ro^lsr, 227 4tti 8t., RD L. L "8t bliuvsapolis, kUinv.

liev. Lnesalits, Harrcoelc, llou^lrrorr 6o., Lliclr.

L. Dirnwsrmanll, 116 VV. 21st 8tr., Okicmxo, Ill.

L. Tut?, 847 Ola^toir 8tr., (Dtncm^o, Ill.

Oavsktz, 734 Litton 8tr, OtncmAo, 111.



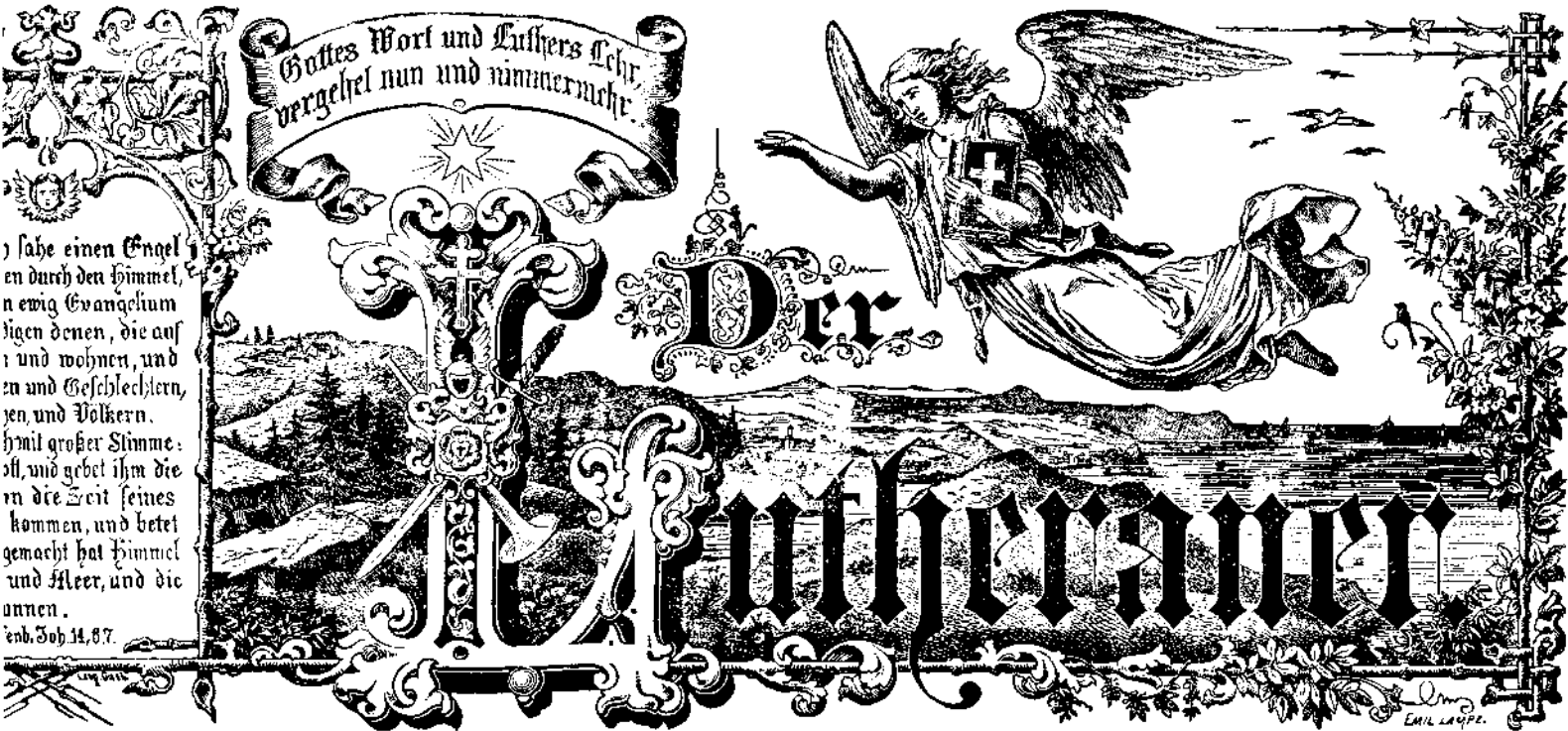
Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Lehren

Year 31.

The Antichrist's Jubilee of Indulgences this year.

In the year 1300 A.D. a man by the name of Boniface the Eighth sat in the papal chair. This was an exceedingly worthless man. In order to become pope himself, he had persuaded his predecessor, Cölestinus the Fifth, who was a very simple man, to voluntarily resign his papal dignity; But after this had been done, and that Boniface, by all manner of cunning and stratagem, had attained his end and obtained the papal dignity, he immediately had the expabst Cölestinus imprisoned until his death, because he feared that he might one day repent of having voluntarily renounced the papal dignity. Sitting on the papal chair, Boniface now did everything he could to attain honor, power, and wealth. Among the various means he used to achieve this end, he had a bull issued in which he declared and established the year 1300 as a Jubilee year: Whoever in this jubilee year would visit the two principal churches at Rome in (papal) penitence, namely, if he were a resident of Rome, at least 30 days consecutively, or one day at a time, or, if a stranger, at least 15 days consecutively, should receive for it the most perfect indulgence of all his sins; and henceforth such a jubilee of indulgences should be celebrated every hundred years.*) Pope Boniface had not made a bad speculation with his Jubilee Year, for at his invitation no less than 200,000 strangers gradually arrived in Rome, which brought the pope about fifteen million gold coins. The consequence was that later popes could not wait for the time set by Boniface for the next jubilee. Pope Clement the Sixth therefore declared in a bull that human life was known to be so short that only a few reached the hundredth year, and that in the Law of Moses, which had to be fulfilled, God himself had commanded a jubilee year to be kept every fifty years.

*) The Bull is found in its entirety in German translation in Walch's edition of Luther's works. See Tom. XV, 2-4.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of February, 1875No. 4.

He said that a Jubilee Year of Indulgences should be celebrated and determined the year 1350 as the next one.) Also this Clement had not miscalculated. Once again an enormous crowd of people went to Rome to gain the promised indulgence for all their sins, so that in this jubilee year about 22 million gold coins flowed into the papal treasury. Thus it came to pass that even 50 years were too long for the following popes to hold their annual market of sins, which had proved so profitable. When Pope Urban the Sixth was short of money, he therefore wanted to resort to the old tried and tested means of filling his empty purse, and therefore established that from now on a new Jubilee Year was to be celebrated every 33 years. He died during the preparations for this, but his successor, Boniface the Ninth, made up for the omission in 1390.***) Of course, the popes had to give a reason why the Jubilee should always be celebrated just after 33 years had elapsed; and what was their excuse? The devious peelers said: This must be done because Christ has reached 33 years of age! The infallible Pope Paul II forgot this, of course, and in 1470 established that the only correct thing to do was to celebrate the Jubilee Year of Indulgences always after the lapse of only 25 years; †) and this is how it has remained to this day, although some popes have not taken the liberty of writing out some post-Jubilee years, some extra-Jubilee years.

Thus also the present Pope Pius the Ninth, in a bull of December 24 of last year, declared the present year 1875 to be a Jubilee of Indulgences, and invited all his adorers to come to Rome, and there, under the conditions already established by the earlier Popes, "to receive the fullest indulgence, pardon, and forgiveness".

*) Also this bull is found at the place mentioned, p.5.-Since, in the Jubilee year, the journey of the faithful to Rome was not the main thing, but their dear money, the merchants of the Jubilee Indulgences sent out by Boniface the Ninth, who had to move about in the countries, did not demand the arduous journey from the rich, but sold the indulgences for the mere payment of the travel money; here and there they were also satisfied with half the travel money.
S) See in the place cited, pp. 10-16.

of all their sins" to seek and obtain. Yes, Mr. Pius has been so liberal that he first of all shows even those who are unable to come to Rome how they can nevertheless partake of the great grace of the plenary indulgence granted by him, and that secondly he indicates what must be done so that the Jubilee indulgence may also be granted to the relatives who are still in purgatory.

No one has written better about the nefarious swindle that the popes have always perpetrated with their Jubilee Year of Indulgences than our Luther. When Pope Clement the Seventh declared the year 1525 to be a Jubilee Year of Indulgences by means of two bulls, Luther himself published these bulls with a preface and glosses. Since the bull of Pope Clement VII and the one of the present pope are as similar as one egg to the other, we want to share with our readers at least Luther's preface and glosses to the first Jubilee bull of Pope Clement VII, published on December 17, 1524. -

Luther's preface to Pope Clement the Seventh's Jubilee Bull of Indulgences thus reads:

"If we did not know that the pope and his mobs were impudent rascals, who do not believe that there is a God, and who only care about money, giving God with honors or dishonors, like the whoremongers, we should notice it clearly from these new bulls of the Jubilee. They know well in Rome that by the light of the gospel (which by the grace of God has gone out in the German land) all their wickedness, their Roman tricks and deceit, which they have used to deceive the world about money, have come to light, and are even in the open, that they have not only attacked the pope's deceit and fraud and antichristian seduction with sermons and letters, but have also painted them on the walls and on letters.

"So they also know well that the very palpable deceit and robbery of the indulgence is so utterly manifest that even the enemies of the gospel must confess that it is vain avarice, deceit, and superstition, nor may the Antichrist here in the jubilant bull with the foul, stinking, embarrassed, rejected waar, so all men long ago

come again, and offer a good sum of money, as if his stuffLies and blasphemy. For hearts are cleansed by faith alone were still alive, and the gospel had never been preached.in the Son of God, and by his holy blood," says St. Peter in That means, I think, to take off the little cap of shame, not tohis Apology.

be able to turn red anymore, and to interrogate fearlessly,20, 31. 1 John 1, 8."

because honor might come out of it. The Romanists are in so many books, writings, sermons, letters 2c. They have cheated Germany out of money, goods, body and soul with vain lies, mischievousness and trickery, and then they have brought them through shamefully, and they are still coming back with the indulgence stuff, as if they were bringing delicious goods.

"The pope says here in the bulla that he wants to open the golden gate. We have long since opened all the gates in Germany, but the boys do not bring back a penny of the money, which is why they have deceived us with palliis, illäulKeutiis, cÜLpeusatiouikuL (mille nc>- eeucli artibus), that they have stolen and robbed from Germany by their diabolical bulls. Dear Pabst Clement, thou wilt so sweet us not for clemenzen that we buy more indulgences. Dear golden gate, dear bulls, go home again and again, let the whales give you money too, he who knows you does not buyshepherds, so caused great dissension, war, and you. We know (praise God) that every hour those who hearbloodshed, and all misfortunes among the high potentates, and believe the holy gospel have a jubilee year, as Luc. 4. v.emperors, and kings; as the histories show. For of Pope 19. says, that the time when the gospel is pure is the right,Bonifacio it is written, latravlb ut vul^es, re^navit ub lupus, rich, pleasant jubilee year. We may have nothing at all, dearmor- tuus est ut eaus." (That is, he entered like a fox, ruled pope, but the lead and parchment saved, it bears no moneylike a wolf, died like a dog). henceforth.

"But it is no wonder that the Romanists are so utterly insolent, for they must ever fulfill the apostle's prophecy, said of them, 2 Pet. 2:1, 2, 18.: That they are accursed men, having a heart pervaded with avarice, speaking proud words, since nothing is behind 2c. Item, 2 Tim. 3, 2-5. where Paul says of them: They are men that think of themselves, covetous, proud, proud, blasphemers, disobedient to parents, ungrateful, unspiritual, troublesome, unforgiving, defilers, unchaste, fierce, ungracious, traitors, workers of iniquity, puffed up, loving lust more than God 2c.

"But we should thank God from the bottom of our hearts, who have recognized the truth and are rid of the water bubbles, and now know what a cunning arch-villain Satan is with his bunch. Now (God wills) the tyranny of the pope will almost be at an end, the devil also feels it well, only that hesaints' martyrdom and bodies; as Christ himself says of him, acts as if he despises the gospel, and still writes bulls. But ofl course his courage is gone from him, and he has already surrendered that all his anger and work is lost. May God tread him under our feet in a little while, amen."

To the words of the Jubilee bull:

"Among the cares that are incumbent upon us, we turn the desire of our minds most to those things by which "all believers in Christ may merit indulgences," Luther's gloss thus reads:

"Yea, thou, infernal (wouldst say most holy) father, thinkest most of all how thou only bringest about much money and goods with lies and deceit, confirmest and maintainest thy tyranny, blasphemest and oppressest Christ and his word, establishest and heapest up idolatry, deceivest the poor people with thy indulgences, and leadest them to hell."

To the cop's words:

"Indulgences are bestowed for the purification of sins," Luther's gloss thus reads:

"By indulgences one is cleansed of sins, as the dog of fleas around St. John's Day. O of shame,

To the cop's words:

"Because the year of jubilee is coming, a year of forgiveness of sins, through our most holy Redeemer",

is Luther's gloss:

"Because Christ hath wrought it out, and purchased for us forgiveness of sins very dear by his suffering and death, as the holy scripture testifieth: why then dost thou slavish liar, that the jubilee year and thine own sickening market of indulgences should do it? God damn thee, thou wretched devil's head!"

To the cop's words:

"By Bonifacius the Eighth of blessed memory, Clemens "the Sixth," etc., etc.

is Luther's gloss:

"These have been very pious, holy fathers and Bonifacio it is written, latravlb ut vul^es, re^navit ub lupus, so caused great dissension, war, and bloodshed, and all misfortunes among the high potentates, and kings; as the histories show. For of Pope 19. says, that the time when the gospel is pure is the right,Bonifacio it is written, latravlb ut vul^es, re^navit ub lupus, rich, pleasant jubilee year. We may have nothing at all, dearmor- tuus est ut eaus." (That is, he entered like a fox, ruled pope, but the lead and parchment saved, it bears no moneylike a wolf, died like a dog).

To the cop's words:

"If they confess and repent aright",

is Luther's gloss:

"Righteous Christian repentance is to know sin aright, to have heartfelt remorse and sorrow for it, and to believe that it is forgiven by Christ's merit, life, and death alone (which is all of the Holy Spirit, and not man's work; not by auricular confession, and man's work. nor the saints' merit, as the blasphemous mouth of Pope Clementis denies."

To the cop's words:

"Peter and Paul sanctified the city (Rome) with their martyrdom."

reads Luther's gloss:

"One becomes holy by the Son of God alone, not by the saints' martyrdom and bodies; as Christ himself says of him, sanctify myself for them, John 17:19."

To the cop's words:

"We, as St. Peter's descendants",

reads Luther's gloss:

"Yea, of the devil in hell's offspring, of whom also the papacy is instituted, and is preserved by God's wrath and doom, for our sins' sake."

To the cop's words:

"We permit to be dispensed with uncertain goods and goods wrung out by usury or 'other ways."

is Luther's gloss:

"The infernal father, the pope, as the true antichrist, has power for money's sake to permit and dispense all things which Christ forbade, and to forbid those things which he left free, 1 Tim. 4, 3. ff., that it may be seen and apprehended that he is the Lord Christ's vile man of sins, and the child of perdition, of which Daniel and St. Paul have pointed out. Dan. 7, 8. 19. 24. C. 11, 36. 2 Thess. 2, 3."

To the cop's words:

"We want to open the gate of St Peter's Minster with our own hands",

is Luther's gloss:



"O of great humility, that the infernal father should let himself down so low, and open the gilded gate, as bringing much silver and gold, with his own maledicted (will I say given) hands himself; who else would be worthy, because he hopes it will snow money and goods."

To the cop's words:

"To obtain such indulgences, we affirm to great quieting of the Christian believing consciences, by papal power," is Luther's gloss:

"Should the pope's, the Antichrist's, lousy indulgences appease the conscience? Something else belongs to it, as the Scripture says and pious hearts testify, namely, faith in Jesus Christ, John 6:40 and Romans 5:1."

To the cop's words:

"By Papal Power."

is Luther's gloss:

"Yea, by hellish, devilish power. Who gave thee, thou lying spirit and blasphemers, this power to give plenary indulgence and forgiveness of all sins, for the sake of thy self-invented, foolish, and ungodly works, contrary to God's commandment; since it came to the Son of God all sour and dear, and cost his blood and death? The same thou dost revile and trample under foot, thou desperate, impotent devil's head, with thy abomination."

To the cop's words:

"We grant, where some parents, friends, or other believers in Christ deposit alms for the souls in Purgatory in the boxes which stand in St. Peter's Cathedral, that the plenary indulgence shall then come to the aid of the same souls who are in Purgatory, for perfect remission of chastisement."

is Luther's gloss:

"Ah, thou cursed wicked man and devil's head, how thou dost slobber about thy shameful, devilish, fictitious indulgences and purgatory, of which thou thyself, even with thy brethren, the carnival and carnal bishops, and the sworn and unconfessed multitude, holdest nothing, but that thou mockest God's and the people's teeth, and holdest them to be vain geese, especially we poor Germans, as not understanding thy lies and deception. By the grace of God we know of no other indulgence than that which the Son of God, by his suffering, death, and resurrection, has purchased for us who are unworthy of it, and he hands it out abundantly through the gospel free of charge, by grace, to all who accept it with faith: They certainly have forgiveness of all sins, the right rich and true indulgence, which cannot fail nor deceive, like the market of indulgences of the Antichrist at Rome, devised by the devil to deceive people, to bring money, goods, body and soul, and to obscure and destroy the merit of the Lord Christ.

"Purgatory is a purely fictitious thing, a flea market and yellow stuff, of which there is not a word in Holy Scripture, yet the whole papacy with its sacrificial masses, vigils, and other idolatry is founded and based on it; and you, impudent knave, epicurean, and evil-doer, are only concerned with yellow, with maintaining your tyranny, not with souls, but only with leading them into the abyss of hell. Such horrible, diabolical, tangible lies and blasphemies might well break one's heart. Increpet te Dominus, Satan! Come, O Lord Christ, soon, and overthrow by thy glorious future into the fiery lake the adversary and arch-enemy, the Antichrist at Rome, together with all his scales, members, and followers! Amen."



To the cop's words:

"Therefore let all believers in Christ do enough to the Lord through the "pain of repentance^.

Luther's gloss thus reads:

"The pope can do no more than whistle a little song on his bagpipe at all times, and teach about gratification, even mentioned, invented works of man, putting money into boxes, about pilgrimages, and how the frenzied and darkened run about, visiting the cathedral and the altar, calling on deceased saints, without, even against God's word and command; all of which the Jews, pagans, and Turks, even dogs and swine, can do in part, desecrate and disgrace Christ's suffering and death, and trample underfoot his blood, merit, and satisfaction. Desecrate thyself again, thou desperate wicked one: as he hath begun all before, and plunge thyself with all thy court and regiment into the hellish fire, where thou belongest."

To the cop's words:

"No one should be expected to break this letter of our confirmation "or to strive against it out of wicked paucity," Luther's gloss thus reads:

"No one, but every man that loveth Christ and his word with all his heart, is guilty and bound to resist the Roman Antichrist and his hypocrites and frogs, old and new, lies and false doctrine, with words and works, and with whatsoever he can, as he hath vowed and sworn in baptism: In this he does to please the right, true, almighty God, and to displease the devil, the almighty idol, notwithstanding what his governor, the pope, here blows, drools, roars, and thunders atrociously out of his devilish mouth and butt; for where he curses, there God blesses, and again. Wherefore let no man turn to such pompous words and blasts of water; for they can no more hurt any man, and pass away as the smoke." *)

So far Luther.

It is true, of course, that these glosses are strong and use a language that is not customary in our day. But whoever believes in the gospel from the heart and has recognized that there is salvation in no one else but in Christ and his grace, and who therefore realizes how many thousands of so dearly redeemed people the pope deceives with his fictitious jubilee indulgence and cheats not only out of their money but also out of body and soul, but also of body and soul, will not find Luther's language about this too strong, but rather will have to say that Luther was not even able to find words strong enough to express the greatness of that Jubilee Abomination as it deserves. Whoever does not believe that there is a God, a heaven and a hell, or whoever thinks that it is all the same what a man believes, whether he believes in God's revealed truth or in a doctrine of lies made up by men, if the mob is only kept in external discipline by it, will of course take offence at Luther's holy earnestness. God preserve all our readers from such ghastly blindness! W. [Walther]

*) See Luther's Works. XVIII, 959-970.

The Right Church.

Luther: "For this reason, the description of the Christian church given by Christ is to be noted here once again, namely, a group that not only has its word, but also loves and keeps it, and forsakes everything for the sake of love. (XII, 1845.)

(Submitted.)

§2.

Some guiding principles regarding the so-called opposition communities.

(Continued.)

In the first sentence the Synodal Conference declared it to be an abomination before God and an annoyance before the church, even before the world, that congregations and pastors who have already recognized each other as orthodox, or should recognize each other, still continue to bite and devour each other - and thus, with great seriousness, committed it to the conscience of the pastors and congregations concerned to do everything so that this unspeakable misery would finally be put to an end.

The Synodal Conference warns for the time being most earnestly against **premature** attempts at agreement, which, as experience has well taught, make trouble worse; advises, on the other hand, in such cases, where there is still a bitterness or irritability of temper, to be content for the time being with the careful avoidance on both sides of anything that might add fuel to the fire.

§3.

And truly! God must have forsaken us if this earnest word could be spoken in vain. No, this blow to the conscience will not be in vain!

§4.

So the question is, what is to be done to change things?

The Synodal Conference, however, is of the opinion that even in such circumstances temporary substitutions of pastors should not be omitted, but rather should be practiced as a good preparation of the congregations as far as possible.

There is the answer: If God has wrought the willing, He will also give the accomplishing. When our churches of opposition have come to the living knowledge that things

Likewise, under such circumstances, the Synodal Conference especially warns against seeking unification in the 'Christian way, since experience has always shown such to be disastrous.

§5.

must not, cannot and should not remain as they are, He who gives wisdom to all who call upon Him will also give wisdom and understanding in this matter. And it matters little how it is done, if only what is right is done. If, then, two congregations come to peace in some Christian way, whether they continue to exist fraternally side by side as two separate congregations, or whether they merge into one

The Synodal Conference declares that, according to its conviction, an attempt at an orderly coexistence can only be made when both have already begun to regard themselves as sister congregations; an attempt at a fusion, however, is not to be dared until both are ready, in case of need, to enter into the conjoined Synod.

§6.

congregation, no one has the right to interfere, neither the synod nor the synodal conference (nor will anyone desire to interfere) - indeed, it is undoubtedly the very best thing for them to compare themselves without any outside help, for after they have reached complete agreement in doctrine and they themselves must know best what is good for them.

The Synodal Conference is convinced that the best, if not the only promising way, is for the two pastors in question, practice, to first agree completely among themselves on the

The following sentences, then, do not in any way imply that anything should be prescribed for the dear congregations, or even that one and the same particular goal should be set before all the congregations and the same ways instructed. The Synodal Conference is far from it.

goal to be striven for (coexistence or fusion) and the way to be taken to achieve it, then for each to bring the same proposals to his board and congregation, for both boards and congregations to discuss these proposals together, and only then to draw up a written document on the agreement reached.

§7.

But because it has been found that even with a good will the work of peace has not succeeded here and there, either because one did not have the right goal in mind for the particular circumstances, or because one did not take the right paths, the Synodal Conference has considered it its duty to communicate the experiences gained from such cases and, on the one hand, to warn the dear congregations

The Synodal Conference considers public hearings and decisions by mixed investigative committees to be unsuitable, even dangerous, especially if the congregations are to commit themselves to this decision in advance.

§8.

against such attempts at unification, which have proved to be futile or even dangerous, and, on the other hand, to warn the congregations against such attempts, to share the experience gained from such cases and, on the one hand, to warn the dear congregations against such attempts at unification, which have proved futile or even dangerous, even disastrous, and, on the other hand, to give some advice regarding the right goal and the right means, which experience has so far proven to be successful.

The Synodal Conference exhorts the pastors and congregations concerned to consider that, in such unions, conscience by no means demands in all cases that the dispute be investigated to its first source and that everything that has happened be investigated and judged (which is also usually impossible); that, furthermore, it is by no means wrong in itself to simply leave the old disputes behind for the sake of love and peace, since the mark of a Christian is not that he insists on the right, but rather that he abandons his right for the sake of love and peace.

§9.

All those concerned will now certainly consider these suggestions carefully and then judge for themselves what and how much of them is applicable to their particular situation. Whoever then knows how to find other and better advice is at liberty to do so. For, to say it again, it matters little by what way peace is made, if only peace is made at last, and that the right peace, the peace that is pleasing to God.

Rather, the Synodal Conference is convinced that an investigation of past incidents is only necessary where God's honor and the salvation of souls require it, that is, where the binding key has been used on a person. Here such a judgment must either be recognized as just or else be overturned. On the other hand, a person who has evaded

discipline in a matter that is not a mortal sin should not be considered banished. So now the remaining sentences follow - and because they do not need any more explanation, without any further remarks.

§ 10.

For the regulation of a peaceful coexistence, the Synodal Conference considers the local delimitation of the parishes and the order of mutual intercourse to be the most necessary elements.

§ 11.

As to the latter, the Synodal Conference holds that no member may be excluded from the other against the will of his former congregation. The pastor, to whom such a person wants to transfer, should rather do everything himself to prevent him from doing so, and present to him that the peace and unity of two whole congregations is infinitely more important than the comfort of the individual and the like. He should also, even if the reasons for which the dismissal is refused seem to him to be quite unjust, not go along with it without further ado, but rather first seek advice and mediation from his and the "counter-sanctified" president and, if this would also be in vain, sue that congregation before its synod, where the synod would then be obligated to take the congregation into custody, or rather to expel it.

§ 12.

Finally, the Synodal Conference considers it most appropriate that in the case of intermarriage the copulation be done by the pastor of the bride, but that the wife then follow the husband into his congregation.

Mittheilungen aus unserer amerikanischen
Correspondenz.*)

Dear Professor!

You will kindly excuse me if I take the liberty of burdening you with a bill of exchange. As you can see, it is for one thousand dollars and has been given to me by two of my parishioners, Messrs Theodosius Estel, Joseph Weinbold and Compagnie (millers in Wittenberg). God has blessed the aforementioned brothers in the past year in their profession beyond expectation; they therefore made the Christian decision to use this blessing for the building of the Kingdom of God. Of the one thousand dollars (according to the bill of exchange), six hundred dollars are to be used for the buildings at our institutions which have become so urgently necessary and which have already been decided by the Synod; then 150 dollars are to go to the very needy congregation in Memphis for their new church building; the rest is to be left to you to distribute at your best discretion. We only want to indicate that you do not want to forget the orphanage near St. Louis, the institution for the deaf and dumb near Detroit and the hospital in St. Louis.

You cannot believe, dearest Professor, how deeply pleased and happy I am to be able to send you such a rich gift for the Kingdom of God. My joy about this is all the greater, the less prospect there was that much could be done by my two congregations for the synodal building fund. I am sure you are already aware that on the last night of Christmas, according to God's decree, my house was destroyed by fire as a result of a defective chimney. My relatively and on average only meager

*) We cannot deny ourselves the opportunity to share the above with our dear readers. We are moved by what is written in Proverbs 11:26: "He who holds back grain, people curse him. This letter contains so much that is worthy of imitation and encouragement. W.
[Walther]

The congregation is therefore forced to raise about 2000 dollars for the construction of a new parsonage, which is difficult for many members of the congregation. You will easily be able to explain to yourself that my mind was initially very distressed and depressed by this. I would gladly have borne my loss alone (God knows who knows my heart), if only my community had not been harmed. But now that my congregation (or at least some of its members) have almost completely made up for my loss, and have decided on a new building with evidently joyful courage and have already arranged for it, my anxious heart has been calmed, and I must exclaim: "The Lord's counsel is wonderful, and brings it out gloriously." Therefore, "Be content again, my soul, for the Lord doth thee good."

But one worry still weighed heavily on me, and even more than the first; that was the thought that my local congregation could probably do little or nothing at all for the Synodal building fund this year, because it would have to bear enough of its congregational burdens. In addition, I could expect little from my branch congregation in Frohna, because last summer they built a new church for 6,000 dollars and paid for it in cash; but in doing so they had to exert all their strength. But the gracious and merciful Lord has also helped me to overcome this anxious worry by directing the hearts of the above-mentioned brethren to assume at least a part of the debt which my dear congregations have to bear with regard to the synodal buildings, and which they also consider themselves obliged to bear. I say with care: a part of our debt; for I believe that my congregations, which - considered as a whole - are no longer children in knowledge, have even more to do - and with God's help will also do it.

I must frankly confess to you, dear beloved Professor, that I am often overcome by a (I cannot deny it) frightful anxiety and fear when I think of what our Synod has promised the dear Lord to accomplish this year. I say: Promised to the dear God; for He has truly given us the rich blessing of pupils in our institutions out of His mild Father's hand, and has thereby called upon us to build our barns larger in order to be able to store up this blessing! At the Synod of Delegates assembled in Fort Wayne last year, we joyfully promised Him that we would gladly do so, and that we could not be His children, but a reproach to our God, if we did not do so with rejoicing and joy. Yes, so stood my heart at that time when the Synod of Delegates was in session at Fort Wayne, and I think so stood the heart of all the Delegates. With great joy I then advocated the dissolution of the organic and local connection of our two theological institutions, and I do not regret this today, but I would do it much more decidedly today, because I am now much more firm in my conviction that it will be a blessing for both divisions of our institution, if only we poor people do not hinder and spoil the blessing. With just as much joy I also voted at that time for the extension of the buildings of our institutions, because the need is unavoidable. With shame - I confess it - with shame before

myself, for instance, I think of our brethren in the school-teachers' seminary at Avdison, crowded together in a room which, by the simplest rules of health, should contain only half as many. And, oh! if it were wishing, how gladly I would help! But I cannot hide the worry and fear that creep upon me when I think of what we have promised to our God, and what we have resolved to do in His presence at Fort Wayne. Oh, that I might be disgraced in my shameful little faith! But in part I have already become so, and I hope that I will become even more so for the glory of God and for my own humiliation!

Such thoughts and the like, dear Professor, as I have just discovered before you, have often passed through my mind over the years. But so much has become quite certain to me through the experienced guidance of my God that if we are disgraced in our Synodal project, it is only our unbelief that is to blame. One often hears and reads now: "These are hard, oppressed times! I will not deny that. In the cities the need is evidently great, because there is a lack of work and therefore of earnings. But is it the same in the countryside? To say so would be to reproach God in heaven. If, under the present circumstances, some urban communities can reasonably be expected to do little, the situation is quite different with the rural communities. They could, if only they would strengthen their faith a little, very easily do their part, and then we would be helped. In the last few years I have traveled many hundreds of miles back and forth, especially in the State of Illinois, and have visited many congregations as a visitor appointed by the Synod. I have also become somewhat acquainted with their external conditions, especially those of the rural congregations, and can therefore say from experience that they are generally in prosperity, and could therefore easily make up for the deficiencies in some town congregations in regard to our Synodal affairs without hurting themselves.

That our congregations are generally willing to give can be seen from the many receipts in The Lutheran. And what is best about it is that it is no Egyptian brickwork, no joyful service, but a fruit of the gracious gospel. But it often seems to me that in many congregations there is not yet a proper understanding of where the main force in the building of the kingdom of God is to be used. In the "Lutheran" one finds long lists of gifts for orphanages, etc., etc., and for all kinds of needy people and those in need of help. Of course I have no objection to this (God forbid!), but I often cannot help thinking that the receipts for the synodal treasury and for the synodal institutions are very small in comparison. This gives the impression that many congregations have not yet come to the realization that they should devote their synodal charity primarily to our teaching institutions, because the future well-being of the church depends on the faithful care of these institutions. In my opinion, this subject should be brought up more often in the "Lutheran" and it should be shown that all other work in the kingdom of God is only secondary, which we should also do, but that should be the first, the most important - in short, the main thing. I will tell you honestly what I often think: I fear we are in danger of falling into workmanship. Think

But if you think I mean that we do too many good works, then you are certainly mistaken. No, I mean that we are much, much too negligent in the right good works. We mend here, we mend there, but the main work, even if we do not let it rest leisurely, we still do casually. If I am mistaken in this - well, "The righteous smite me kindly; it will do me as good as balm upon my head." Only this I say: if we do not faithfully raise and cultivate our institutions, if we do not devote our main energies to the training of right-believing and rightly devout theologians and teachers, then we shall lose the essence and retain only the shadow; then at last we shall also become a great bunch of braggarts (let us say Low Germans), who brag about their institutes of benevolence and tear people's mouths out, but inwardly are miserably hollow and empty and degenerate. By the grace of our dear Lord Jesus Christ, who redeemed us with His precious blood, prevent this.

Since I am now in the process of unpacking my thoughts before you, I want to say one thing openly, namely: the strange thought often occurred to me: if only all the congregations of our synodal association would put themselves in the position of my congregation, which, as a result of the fire disaster, has been forced to raise about 2000 dollars for the construction of a new parsonage apartment! This is an extra expense which was not included in the annual account, and was not provided for therein, a bill which the good Lord has thus submitted to our parish overnight, and it must pay it; for we cannot deny that it comes from the good Lord, and that we are obliged to pay it. With God's help it will work out, if we only keep up our courage. Should the many synodal congregations then not be able to carry out the so urgently needed extensions of the rooms in our institutions, since a single congregation, which is nothing less than wealthy, can afford such a high expenditure? Oh, it would be very easy, if all preachers, teachers and congregations would only go to work with true trust in God, with courage and determination. God would then show us the means; there would be no need for miracles; He would only open our eyes so that we might see the abundance in which we sit, from which we may only take and give. Truly our embarrassment comes only from the fact that we are far too timid in giving. If we, beloved Professor, namely me and my congregation, had been told the evening before Christmas Day that you would have to raise an extra 2000 dollars in the near future, then you should have seen the desperate faces we would have made. I myself, who should be a model of faith for others, would have immediately gone out and said, "That's impossible!" But after the good Lord really made this demand of us the next night, we said the next day, though with somewhat trembling hearts, "Yes, Lord, with Thy help we will do it."

And now, finally, I would like to ask you to excuse my long complaint. I hope you will be able to give me the testimony that I have never otherwise burdened you with long letters. This time, of course, it is a different matter. I thought perhaps it was also part of the job of the General Praeses...

(even if it is not exactly provided for in his appointment) that he listens to all kinds of complaints and heartaches, and remains patient and calm about them even when they are somewhat broadly trodden. On this condition I venture to detain you a moment longer. While I am writing this, a letter is brought to me from a wealthy farmer in Germany (from the Hannöver region), in which he informs me that he will be leaving Germany at the end of February to visit me here in America, and to bring his 13-year-old son over to me, so that he can be confirmed here and instructed in pure doctrine, and then, if it pleases God, trained to become a competent preacher of the gospel in our institutions. "Only recently," he writes, "I again had the opportunity to hear a young pastor from your synod preach. (He means, namely, the candidate Scheips of Cleveland, who was trained at our practical seminary and who is staying in Germany due to illness). Hereupon he does not know how to praise the way of preaching of our preachers enough; by referring to the testimony of many others.

I must say that I have been greatly refreshed and strengthened by this voice from Germany. The faithful Lord, who has not tried our Synod too hard until now, will not do so now either; we only want to trust Him confidently and cheerfully, and He will also promote the work of our hands. Through adversity it must pass. For in the cross courage grows like pearls in a salted flood.

Receive then the warmest and most sincere greetings from

to your little brother, who loves you dearly, and to your companion in the tribulation.

F. Köstering.

Altenburg, Perry Co, Mo, Jan 29, 1875.

To the ecclesiastical chronicle.

I. America.

Sunday Schools. It is certainly gratifying that more and more people are appearing among the sects who recognize and say that Sunday schools cannot accomplish what they are intended to accomplish. One English paper, "*The Church Journal*," declares "the system as a whole to be a failure." Another English paper, "*The Baptist*," says that the more thoughtful part of the Christian public has lost faith in it as a Christian activity. Another paper, "*The Churchman*," reports that Rev. Fitch, an Episcopal preacher, said at a Sunday-school convention that he had concluded that Sunday-schools were a necessary evil, and that they had never been intended for the children of Christian parents. "*The Presbyterian*" has repeatedly pronounced on the sad influence of them upon the parental home, and the sad want of good instruction in the schools, and declares entire reformation of the system to be exceedingly necessary. Thus we are told by the "*American Lutheran*," which, of course, does not agree with it. From a report of a reformed conference in the "Evangelist" we learn the following:- "The business was of a pretty ordinary kind; only the Sunday-school question attracted special attention. It was pointed out and reproved that many of our Sunday schools are not connected with the congregation, that in such cases the leadership and

It is even more general that unbelieving and spiritually unfit persons are tolerated as teachers. It is even more common that unbelieving, careless, and spiritually unfit persons are tolerated as teachers. That this is a great evil is proven, and that such a state of affairs should by no means be tolerated must be open and clear to every right-minded Christian." How far children who attend only Sunday schools come in Christian knowledge may be shown by the confession of a Methodist in the "Christian Messenger". He writes: "Let me interpose a word about catechetical instruction. To our shame we must confess that in this the Catholics and Lutherans are above us. The little child of Catholic parents already knows his Hail Marys and the Rosary by heart, and even the Lutheran children have a good knowledge of Scripture at a very young age, while unfortunately I have already met children among us who do not know the Ten Commandments, much less understand the plan of salvation correctly. Such children should then convert; but how is a thorough conversion conceivable and possible without thorough self-knowledge and knowledge of the way of salvation? The preachers may often be blamed, but the parents bear most of the blame. I have found among people of other churches that when the hour came for lessons, Jacob and Mary had to leave everything and go to the pastor for lessons', while many of our people care little whether their children come or not. The former still have to learn a considerable number of sayings at the pastor's, while I have already formally asked our children to learn. They replied: 'I have no time'; and the parents do not care. I would like to have the old church confirmation introduced in our church, in order to stamp the children as Christians (!), but the 2-year instruction in catechism is becoming more and more necessary. We should have a thorough reform in this, otherwise the disadvantage will be felt very soon in our church life. May the Lord turn everything to the best." - May the Lord grant that all who know the defects of the Sunday schools, and are convinced that they do not offer their children what they need, may find the right substitute for them, a thorough instruction in the wholesome doctrine in Christian weekly schools. May the Lord give all faithful Lutherans the grace to cultivate their parochial schools properly, to keep up good confirmation instruction, and not to drop the church catechism exams. - It is certainly saddening to see from the confession in the "Christian Messenger" that people in the Methodist communities who speak so freely cannot see that confirmation is by no means something by which children are stamped Christians, but the proper conclusion of Christian instruction in the truths of salvation. G.

From the Episcopal Church. The "Lutheran Church Newspaper" of February 1 describes how things go at an Episcopal election. It writes: Ueber Las Bischofmachen haben wir jetzt neues Licht bekommen, und haben entdecken, dass es gar keine so leichte Sache ist, wie manche Leute oft meinen. On the contrary, it takes a great deal of effort, work and money to make a bishop. Of course, we would not have thought that before, but now we know and we hurry to share our

again much dispute. Some wanted to vote behind closed doors - and these were the high churchmen, others insisted that the election should take place in public - and these were the low churchmen (if it is permissible to say so). These were also victorious, and the election took place at open doors before a few gentlemen and many ladies. Before the vote was taken, the candidates were named. There were seven of them - just six too many for everyone and his friends. Now the candidates were described and defended. Just there the greatest difficulty and most ridiculous pettiness in a modern election of bishops showed itself. The friends of the individual candidates each sought to paint their man in the brightest and most beautiful colors, but also to put the opponents in the shade. The age, the relationship, the wife, the number of children, the poverty and the wealth, the erudition, eloquence, popularity, even the personal beauty or "unattractiveness" of the candidates, were emphasized with great zeal by the various advocates of the persons concerned in long speeches. Yes, it was said of one of the nominees, that his physical beauty would find favor throughout the diocese, also that he was in advance of the former Bishop Bedell (now Bishop of Northern Ohio), as to mental endowment, in the length of a head, with the shoulders reckoned. - It is to be remarked, that some of the Candidates were present, when so pertinently tried. It must have been quite edifying for them. At last the vote was taken, but no result was obtained. Ten times the whole convention voted together, without a majority being reached for one or the other candidate. Finally, on the third day, it occurred to one of the clergymen that it would be advisable for the clergy to ballot for themselves and the laity in particular, i.e., after they had learned the result of the pastor's election. This was a wise suggestion at a late hour. The clerical gentlemen now voted alone, until, after repeated voting, Dr. Jaggar, of Philadelphia, at last obtained a majority of two votes. Upon this the lay delegates began their voting, that is, it was proposed that the election of Dr. Jaggar be confirmed. Forty-eight delegates voted for this proposal, but 25 voted against it. Thus, after much effort, a bishop was elected - but certainly not to the satisfaction of many who were involved. Also, it is still questionable whether Dr. Jaggar will accept the election, especially since the bishop's salary is only \$4000 per year, and the elected one now has a better income in Philadelphia. In this election campaign the cleavage as it exists in the Episcopal Church between the High Churchmen and the Low Churchmen came out clearly. The atmosphere is nothing less than friendly. Neither party wishes to allow the other any preference. The election of Dr. Jaggar, by the way, shows that in the Diocese of Southern Ohio the "Low-Churchman" have the upper hand.

...weight. - That's what happened in the first bishop's election we experienced.

Father Oertel is fasting. This notorious Father has "a chapter on fasting" in his Catholic Church newspaper. In it he says, first, that Lent begins quite soon this year, and second, that fasting is very healthy. He says, among other things, the following: "And how

must have filled his belly too much when he wrote this. Otherwise he would have written more properly and could not have written that Luther at the beginning of the Reformation only confessed that fasting was a fine outward discipline. As is well known, he confessed this to the end; Lutherans confess it even now. Luther did not abolish fasting; on the contrary, he taught the right fasting of Christians from God's Word; but at the same time he showed that it was not based on a commandment and was not meritorious; he also exposed the lying fasting of the papists. Thus he writes, for example, on Matt. 6:16: "I may freely say that I have never seen any true fasting among the papacy, as they call it fasting. For what kind of fast is this to me, when at noon one prepares a meal with delicious fish, seasoned to the best, more and more delicious than usual at two or three times, and the strongest drink with it, and sits with it for an hour or three, and fills his belly, so that he is rewarded? But the holy fathers, the bishops, the abbots, and other prelates, first attacked it severely, at one time with ten and twenty dishes, and in the evening so much refreshment that some threshers could manage with it for three days. It may well be that some prisoners or poor and infirm people, for the sake of poverty, have had to fast, but out of devotion I know of no one who has fasted much less now." (Erl. Ausg. 43, 195 f.) Father Oertel also seems to keep such a fast; the articles in his church newspaper have too much of the *vapores* that come from overfilling the stomach. G.

General Synod. From a notice in the "*Lutheran Observer*" we learn the following: "Much has been said about the great lack of the church, about the great lack of preachers. There are signs, however, that this shortage has been fairly remedied. The Synod of Maryland has 70 names of preachers on its list, and of these 17 have no vacancies. A good strong congregation in a small town in the interior of Maryland is becoming vacant, and 22 Lutheran pastors are applying for the vacant position. An excellent prospect presents itself in a larger city in western Pennsylvania and 15 preachers express their desire to be called there. These are examples of what happens as often as a congregation becomes vacant that can give a decent salary. Can, then, the lack of preachers be so oppressive, when for every vacancy there are at least a dozen eager applicants? It is true that a certain class of preachers will always be in demand. Those who have attracted general attention or attained a high position by outstanding talent or by very special success will always be sought after. - But is there really a scarcity of preachers of ordinary talent in the Lutheran Church? It seems to me that we need something more than preachers of mediocre worth. We need more congregations. ----- We need much more well (*substantial*) laymen to fill the churches already built and to help in the building of mission churches. As fast as these laymen multiply

could *exempli gratia* even a studied editor write a proper article if he filled his belly with too much food? There come, especially at night, the *vapores*" (vapors) "and other molestations derived from thick blood" 2c. Of Luther he writes: "Even Luther, in the early days of his Reformation, declared that fasting was a fine, external discipline. Later he abolished the commandment to fast, along with many other church commandments, as leading to 'sanctity of works'" 2c. - Who does not see that the Fr,

and beautiful churches are built, there will be preachers enough to take them over." - This is indeed a sad look into the General Synod. God have mercy on the poor congregations who have such hirelings who seek only the wool of the sheep, not the sheep themselves and their welfare. - Incidentally, it is very naive of the correspondent, Dr. Diehl, to judge the state of the entire Lutheran Church in America by the state of the American congregations in Maryland and Pennsylvania, and to think that because there is no shortage of preachers there is no shortage of Lutheran preachers in the Church at all! Thank God, there are still a great number of Lutheran preachers who have learned in the school of the Lord Jesus.

have to deny themselves, and an even greater number of churches that desire such preachers, even if they do not have the most outstanding gifts. G.

Methodist reasoning. The following "irrefragable" proof, which might be sent to the World's Fair at Philadelphia as an unsurpassable specimen, was recently given by a Methodist preacher that the apostles had not forgiven sins. In a voice that could "soften stone, make men furious," he began to thunder, "The apostles forgave no sins. I'll prove it to you. I don't care who is there (for the undersigned had the high honor of being allowed to attend the lecture which the professor gave on logic). I will prove this from the story of the conversion of Cornelius. When Peter had converted Cornelius, he did not say, 'I forgive your sins,' but said to him: 'Of this (Jesus) all the prophets testify, that through his name all who believe in him should receive forgiveness of sins.'*" So because Peter did not specifically say to Cornelius in this One instance, "I forgive your sins," therefore the apostles did not forgive sins at all. Does not this proof make you afraid, my dear Lutheran reader? Are not we poor Lutherans now thoroughly beaten? Must not everyone now admit that the Methodists are fully justified in rejecting our doctrine of absolution? The matter, however, is not yet so bad. What would you think of this line of evidence: A man asserts, "Cows do not eat hay," and proves his assertion by these words, "I once came into a stable where there was a cow that did not eat hay, but corn. So cows do not eat hay." Wouldn't you think the good man was out of his mind? The proof of that "preacher," however, is not a hair better than the proof of this man. The good man seems not yet to have read 2 Cor. 2, 10. H. Diemer.

Presbyterian proselytizing. "Not far from a German Lutheran church stands an English Presbyterian church. This latter is very rich. The seats are all presumed to be at enormous prices. "Poor ye have always with you," this word of the Lord does not apply here. For not one poor child of man belongs to this congregation. The preacher himself says: "We do not have casual wages, as the Germans do, because I am so well paid that I do not need to look at such a few thalers!" Now we also know that the Sunday school thing is a matter of honor in America. And the young ladies especially like to go to Sunday School on Sunday afternoons with an armful of books Their few children, however, are soon supplied, and the Sunday School does not want to grow. Then it occurred to them to lure in the piles of children of the poor Germans. They promised every child who wanted to come a new suit of clothes for Christmas. The children came, and they kept their word. One thing told another, and the children flocked to the English Presbyterian Church."

"Pilgrims."

General Council's Mission. Among the missionary reports of this body in 1874, p. 40, we read the following: "Pastor C. F. Bohner in Reed City seems to be having better experiences; but there, too, the sifting process will not fail." That the General Council would approve of Bohner's missionary work I would not have thought possible if it had not been printed in his report. Bohner has had "better experiences"; the "process of sifting" has not failed; he has drawn to himself about half a dozen persons who were members of my congregation, but who, for manifest sins, were under church discipline, which they evaded. He has thus promoted the "process of sifting" in my congregation, by drawing all unfaithful persons from it, and is now proclaimed by them to be a "good man. C. L. W.

Dancing. The "Pilgrim" comments on what was reported in the "Lutheran" of January 1 from an English newspaper about dancing: "I was recently invited to an evening social in a fine house, whose mistress has a reputation for holiness and who never misses a prayer meeting. I thought it would be a very respectable affair, especially as it was said that the lady's pastor, who had also been canonized and who was especially famous in temperance oratory, would make his appearance. Well, as soon as the holy presbyter appeared, who only looks at a German through the armpit, a - prayer meeting? - o no, a little dance was arranged and the saint looked on quite happily. But on the following Sunday there was another mighty thundering against the evil world."

II. foreign countries.

Australia. As much as we have rejoiced over the testimonies of a healthy faith which we have so far found in the "Lutheran Church Messenger for Australia," we have been saddened, even frightened, to find in the last number of the aforementioned paper we received, dated November 6 of last year, the notice of the editors that the Lutheran Church there "consists in both synodal associations of chiliasts and antichiliasts" and that "especially the word must be used: Chiliasm must not be church-dividing." - What does this mean? - Does the editor mean to say that only a church-dividing chiliasm may not be taught in our country? That could at best be heard. For, indeed, some call chiliasm that which is not chiliasm; when, for instance, some only suppose that that which is prophesied in Revelation 20 has not yet been fulfilled, and will therefore be fulfilled in the future, while they do not, however, make any article of faith out of it, and therefore at the same time admit that their supposition may also be an erroneous one, and that therefore Christ may return at any hour to judge the living and the dead. But if, as unfortunately seems to be the case, the editors of the Australian Church Messenger mean to say by this "word" that Chiliasm, as it is now taught by many so-called Lutherans, is not to be treated as a church-dividing error, then this is just as much against God's Word as it is against our ecclesiastical confession and against the practice of our pure, orthodox Evangelical Lutheran Church. As is well known, chiliasm, which has now become fashionable in some quarters, teaches that before the last day a visible, especially glorious kingdom of a thousand years is to be expected, a visible return of Christ to that kingdom, and the bodily resurrection of either all or very many saints. Whoever teaches this overthrows, among other things, the following articles of faith: 1. that Christ's kingdom is an invisible kingdom of creatures to the end; 2. that Christ's second visible future is his coming to judgment; 3. that the resurrection of the dead at the last day is a general one; and 4. that the last day is to be expected every hour. But he who overthrows these important articles of faith, with him the orthodox church can have no fellowship. If the Lutheran Church in Australia does so, it will at last learn with horror that chiliastic enthusiasm is eating away at it like a cancer, leavening and corrupting all sound and sober catechism, tempting the poor Christians instead of fixing their eyes on eternal life, to console themselves with all manner of miserable reveries of a glory yet to come on earth, and instead of seeking in the Scriptures Christ and eternal life, strengthening of faith, and instruction in godly living and blessed dying, to brood therein over the earthly future. It is, of course, pleasant for the flesh, when the festering sore of chiliasm is found in a church, not to touch it, and thus to preserve outward peace; but it is better to save the truth in the midst of strife and contention,

than that an ecclesiastical community lives along in leisurely peace, In front of all the guests, he addressed his neighbor, who had just said a while error, like a creeping poison, kills its members spiritually and finally silent prayer for himself. He was not embarrassed, however, but leaves nothing behind but a mere pseudo-Christianity. W. immediately replied, "Are you one of the wicked?" Of course, he could not answer, but the deep, wholesome seriousness that immediately

A brave congregation. Pastor Batst in Ulfa reports the overcame the whole table company, who had been smiling before, was following in the "Braunschweiger Kirchenblatt" of 23 December of the also an answer.

(Elsasser peace messenger.)

Luther on 1 Sam. 28, 12.

Deut. 18:9, 10: Israel, when thou comest into the land which God giveth thee, see that thou learn not the abominations of the people which are now therein: lest any man be found in thee that offereth his son or his daughter by fire, or a diviner, or a dialer, or a spiritual wizard, or a witch, or a conjurer, or that asketh of diviners, or that worketh sorcery, or that asketh of the dead. Here thou hearest that it is a heathen abomination in the sight of God to inquire of the dead or spirits, and severely forbidden. . . .

From this it is easy to see that there was a mistake with Samuel's awakening, I Sam. 28, 12. For everything goes against this commandment of God; therefore it is not to be assumed that the right prophet Samuel was awakened by the soothsayer there. But that the candidate Richard Lucius as their pastor. He left his position in a count's scripture there is silent, and saith not whether Samuel be right or wrong, house, where he had a salary of 660 guilders in addition to a free station, it doeth so because it requireth every man to know that by Moses God in order to preach God's word in the Vogelsberg with only 500 guilders. hath forbidden to search the dead; and he never revoketh his word, saith The people are poor, only one owns a horse, the rest are so-called cow Job, and Balaam, Num. 24:13. And how shall the tongues have power farmers or day laborers. The church, rectory and parsonage were taken over the saints, which are kept in the hands of God alone?

(Walch.XI. 438 u. 439.)

from the people, but they did not despair. With borrowed money they bought a house for the parsonage, a barn, which is to become a church. Now they must build. But that costs a lot. It is difficult for the forty families to keep their pastor, who was left off the list of candidates. And yet this parish is a shining star of faithfulness in Hesse-Darmstadt." This is followed by a request for support.

Death notice.

Blessed in the Lord, A. Lehmann, pastor of St. Paul Parish in Des Peres, St. Louis County, Mo. died Feb. 1. More details later.

Church consecration.

On the 10th of January, being the first Sunday after Epiphany, a little church was dedicated to the service of the Triune God at Gilman, Jroquois Co, Ill. The undersigned preached in the forenoon, and Mr. Rev. Mueller, of Kankakee, in the afternoon.

C. F. Hartmann.

Filling Stones.

When righteous Lutherans defend themselves against experienced attacks with earnestness and zeal, false spirits, as a rule, see nothing in them but anger and vindictiveness because of experienced insults; while righteous Lutherans then do not really stand up for themselves, but for the glory of God, for the integrity of the divine word, and for their dear Lutheran church. Hence it is that, when their person is attacked, they do not ask very much about it, but as soon as their doctrine and the practice based on it are attacked, they get extremely excited about it, while with false spirits the exact opposite is the case. They can easily overlook attacks on the pure doctrine of God's word, but attacks on themselves soon bring them into armor.

When righteous Lutherans do not want to admit that they have erred, false spirits then usually raise the accusation that they thought they could not err, that they considered themselves as infallible or infallible as the pope. Such spirits, however, only prove by this that their so-called faith is nothing but an opinion, a fancy, and personal views, in which, therefore, they naturally believe they must also respect the counter-sanctified opinion. According to them, infallible truth does not exist.

Either-or-"Are you one of the pious?" thus spake a gentleman in a dining-house.

Mission Feast.

On the 25th and 26th of October 1874 a mission festival was held in the St. Petri congregation at Serbin, Texas, in which two neighboring congregations participated. Pastor Hofius preached in German on the 25th, Pastor Proft in Wendish, the undersigned on the 26th. Especially the foundation of missionary societies was suggested, which should consider Texas. The Collecte amounted to \$73.OO and is transferred to the MissionSverein of the St. Prtri-Congregation for the Misston in Texas.

A.D. Greif.

Notice.

According to the synodal report, the Synod of Delegates assembled in Fort Wayne decided to establish a second professorship for the practical seminary to be moved to Springfield, Jlls. and instructed the electoral college to immediately take the necessary steps to appoint a second professor.

The Synodical Constitution Cap. V. U. § 4. prescribes the following mode of election: The electoral college, consisting of the supervisor concerned and five persons elected by the synod, shall nominate three candidates; the teaching staff and each congregation shall have the right to request that a certain person also be nominated as a candidate.

I request those concerned to issue candidates without delay and send their names to me.

St. Louis, February 10, 1875. Th. Brohm, d. Z. Secretary of the Electoral College.

Conferenz - Ads.

The united Columbus Conference will meet, s. G. w. March 2, at the house of Rev. E. W. Kähler, at Lancastri, Lbio. Duration: 2j days. On Wednesday evening the Holy Communion will take place.

The brethren are requested to report to the l'nstor looi 8 days inwaukee 42.50. Gem. in Frankenmuth 420.16. Past. Bölings Gem. in advance, and reminded that it should be a matter of conscience for them Waldenbura for Leipzig 412.00. To the synodical treasury: from Past. Markworth 42.00. From whose comm. in Caleboma 49.28, in Winchester 42.45, to Council River 42.30. Past. Keller's comm. at Mequon 42.75, from whose L:t. Johannes Gem. there 43.32. By Past. Präger by G. Buettner 43.00. By Past. Spindler 41.00. By Past. Schaaf 42.00. By Past. Schillings St. Johannes Gem. 45.00. By Karl Block in thanksgiving for recovery of his wife 45.00. By Past. I. KarrcrS Gem. to Hadley Hill 44.60. Past. Präger's St. Peter's parish in Granville 45.00. Past. Lochner's Gem. at Milwaukee, Reformation Feast Collecte, 426.92, Christmas Collecte 447.00. Past. Markworth's Gem. at Wolf River 46.70, at Council Niver 43.70. N. N. 60 Cts. Past. Partenfelder's Gem. at Bay City 418.00. Past. G. Markworth 41.00, whose comm. at Wyan- dotte 47.30. Past. Torney's Gem. in Benona 413.15. Rev. Jske's Gem. 48.10. Of Rev. Schumann's Gem. in Freistadt 412.40. Rev. Lauritzen 43.00. Past. Strasen's Gem. in Watertown 441.00. By Past. Koch's congregation at Grand Rapids, Mich. 418.24. of Jmmanuels congregation at Milwaukee 415.90. of Kreuz congregation there 44.80. of Past. Jos. Schmidt's congreg. at Saginaw City 415.00. Past. Bauer's Gem. on Swan Creek, Harvest Collecte 41.50, Christmas Coll. 42.17. Past. Multa- nowski 42.00. Past. Wuggazer 41.00. Gem. at Frankenmuth 425.10. G. L. Meyer there 47.00. Past. Endeward's congregation in Berlin 44.79. Past. Dlcke's congregation 44.77. Past. Bölings Gem. in Waldenburg 416.10. Past. Winters Gem. in Westfield 47.35. Past. Löber's Gem. in Milwaukee 428.00. Past. Keller's Trinity S parish 44.34. whose St. John's parish 43.86. past. WambSganß' parish 416.25. whose parish in Cascade 80 Cts. Past. Keller 43.00. Past. Damms Gem. in Bloomfield W.50. C. Eissfeldt, Cassirer.

The joint Pastoral and Teachers' Conference of Chicago and vicinity meets, s. G. w., February 22, at the school of Teacher Fischer.
E. A. Zutz, Secretary.

Received in the "äffe of the Western District:
To the synodical treasury, Bon Rev. Hahn's congregation, at Staunton, Ill, 410.50. Rev. OsterhuS' Gem, at Tubuque, Iowa, 48.00, by himself 41.00. Collecte of the Gem. of the Rev. Sieving at Manito, Ill, 4-5.70. Collecte of the Gem. of the Rev. Strichlest, at Glasgow, Mo, 4-4.35. By L. Nitschkvwsy at Chicago 45.00. Past. Wunders Gem. there 433.00. Rev. Wagners Gem. there 4-40.00. Rev. Bartling's congregation there 417.74. Rev. Wehrs' Gem. in Lake Zurich, Ill.', 4-10.14. Of Past. Rover's Gem. in Arlington Heights, Ill., 417.27. Past. Nuoffer's Gem. in Eagle Lake, Ill., 4-15.39. Past. NichmannS Gem. in Elgin, Ill., 4-8-00. Past. Schmidt's Gem. in Schaumburg, Ill., 4-20.75. Past. Fruchtenicht in Ottawa, Ill. 45.00. Past. Holiday in Aurora, Ill, 43.00. Past. Engrlbrecht in Chicago, 41.00. Past. Schwensens Gem. in New - Bielefeld, Mo., 420.60. of Cross Parish in St. Louis 453.60. of Jmmanuels District there 4219.15. of Past. Heinemann's congregation at New Gchlenbeck, Ill, 413.55. Past. Kretzmann's Gem. in Cape Girardeau County, Mo. of which, 47.60. Bor. him silbst 41.00. Past. Willner's Gem. in Ehandlrville, Ill, 46.50. Of Past. Meyer's Gem. in Leavenworth, Kansas, 410.80. of himself 41.00. of Trinity District in St. Louis 436.25. of Zion's Distriet there 453.00. of Past. Graves' comm. in S". Charles, Mo. 464.35. past. Bremer's Gem. in Lake Creek, Benton Co. there, Mo., 46.45. of himself 41.00. Rev. HollS' Gem. in Columbia, Ill, 423.75. Rev. Ramelow's Gem. in Prairie Town, Ill, 411.22. Past. BuSzin's Gem. in Secor, Ill, 44.00. by himself 41.00. by Past. Eirich's Gem. in Minden, Ill., 423.65. Past. Leßmann's Gem. in French Settle- ment, Dubuque, Co. of, Iowa, 410.10. Past. Thurnrr at Gutten- berg, Iowa, 42"0. Past. NachligaÜS Gem. at Waterloo, ZU. 413.00. Past. Zimmrrmann at Rose Hill, Teras, 42.00. Ph. Frank by Past. Sauer at Mobile, Ala., 45.00. Past. Freder- kings Gem. in Brecher, Ill, 45.25. Past. DöderleinS Gem. in Chicago, 422.25. by members from Past. Holiday's Gem. in Aurora, Ill., 413.25. from Teacher Käppe! in Chicago 42.00. Past. Lenks Gem. in North St. Louis 4100.00. to an unnamed person by Past. Claus in Shelbyville, Ill, 41.M. Past. Feustel at Effingham, Ill, 45.00. to Mr. Hoboldt there 42.00. from the Gem. at Vandalia by Past. Feustel 42.00. From Mr. Tjordes by the same 42.00. From Past. AcbenbachS congregation at Veneby, ZU. by the same 418.10. Past. Bergen's congregation at Jacksonville, Ill, 435.00. Past. DornS Gem. in Elk Grove, Ill., 48.25. Rev. Rauschen in Dalton, Ill, 425.00. Collected at C. MöhlingS wedding by Past. Detzer in Des Plaines, Ill, 47.00. by Rev. Engelbrecht Christenlehr - Collecten 45.00. From Juergen Lassen through Past. Reinke in Chicago 43.75.

For college maintenance: from Past. Riedel's comm. in Homewood Ill., 421.74. Past. Ottmann's Gem. in Collins- ville, Ill, 421.15- Past. Brohm's Gem. in St. Louis, 451.70- Past. Köstering "s comm. in Frohna Mo., 446.25. Past. Achenbach's parish at Venedy, Ill., 411.25.
To the Synodal - Missionary Fund: From the Cross Cong. in St. Louis 421.60. From Past. Geyer's congreg. in Carlinville, Ill, 43.05. Jacob Scherer in Rose Hill, TeraS, 4'5.00. Mrs. Friedrichs in ^yons, Iowa, 42.00. Past. Achenbach's parish at Venedy, Ill, 415.65. of L. Detmer by Past. Stephen at Ehester, Ill., 410.00.

E. Roschke, Kassirer.
(Conclusion follows.)

Received in the Northern District treasury:
For poor students in Fort Wayne: From Past. A. Ch^Bauer's congregation to Tandy Creek 49.80, to Swan Creek
For poor students in Watertown: Mission Feast- Collecte in Town Hubbard 410.00.
For teacher salaries: From Past. Lemke'S congregation at Manistec Mich. 47.75. Past. HudtloffS Gem. 410.00. Rev. A. Ch. Bauer's Gem. at Sandv Creek 48.50. From Rev. Daib and his Gem. at Oshkosh 411.48.
To the Hospital at St. LouiS: From Past. Bauer's parish in Blue Bush 61 CtS.

To the orphanage at Addison: from Past. Torney at Lubrngton, Mich 42.40. From the savings bank of Otilie Georgas m Sheboygan 42.00. From Past. Sußner 65 CtS. Rev. Horst's Gem. at Hay Creek, Minn. 47.75. From the school children of Teacher Augustin there 46.75. From Rev. WambSganß' Gem. n Cascade 41.60.

Against the locusts - Noth in Kansas, Nebraska and Minnesota: by Past. Farmer 42.11. Cath. Weibbrecht in Milwaukee 45.00. Leonh. Weibbrecht, Sr. 41.00. Leonh. Weibbrecht Jr. 42.00. Louis Weibbrecht 42.00. Past. Schumann's Gem. in Freistavt 466.65. By Past. I. L. Hahn from M. Gremmel 45.00, A. Haag, Wittwe Hunisch each 41.M, E. Winter Grunbeck each 50 Ctö., Menz.I, Trautmann, G. Werschki se 25 Cts., Tau Collecte bei Hrn. Spielf 46.75. From Joh. Lücke in KewaSkum 42ll>0. From Alb. Wangerin in Milwaukee 41.00. Past. Schilling's St. Johannes Gem. 418.00, whose JmmanuelS- Gem. 410.25. C. Bitzon, P. Schneeberger each 41.00. Of the Gem. in Frankenmuth 4107.49. Of Anvr. Wimmer there 50 LtS. Past. Sußners Gem. 416.00. Wm. Lüber in Westfird, Wls. 50 ice. N. N. in 'Milwaukee 410.00.
On the Heathen Mission: Harvest Festival - Collecte in Past. I. F. Müllers Gem. in Amrlith 47.00. From the Jünglings - Verein in Adrian for Leipzig 45.00. From the Jmmanuels-Grm. in Mit- l

(Conclusion follows.)

"For poor students" and "for the seminary" I received the following gifts:
By Past. Hoffmann 420.21. Bon N. N. 2.00. By Mr. Eißfeldt 36.66. By Past. Grupe, collected at Fr. Lange's wedding, 6.20. Bon H. Burhop 2.00. Wittve N. N. in Rodenberg 1.00. By N. N. there as restitution 1.50. By Dr. Dammeir 5.00. A. Einwächter 2.00. Lehrer Hilpert 2.00. Lehrer Maurer 1.00. By Frauenverein in Past. Hoch stetters Gemeinde 15.00. By Past. Seuel Abendmahls-Coll. in Sterling 6.00. By Teacher Just 1.00. Teacher Brase 3.00. Teacher Bernthal 2.00. By Teacher Ehmann's pupils 2.50. By Past. H. Wyneken, at H. F. Blase's wedding collected, 19.65. By teacher Engelbert 20.00. By S. Pfingsten, on Wilh. Bisterfeles wedding collected, 28.10. By Past. Krum- sieg from Prairie Mount congregation, 6.30; from Dryden congregation, 4.60. From Teacher Burgdorf, 2.00. By Rev. Engelbert by N. N. 50 Cts. By H. Kistner 1.00, Bro. Seaman 50 LtS. From the local congregation 20.70. By Mr. Eiß- feldt 34.12. By Rev. Niemann 1.00. By Mrs. Klipp 2.00. By Rev. Brüggmann Communion Collect in his congregation 3.50. By Teacher Hilpert 3.00. Teacher Arnhold 2.00. By the Women's Association in Past. Wagner's congregation 22.00. 'By N. N. in Marion County, Ind. 1.00. A third part of the Mts- sionSfest-Collecte here 33.26. By Teacher Winterstein of the Women's Club in Hermannsau 8.00. By Past. SruelS Gem. in Round Grove 5.10. Collected by Teacher Lutz 6.00. From the congregation in York Centre 12.75. From Past. N. N. in Chicago 2.00. teacher Kilian 5.00. From the Virgins' Association in Past. -Wagner's congregation 20.00. By A. F. Schroeder of the JungglmgSverein in Grand Rapids 15.00. By Past. Heid's congregation 417.63. By Teacher Hild, on Teacher Allmeier's wedding collected, 14.13. By L. Busse, on Konr. Schwacke'S wedding collected, 36.51. By Teacher Karau, on Teacher Niemeyer's wedding collected, 10.60. On Teacher Fritzke's wedding collected 12.78. From Teacher Gruhl's infant baptism collected, 4.00. On Teacher Arndt's wedding collected, 5.00. From Mr. I. Thurn 4.00. From the Virgins' Association in Past. Bartling's parish 16.00. From Mr. Dammeier 4.00. Teacher Pott 2.00. Erntefrst-Cvll. in Past. Röders parish 16.00. From the local parish 20.00. By Past. Niethammer 15.00. From the Women's Association in Past. Wagners Gemeinde 13.00. By teacher Ehmann's school children 1.55. Past. OsterhuS 1.00. From the women's association in his parish 2.00. Fr. Weiß 1.00. By Mr. Roschke 23.35. By I. and F. Kuhlmann 2.00 each. By Past. Nützet, collected at a concert, 4.55. By Mr. Eißfeldt 66.96. By Past. Jor 5.00. From his congregation in Delphi 8.25. Father Baier 2.00. I. F. Günther 2.00. By Past. Frese, collected from Heinrich MoselS wedding, 8.03. By Past. Sippel 3.50.

Various other money shipments, which were sent to and for individual specific students, and for which they immediately thanked in writing themselves, are not acknowledged here.

I also received bedding, linen and the like: From the women's association of the congregation of Mr. Rev. Wyneken in Cleveland, 12 bustle shirts, 11 handkerchiefs, 8 sheets, 18 towels, 1 pair of stockings. From the Wittve Hahn in Dwight, Ill, 1 bed sheet, 6 weed covers, 3 pairs of stockings. From H. Niemann in Pittsburg, 1 paquet of dresses. From Mr. Felder there, 12 pairs of underpants and undershirts. From the Women's Club in Rev. Lochner's church in Milwaukee 4 quiltS, 19 bust shirts, 7 bed sheets, 7 underpants, 7 undershirts.

I sincerely thank you for all these gifts and wish all the givers of the repentant God the richest blessings for them.
Addison, Dec. 31, 1874. I. C. W. Lindemann.

For the preachers' and teachers' widows' and orphans' fund (Middle Districts).
The undersigned hereby acknowledges receipt of the following submissions:
1. contributions:
From the pastors Seitz, Weyel and W. Brüggemann 44.00 each.
2^ Gifts:
From Mr. Heinrich Scheidl from Past. Heitmüller's parish 426.80. From the parish of Past. Knies 412.75. From the parish of Patt. Seiß 43.32. From the two parishes of the Rev. Weyel 412.75. I. G. Kunz, Kassirer.

Year - Completion

of the account of the contributions made to the undersigned in the year 1874, for the preachers' and teachers' widows' and orphans' funds of the Western District. **Gifts Contributions**

In the month of January	P 74.20 H 39.IV	
February	10,004	.00
March	13.00	
May	68	.10377.00
June	165.0920	.00
July	15.00	
August	15.3022	.00
September	2.7514	.00
October	87,008	.00
November	81.7132	.00
December	12,002	.00

Gifts throughout the year 1874 516. 15546.00
Contributions 546.00

Total revenue 1062.15
To the general Mr. Kassirer according to
Receipt delivered 1062.15
St. Louis, January 15, 1875. Oskar Gotsch.

For the preachers' and teachers' widows and orphans' cafe
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:

1. contributions:

In Derember 1874: From Mr. Past. Fackler H2.00.
In January 1875: From Mr. Teacher Käppel H3.00. From Messrs. Pastors: Hartmann, C. L. Geyer, Wille, Matthias, Bremer, Thurner each H4.0V. From Mr. Past. Kleist H6.65.

Two. Gifts:

In December 1874: Collecte of the congregation of Mr. Pastor Sapper in South St. Louis P12.00.

In January, 1875: Thanksgiving offering for the happy delivery of the wife of Mr. N. N. from the congregation of Mr. Rev. Streck- fuß in Okawville, Ill, P3.00. from Mr. C. Burgdorf in Red Bud, Ill., P1.00. From Mr. Chr. Brau by Mr. Past. Heine- mann in Neu-Gehlenbeck, Ill., 25 Cts. Collecte from his parish H9.15. Collecte in Past. Rauschert's congregation in Dalton, Ill., P10.00. ChristmasS Collecte in Past. KösteringS congregation at Frohna, Perry Co. on Mo. ri3.85. Out of the Festive Collecte Fund of the congregation of the Rev. M. Meyer in Leavenworth, Kansas, h8.50. Oskar Gotsch.

Received with heartfelt thanks against God and the bountiful givers: From Bro. Walker scn. tzi.00, Walker Jr. 2.00. Mrs. Bracher 5.00 for Bro. Schroeder. Mr. Julius König from New York 9.IX". Past. HölterS JünglingSvrrein for I. Brüning 10.00. At Mr. Dav. Bohnenberger's wedding collected for F. Seitz 6.50. From the Northern JUinois Preachers' Conference for G. Sond- haus 25.00. By Past. Riedel for F. Siebrandt 39.00. By H. Meier for B. Mohr 5.00. By Rev. Jor and several members of his congregation for F. Berg 27.00. From teacher Hirsch for Ph. Wambsganß 10.00. From Joh. Brüns in Baltimore 5.00. Past. I. G. Nützrls Frauenverein for A. Biewend 6.85. Anna Stoiber 5.00. Past. Joh. Große's Jünglingsvercin for W. Leve- renz 13.00. From St. Paul's Women's Association for M. Große 5.00. At the burial of Monchum's and Lindstedt's bodies 2.20. From the congregation in Wolcottsburg 1.77, in Wvlicottsville 3.78, in Brgholz 4.25 for A. Rehwal. From Rev. L. Lochner's congregation at Richmond for I. Adam 12.00. From Past. Wagner's congregation for Looks 13.00. For happy delivery of Mrs. A. Flach 5.00 for O. Clöter. From Past. FöhlingerS women's club 7 undershirts, 11 pairs of stockings^ 2 pairs of underpants. From Past. F. Konic's women's club 8 shirts, 4 pairs of stockings. From Hcrmannsau Women's Club 10.00. Proceeds of bequest from Mrs. Pastor Hamann 90.00. C. I. Otto Hanser.

For poor students received from Pastor Barth the surplus of a consignment: 25 Cts. By Pastor Hahn in Staunten, Ill, from the worthy women's association of his congregation 7 towels, 5 handkerchiefs, 2 pairs of woollen stockings. From Mr. I. H. Krönlein in Edwardsvlllc, Ill, ch'3.50. By Rev. A. D. Greif in Serbin, Teras, from his congregation H24.OO. By Rev. Wagner in Chicago from the werth women's club of his congregation <820.00. C. F. W. Wall her.

Books for the Passion Season.

Gerhard, Johann. Explanation of the history of the passion and death of our Lord Christ Jesus. Bound... O1.25 Herberger, Vaierius. Passionsznger for wholesome contemplation of the bitter suffering and death of Jesus Christ. Geb. 60 CtS.

Rambach, Dr. I. I. Betrachtungen ü r das ganze Leiden Christi und die sieben letzten Worte des gekreuzten Jesu. Bound 1.60

Lassenius, Dr. Johann. Holy and edifying Passion devotions 75 CtS.

Müller, Dr. Heinrich. The suffering Jesus according to the four evangelists60L1S.

Heermann, Joh. Oux Olrristi, i. e. the painful week of martyrdom of our highly deserving Saviour Jesus Christ 25 Cls.

Heermann, Joh. He-sUuloAus or the seven words of Christ on the cross in sieden sermons60CtS..... Available at H1 0!.

Ooi. ot' Ui-imi 8tr. <L Indirtne ^vs., 8t. Douis, Llo.

Changed addresses:

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ü. Orotto, 960 VV. 18tü 8tclll

Vnut L. Lldort, blieollot, Llieollot <3o., Ninn.



Herausgegeben von der Deutschen Evang.
Zeitweilig redigirt von dem E

Year 31.

(Submitted.)

Passion songs.

(S. Jahrg. 1873, Nos. 10-12.; 1874, No. 6.)

5th Christ before Pilato.

What surges from the house of Caipha To Pontio Pilato there?

"What complaint do you bring against this man so soon?"

"If it were not for a villain that he were not to thee..."

"Take ye him yourselves, judge him according to your law." Thus
the multitude of the Jews speak:

"We must not kill anyone!" - From the priests and the elders

Sue JEsus hard, then:

"Him we find that turns away the people, and lays the bosom for
Caesar; - say also. That Christ is he, a king!" -

Pilate again goes in

Into the judgment house, asked him alone, "Say, Thou art the king
of the Jews?" And before him stood the true Christian:

"You're talking about yourself?

Did Andre tell you now?" - He says: "Am I a Jew?

Thy people deliver thee to me, the chief priests also!

Say: What have you done?" - "My kingdom is not of this world;

But my kingdom would be ordered by her: My servants would fight
much. That I were not overreliant;

But My kingdom is not gone!" - "And yet Thou art a king? "

"Thou say'st! I am a king ever, I was born before, And came into the
world well. That I should bear witness to the truth! And he that is of
the truth, he heareth My voice!" - Pilate: "What is truth!" - Quickly
Out he went to the Jews, "I find no fault in Him!" Then rages like
tempest the plaintiff voice, 'S Lamb of God is silent. Pilate saith, "So
hard sued - Thou answerest not? Thou hearest not?" - No answer
came. So that he was astonished. But they stopped with shrine, to
show him now and new guilt;



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 1, 1875. No. 5.

"He hath stirred up the people greatly, When he taught hither and thither. All around the land of Judaea, From Galilee he turned!" - Tormented and punished in multitude. The Lord opened not His mouth. Like a lamb led to the slaughter, Like a sheep dumb before the shearer: Which is fulfilled here, dear Christ, As it was foretold long ago.

* *

6. Christ before Herod.

Since "Galilee" is named, Pilate asks, "From this land? There's Herod's chief, he's all here at feast time." And when Herod saw JESum, he was very glad there, Because he had long liked to see him, Hoping a sign would happen to him. Though he ask many a question of Jehovah, he shall not answer a word. The enemy's company being assembled... And once they did sore accuse him. Herod and his court mocked God's dear child, And put a white robe on him, And then sent him to Pilate: On that day both became friends, As before they were each other! - Praised be Thou, O Lord Jesus Christ, Who art our one mediator, Because from God's enemies Thou hast made us God's friends now!

(Hasta.)

Lutheranism and Union.

(Talking.)

Fourth interview.

A. You wished last time that we would also talk about is Lutheran church customs.

B. Yes, I would like that very much. I would like to come to clarity about this as well. Soon after my confirmation I fell into the hands of the Unrighteous. I still remember that in the Lutheran congregation where I was, wafers were used for communion, that lights were burning on the altar, that there was a crucifix on top of it, that the

Preacher made the sign of the cross; but all this has become strange to me in the long, long years.

A. I would like to believe that, and especially when one hears over and over again that it is all Roman, one becomes quite alienated from it.

B. Yes, I have often heard that from the Unirte, that the Lutherans still have much Roman leaven, that they especially still have much Roman ceremonies and are on the way to Rome.

A. Yes, these wretched people! Lutherans, who hold with Luther that the pabstical church was founded by the devil, are said to be on the way to Rome, but this is not to be the case with the unirritated and others of their kind, who still see a sister church in the pabstical church! Give that over all! But in this they prove that they do not know the Pabbacy at all. Luther says: "They truly do not know Pabbacy well, who alone dispute the old ceremonies and want to confirm their gospel by rejecting the harmless church customs."

B But let them go; they themselves know well that they lie about it.

A. So you are sure that none of the Lutheran church customs is peculiar to the Pabst Church?

B. Yes, I am sure of that. It would be ridiculous to say, for example, that the sign of the cross is peculiarly Roman. It was the emblem and symbol of the Christians, under which they fought, long before the rise of the papacy. That the papists associate superstition with it does not in itself make it reprehensible. Abuse does not cancel the right use.

A. The wafers are, of course, also used in the Roman Church; but they were already in use before the have been in use since the advent of Pabstism, and everyone will have to admit that they are true bread, that they are convenient to share, that no heresy is connected with their use: why, then, should we not use them?

B. I have no doubt about that. What moves me above all whether it is profitable to keep the old Lutheran church customs now and also in America.

A. Yes. I believe that. You will not think

that I believe them to be necessary to salvation. God forbid! Nor do I believe that a congregation in which one or the other ceremony does not exist is un-Lutheran, if it otherwise adheres to the doctrine of the unaltered Augsburg Confession. I also believe that consciences should not be confused if the weak here and there cannot see the benefit of one or the other ceremony. These are, after all, church customs, that is, customs which the church has adopted, and which therefore God has not commanded. In the Old Testament certain ceremonies were prescribed for the people of God. In the New Testament the church is free in this also. God has given Word and Sacrament to the Church. The Word is to be preached purely and loudly, and the sacraments are to be administered according to divine appointment. But the arrangement of the ceremonies God has left to the liberty of the Church. It has "power to alter, diminish, and increase usages without levity and vexation, in a proper and due manner, as may at any time be deemed most useful, conducive, and best for good order, Christian discipline, evangelical prosperity, and the edification of the churches." Thus our Church professes in the Formula of Concord. (Decl. X.)

B. That I interrupt you, - what do you think of the breaking of bread, on which the Reformed so stubbornly insist?

A. Confession comes into consideration in this ceremony. In itself it does not matter whether the bread is broken at the Lord's Supper or not. The Lord Christ has given no commandment concerning it. But the Reformed insist so firmly on it for the sake of their false doctrine. They teach that Christ's body and blood are not essentially and truly presented and taken with the bread and wine, but are only signified and presented by the bread and wine. Therefore, they say, the bread must be broken before the eyes of the communicants, that the breaking of Christ's body on the cross might be represented and presented to them. Therefore we cannot accept this ceremony; if we did, we would deny and make ourselves partakers of their error, we would give great offence. And because the Reformed will not allow the breaking of bread, which the Lord has not commanded, to be free, we cannot depart from it, not even for an hour, lest the truth of the gospel and Christian liberty be endangered. (Gal. 2:4, 5.) For the same reason we also keep the wafers. - I therefore distinguish between ceremonies in general and confession ceremonies. The latter I consider especially important. Where they have fallen, they should be erected in all seriousness. But I do not consider the others to be so completely indifferent as many. The Reformed are not well disposed toward them, especially toward the confession ceremonies. A congregation that does not allow itself to be deprived of them will certainly be able to resist the intrusion of Calvinism and Unionism and other fanaticism more easily with them.

B. Do you not give too much weight to the Lutheran ceremonies?

A. I do not mean when I say at the same time that pure doctrine is the main thing, and that ceremonies must not be put forward as necessary to salvation, and consciences must not be weighed down.

B. But are there not Lutheran preachers who attach too much importance to ceremonies?

A. Yes, that is unfortunately true. When churches are planted, many press for the acceptance of

of all church customs than on the main thing. Many deny Lutheranism to Lutheran congregations in which one or another of these customs has not yet been adopted. But these do not have the right Lutheran spirit.

B. What then determines you to hold the Lutheran customs so high?

A. They are so well suited to the pure teaching of the divine Word. That is why they do not like the Reformed and the Unrighteous.

B. Please, give some examples.

A. As is well known, in the Reformed Church, immediately at its foundation, images, crucifixes, altars, signs of the cross, feast days, etc., were abolished as remnants of the papacy, although all these things are not against God's Word. The reformers do not like them. In consequence of the reformed church's opposition to them, many ceremonies have become confessional ceremonies. If we do not allow ourselves to be deprived of these ceremonies, which the Reformed so obstinately reject for the sake of their false doctrine, we will prevent ourselves from falling into the fellowship of their false doctrine. I recently read from Anhalt that not very long after Luther's death the reformed doctrine was introduced in that country, and that before it was formally introduced, there was first a long period of zeal against a then common ceremony, erorcism. The Lutherans could have abolished erorcism, but for the sake of the confession they did not. They knew what was at stake; they knew that the abolition of Erorcism for the sake of the Reformed was intended to introduce the Reformed doctrine. The godly Arndt, of whom even the Unirten speak much, would rather be driven out than consent to the abolition of Erorcism, since he knew well that it was not merely a matter of eliminating this usage, but of the pure, Lutheran doctrine. - And how often, in the places where I used to live, reformed people and others told me that they would gladly join us if only the bread were broken and the sign of the cross omitted.

B. Yes, I have also heard that from many people. And what you have told me about Johann Arndt is exceedingly strange.

A. I would also like to draw your attention to a testimony of a pious and zealous Lutheran duchess, Elisabeth Magdalena von Braunschweig-Lüneburg. I once read the same in the "Lutheran". Her court preacher Prunner tells about her: "Whether Her Princely Grace was not unaware that this convent's ceremonies and intentions must have the appearance and afterglow of a papal being with some, however, she has remembered what the dear man Lutherus once declared against her father about such ceremonies. In particular, however, I remember that Her Princely Grace said to me several times that they did not want to drop any of these church customs in advance, because they hoped that as long as such ceremonies remained, Calvinist arrogance in public church office would also cease.

B. Yes, I think so. You are right.

A. If Pastor N. N. is coming soon, do you have anything against our keeping the old Lutheran customs in our church services?

B. By no means. Though I am not yet so taken up with it as you are-but I see that they are not against God's word, and I know that I am

I'm going to love her again. If you don't mind, I'd like to get the Crucifix.

A. Well, then your early unirt friends will make eyes when they find out.

B. Not only that, they will mock, scold, blaspheme.

A. What, mocking, blaspheming, scolding? These people who are so overflowing with love and peace?

B. You've already done it. They've already called me a Catholic, a Stephanist, a Missourian, a bigot. I tell you, they scold me that it hath a way. But I'll ask nothing of that. Let them see how they answer to God. Instead of making me mad, they make me more sure. I see more and more their unionism is nothing but a sham. Ay, it is late. Good night, my lord.

A. God keep you.

(Sent in by Rev. F. Lochner.)

A eulogist who, by God's grace, became a preacher and bearer of the cross of Christ.

*)

Johann Gottfried Schöner, born April 15, 1749 in Rügheim near Schweinfurth in Franconia, where his father was a pastor, was raised from his eighth year on by his godly and learned grandfather, and spent most of his youth and studies in the service and fellowship of his God. Richly gifted and early encouraged in his studies, he was allowed to ascend the pulpit for the first time, not yet 17 years old. When he wanted to slacken in his faith life again, God's goodness sought to lead him to repentance by overflowing him with many good things. Not only did he find a position as a tutor in a godly patrician family of Nuremberg; not only was he soon thereafter accepted among the Nuremberg candidates for the office of preacher, a distinction not easily bestowed on a foreigner, but he also became a deacon at the then still Lutheran Marienkirche on July 22, 1776, so that nothing would be lacking for his happiness, and thus a member of the ministry of the free imperial city of Nuremberg. In the same year he married a local merchant's widow, who brought him five stepchildren into the marriage. However, the rapid succession of fortunate circumstances in which he found himself, the acclaim and honors that were bestowed upon his sermons, corrupted the work of grace of the Holy Spirit in his heart. He became vain, and, as he says, might have appeared more beautiful than beautiful, since, without realizing it, he preached only himself, the beautiful one, instead of Jesus the Lord, and looked more to the effect on his listeners than to the help of Him who can put words of life into the mouths of poor people. He thus became the favorite of the noble and educated classes who wanted to be religious, and his church was full of such people, who also liked to have something beautiful said to them from the pulpit. Therefore he also shied away from the free and simple confession of the Lord and his cross.

But God, according to the purpose of His grace in Christ JEsu, had chosen him to be the simple and mighty preacher of the cross for a time when most of the learned and unlearned of the

*) Those who are not preachers can see at the same time how a man becomes a heart scripture from a head Christian.

Gospel of JESU Christo ashamed, for a time in which lein of souls thirsting for the word of life, and among these could need. Therefore, when he was appointed pastor of his church in 1809, he had to leave the city pastoral business to almost all chairs, even the pulpits of the old fellow confessor His promotion to pastor of the main church of St. his colleague. But he continued to pastor and preach with a of the Augsburg Confession, the free imperial city of Lawrence on May 2, 1783, gave him a better income and faithful shepherd's heart until eight months before he went Nuremberg. God therefore threw Schöner into the crucible. thus a far more favorable external situation, but not only did home. The word of the Lord was quite visible in his lectures But he made the purification fire very hot and took his time a difficult and comprehensive pastoral care now take up a and their spiritual fire: "My power is mighty in the weak. to melt and lukewarm. great deal of his strength, but he now also had to carry a Finally, however, he had to decide to resign from his ministry

It was on the second Christmas of the year 1776 that new, heavier cross almost with each year, under whose in October 1817. The trembling in both hands increased Schoener preached on faith in Christ. He concluded with an centner load he often thought he would have to succumb. more and more and his feet also failed him. The inactivity, oratorical description of this faith and cried out: "Whoever At last, however, he thanked the Lord for it and said to Him: which was now his lot, squeezed hot tears out of him. But does not have this living faith in Christ has no part in God" I now see that You have sent me manifold external and he sang himself comfort in a song, in which his soul pours and the grace acquired through Him; in this state heaven internal hardships, the manifold crosses that I have carried out, among other things, the following words:

remains closed to him forever and the weather clouds of since I confessed myself more faithfully to Your service, God's wrath rest on him throughout the whole of dark only so that I could tell people all the more and more joyfully eternity! Then all at once the fiery preacher turned pale as a about Your dear cross. Dmn in this thy cross alone, after a sheet, staggered and swayed in the pulpit to the horror of the short suffering, is eternal consolation and eternal rest." In hearers, so that some men had to lead the man, who had his ministry he often had to endure so many embarrassing suddenly become so unwell, down from the pulpit. But slights that sometimes his love for Fetndes almost died out; whence this sudden coincidence? He counted afterwards In his domestic circumstances, too, there were many bitter that when he had spoken those words of his sermon, it had upheavals, for one of his stepchildren became a suicide, been to him as if a ray from those dark weather-clouds of and one of his natural daughters, a virgin of eighteen, in divine wrath had struck him himself, and loudly and audibly whose heart heaven dwelt, suffered for years from falling it had been said within him, "Thou thyself hast not this faith, sickness, so that the sounds of lamentation which she little of himself, and how he exalted others far above himself. even upon thee rests the wrath of God, which thou hast so uttered unconsciously in the process often tore his heart He often confessed how he felt so poor, so weak, so just now conjured up thyself."

I feel the rotten hut, The waning of my strength,
And seek with hot entreaty Thee, who gives me
comfort. Let not hope steam; "I am thy child, thine
heir"; Then I'll wait in the battles, Knowing I'll not
perish.

And if my senses were dulled for this life, Receive
me only from within Faith in triumph, Love right
busy, Hope intact. The comfort of grace strong
And patience tried.

When he arrived home, he wept tears of sincere remorse 1799, after suffering a violent fright, he himself was afflicted with sin was so sour and difficult. How glad he was then before God in recognition of his lost condition. At this time, with a very troublesome nervous condition, which made his when a word of comfort or a Bible passage was recited to the pious merchant Tobias Kiessling, a disciple of Christ who body weaker and weaker. But he also praised God for it with him for encouragement. On such an occasion he once said, had become known in other circles, sought him out and tears, as one who gives thanks for a foretaste of "The more powerless, the more feeble the old beau helped him to Christ. With this, however, the Lord's work of blessedness. "For," said he, "before I was chastened, I becomes, the more mighty and powerful in him becomes thorough humiliation was not yet complete. When a fortnight knew him not. The greater the pain, the more intimate the Jesus Christ. The poorer I am, the richer is my Lord; the later, on the Feast of the Apparitions, Schöner wanted to nearness of his love, which alone draws and lifts us to sourer and heavier the struggle, the sweeter his consolation, preach again, he felt the same as the blessed Tauler once heaven. Therefore it is said, "We must through much the mightier his succor." But even now he did not remain did: tears inhibited his speech and he had to leave the pulpit tribulation enter into the kingdom of God." In his own entirely inactive; for he dictated several little writings. His again, half faint with shame and terror. For three quarters of suffering, he also learned to point the suffering to heaven, nerve pains, which had lasted for eighteen years and had a year he was so unfit to preach that he had to be led home as he did most beautifully in his song: "Himmelan, nur made him a perpetual, much-tried and tested sufferer, now from church several times without being able to speak a himmelan, soll der Wandel gehn." (Heavenward, only increased to such an extent that he had to be nursed like a single word to the assembled audience. He knew no other heavenward, shall the walk go).

interpretation of this than that the wrath of God had cast an In the midst of these sufferings, however, his spirit when sitting down. However, no impatient word was heard unworthy man from the ministry, and perhaps even from his remained active. It was precisely in the years 1799-1809 from him, who, in deep reverence for his God, considered face; therefore fear and terror pursued him everywhere, and that he published most of his writings, which were such a his ways to be goodness and truth, and who looked after him even after he had recovered, the struggle began with him blessing in Germany and abroad in the midst of the in constant prayer. The well-known Christian naturalist between the glory of Christ and the glory of the world, devastation of rationalism. How he preached is sufficiently Gotthilf Heinrich von Schubert, who worked as the director of a secondary school in Nuremberg from 1809 to 1816 and between his conscience, which impelled him to openly demonstrated by what is told about him in our reader. *) In had an intimate friendship with Schöner, gave the following confess Christ, and vanity, which would have liked to keep particular, he also possessed his own gift of teaching testimony about his prayer: "I have hardly known another even the applause of the world. Thus his nature became so children, and therefore he held richly blessed public and person who was so capable of praying without interruption despondent and sullen that he went to the pulpit every time home teachings for children, through which, in connection and who practiced it as Schöner did, and to whom the bliss, to death. His former distinguished and educated listeners young hearts. Although he was very busy with his preaching the peace of heart, which constant prayer gives, can be were now mostly lost from his church; the rumor was publicly and pastoral ministry, he also kept up a rich seen as thoroughly as to him.

spread that he had become insane. But the Lord, to whom correspondence in addition to his literary work. He was also Finally, after a tumor had already closed his eyes, the his distress urged him more and more, held him, comforted the first to found a Bible Society in Germany in 1805, and hour came for him, after a severe struggle of suffering, when and strengthened him abundantly, so that he now, through his efforts he raised a sum of money to have the he "took off all his misery with his dying clothes". He passed thoroughly humiliated and broken, preached with the New Testament printed with standing letters and to be able away gently on June 28, 1818, at the age of 69. The content greatest determination the word of the salvation and life of to distribute more than 30,000 copies of it, partly free of of his funeral oration, which he wrote himself together with sinners in Christ, the Savior of sinners. It did not take long charge and partly at very low prices. two funeral odes based on Psalm 25, 6. 7.

for other listeners, mostly from the middle and lower classes, But the more faithfully he lived to his holy profession, the to gather around him.

more difficult the efforts had to be, which this demanded from him. His nervous trembling became stronger and stronger, so that he could only manage to write with his trembling hand with the help of a machine that held the paper in place.

*) See page 262 f.

was "the forgiveness of sins, the first and most indispensable source of consolation." -

This is the image of Schoener in its main features, taken from a well-known hymnological work. The sight of it will have been as comforting as it was encouraging, especially for the special cross-bearers among the ministers and fellow believers.

(Submitted.)

Brief news about the present state of the "German-American Evangelical Lutheran Tract Association".

The undersigned should have reported long ago on the present state of the "Tractat-Verein" mentioned in the title, but it has always been unwilling to do so; so let it now be done in a few words.

This association was founded four years ago. Its purpose is stated in § 2 of its "Statutes", where it says: "The purpose of the association is to spread such tracts among the people, which contain the pure teachings of the Evangelical Lutheran Church". About conditions of membership it says in § 3: "Only those can become members of the association who absolutely profess the symbols of the Evangelical Lutheran Church and either adhere to our Synod or stand in communion with it." The duties of the members are stated in § 6: "The members of the association commit themselves to regular annual contributions of fifty cents, from which the expenses are paid.

The tracts are sold at cost price, and under certain circumstances also given away; the proceeds flow back into the Association's treasury." Of the rights of each member, § 7 states: "Each member of the association who pays a regular contribution shall be entitled to take 25 copies of all publications in commission, and receive one copy free of charge." (More details on this can be found in "Lutheraner" Jahrg. 27, No. 13, p. 100).

What has the Society done since its existence in the publication and dissemination of good tracts? To this we must answer right away - admittedly with embarrassment - that it has certainly not done anything great. But at least something has happened.

At the time of the Synod of Delegates at Fort Wayne, in October last, the following was reported to the members of the Association (as many of them were present): 1. Since the time of its existence, the Association has had three tracts issued. The first is entitled, "What is a Lutheran?" or, "Why do you call yourself Lutheran?" It has been sold in many thousands of copies. The second is entitled, "Flee Babel." The third answers man's most important question, "What must I do to be saved?" These tracts are all still available, individually and in larger lots, at 5 cents each. To this was attached the remark that, as can be seen, only a weak beginning has been made in this important enterprise, but that it is to be hoped that in the future it will go forth more freshly from places. A larger number of tracts would have already been published if our synodal printing office had been able to supply the work, which was not possible with the earlier limited facilities, but is now more easily possible.

With regard to the treasury, the members of the association were informed that there was still so much money on hand that the production of two smaller tracts could be financed from it. On this occasion, a friendly appeal was made to all non-members present to join the association in a helpful and active way.

The committee for the management of the publications (which, according to the statutes, should consist of five persons) was newly elected, *respectrve* supplemented. The following form the Publications Committee for the next three years: Professors Schaller and Günther, the former as secretary, the latter as editor of the committee; then Pastors Gräbner and Link, and the undersigned.

Since the need has already arisen to have an agent of one's own to take care of packaging, shipping, etc., Mr. F. Dette, a bookseller in St. Louis, was appointed for this purpose, and it was decided that the aforementioned person should be paid an appropriate remuneration from the Society's treasury for his efforts; however, the exact amount was left to the discretion of the Committee. Accordingly, all orders for tracts are to be placed with Mr. Dette, and all monies for tracts are to be sent to him. The latter has to deliver these funds to the Cassirer (Hm. Prof. Schalter).

The agent's address is 710 Franklin Ave., St. Louis, Mo.

Finally, I take the liberty of asking all who have a willing heart for the dissemination of pure doctrine and true godliness through tracts to support us in this matter with their gifts. In particular, I also take the liberty of asking those ministers who have been privately requested by me to write a tract to inform me of what they have already done and what they intend to do, so that the committee can act accordingly. In particular, we wish to know whether anyone has already undertaken to write a treatise against secret societies, or whether anyone is willing to work on this subject? In any case, dear God, a treatise on this important subject should appear in print at the beginning of next summer.

F. Köstering.

To the ecclesiastical chronicle.

I. America.

The Spirit of the Secret Societies. What bitter enmity against Christ prevails in the Lodges has again become quite evident in the case narrated in the following. - In the congregation of Pastor Körner in Williamsburgh there were a great many lodge brothers who calmly put up with the testimony against the lodges that had been given among them for some time, but as soon as a personal decision was insisted upon, it became apparent how Christ, his church and his word had to give way before the lodge and its interests. At Christmas, a lodge brother - at the same time a member of the church council - volunteered for Holy Communion. When the pastor asked him if he was a member of a secret society, he not only replied, "I am a Mason," but added to this statement that he could not agree with the views of the pastor and his synod on secret societies; he was, however, persuaded to promise that he would not give any further attention to the matter.

He was admitted to the sacrament because he did not want to close his mind to the teaching on this point. - The registration took place in the sacristy, immediately before the confession service. - In the church council meeting held a few days later, in which he complained about the treatment he had received from the pastor, the following resolution was passed at his suggestion: "If a member or members of the congregation register with the preacher for confession in order to receive Holy Communion, then this member or these members shall by all means not be asked any question or questions about lodges, associations, societies, etc. The preacher shall only demand the names of the members of the congregation, The preacher shall only ask for the names of all members of the Lutheran St. Paul's congregation, as has been the practice from the beginning of the founding of the Lutheran St. Paul's congregation." - Against this ungodly resolution, the discussion of which was accompanied by various blasphemous speeches, such as "Jews who reject the Lord Christ would be just as blessed as Christians. This is an unjust God who condemns the Jews. The pastor must admit even the grossest sinners to Holy Communion without talking to them about their sins," etc., the pastor not only protested solemnly, but appealed to the congregation from the church council. The congregation, however, instead of rejecting the decision of their church council, confirmed the same and immediately deposed the pastor, who also solemnly protested in the congregational meeting against this decision, as one contrary to God's word, the confessions of the Lutheran church, against his profession and his conscience. The congregation offered to pay him his salary for three months, but of course this offer was not accepted by Pastor Körner. In this meeting, in addition to various crudities and mean threats, the grossest injustices occurred, e.g., that a large number of non-voting lodge brothers, in spite of the protest of the pastor, voted in favor of the resolution to abolish the lodge. Pastor Körner organized a new congregation with about eight members who had left the congregation with him, who were joined by twenty others who had been guests in the congregation until then. Among the members who left the congregation were some lodge brothers who also left the lodge at the same time. The new congregation, however, included in its constitution the provision that no lodge brother could become a member of it. May all pious Christians who read this diligently present the young, bitterly hated community, surrounded by enemies, to God in prayer. But to the poor, afflicted people, who have rejected their Lord Christ so disgracefully, may God grant grace to repentance and let them recognize how shameful and reprehensible all secret societies are, and how to belong to them truly means to fight against Christ. One of the teachers, Mr. Weikamm (unfortunately only he), gave such a serious and decisive testimony against the ungodly conduct of the congregation that he too was immediately dismissed from his office. He gladly followed his pastor and is now a teacher at the newly founded Gemeinlein. God bless him for his faithfulness and self-denial. -At the same time we testify with joy that various preachers of the *General Council*, to whom the ungodly mob had addressed themselves with a request to preach to them, flatly refused the request. How tremendous a testimony this was, especially under our circumstances here in the East, is proved by the disgrace and shame poured out on dear Pastor Körner by the ungodly newspapers before the world. May God grant our dear brother the strength and grace to bear the same with joy as a blessed disgrace of Christ, and may He fill all pious preachers, in whose congregations similar conditions prevail, with the same courage and joyfulness.

Gb.

A piece of so-called inner mission. One of the preachers of our synod wrote to us on January 30 as follows: "I am the most western of our people in the state of Nebraska, and so my field of work extends as far as Colorado. In the nearest town of about 3 to 400 houses with mostly German inhabitants I do not have a single member, since here Lutheran preachers calling themselves vagrants have made church and preaching so stinky that it will take some time to bring both back to honor. I live about 14 miles from the town in the middle of my parish. It extends about 25 to 30 miles, and from my home about 15 miles around, and consists of 25 families and a few single people who have made their home here for one, two, or even three years. They are all poor people and made poorer by the last locust devastation. Some of them need support if they are not to starve. Under such circumstances, of course, I cannot count on a salary this year, and since they could not pay me a boarding allowance, nor did they have room to take me into one of their dwellings, I told them they should build me a Nebraskan castle of Nebraskan marble, that is, of turf and earth; I want to live in it before hand, until the good Lord will give us better times. Said, done. So I live in my earthen hut, in which those of my parishioners who can do so bring me as much of the little that they have as I need for my poor life. God has also given me so far, by his grace, a contented heart that I feel as happy as if I lived in the most beautiful house and dined daily at the best table. Also, a support has already come to me and my dear congregation from the 'locust-cash' of St. Louis, so that I and my congregation are helped before hand." - See, dear reader, this is how Lutheran preachers do "inner mission."

A young preacher was invited to conduct services in an English church. He was kindly excluded by a member of the congregation. That evening the host mentioned, "We have many Unitarians here, and most of them hold to our congregation; we wish, therefore, that you would say nothing against the Unitarians in your sermon." On Sunday morning the young pastor went to church, accompanied by some members of the congregation. Then one whispered to him, "You see those two gentlemen? they are Spiritualists, and we would like you not to oppose them in your sermon." He enters the church. Then an elder takes him aside and says: "Please, do not mention the matter of temperance in your sermon; for two or three of our most outstanding members are involved in a liquor factory, and it would be unpleasant for us if they were injured, since we need them if we want to give our preacher a decent salary." - To this the young pastor replied, "Of the Unitarians, Spiritualists, and liquor dealers, I am to mention nothing- what may one preach of in this congregation, without giving offence? "O," exclaimed the Aelteste eagerly, "iron you against the Jews; proficient against the Jews; they have not a single friend in the whole place." - If the young man had been a German, it would have been said, "We have many lodge-brothers in the congregation, and also in the Kirchenrath; we wish, therefore, that you would say nothing against the lodges." - "We are quite satisfied with a -evangelical^ sermon; if you emphasize Lutheranism, there will be discord in the congregation, and if you ever want to be elected, you must take it upon yourself to leave everything as it is, or you will not remain with us long." Item, the chapter about the sweepings at one's own door is useful to read when the Pharisee tickles us.

(Pilgrim.)

An atheist on trial. In New York recently a witness, nameduseful bickering, and the readers of the Welt-Bote can check for John Treat, took the stand in the naval court. The first question asked bythemselves what is true or untrue, good or bad." - Is that true? G.

the opposing counsel was, whether the witness did not have any doubt Children's Newspaper. As we have heard, the children's of conscience against taking an oath. After answering that he did not,magazine published by Mr. Wiebusch and Son here is also being sent to however, swear, but only affirm, he was asked, "Are you an infidel?" He the preachers of the Synodal Conference and is considered by some of replied, "I am what is usually understood by such a one." "Are you anthem to be a Lutheran one. Let them know that the paper is a product of atheist?" The same answer. The advocate then moved that the testimonymembers of the Unirt Evangelical Synod and will undoubtedly soon turn of such a man be overruled, and the judge so ruled, but the matter stillout to be such.

gave him some doubt, and he later called the witness to the stand again, D. R. observing that the law said that no man should lose the right to bear testimony on account of religious opinions. The advocate admitted this, but argued that someone who was a Muhamedan or belonged to a non-

II. foreign countries.

Christian religion was allowed to testify, but that this witness had no Reading Book. From the "land of progress," Switzerland, the religious beliefs at all and therefore did not fall under this law. The judge Alsatian Messenger of Peace reports on a reading book by Professors Vögelin and Müller, which was introduced in the elementary and then asked the witness: "Do you have any religious ideas? (ideas)" The secondary schools of Zurich, at first for three years, with compulsion. The answer was: "I am a man of knowledge (!) and adhere to the view which founder of this new religion, Jesus of Nazareth, a poor and illiterate man, recognizes the universe as eternal, unlimited, and existing of itself." was killed by the priests of his own people after he had been a prophet "Then you cannot give testimony," decided the judge, although the for some time; his disciples had no idea of the spread his teachings would witness's advocate pointed out that his testimony was the most receive. They considered it simply a reform of Judaism with an essentially important. (Chr. Botsch.) socialistic direction, leading to an attempt at community of goods. But

A look into the General Synod. About a year ago aPaul of Tarsus, a Pharisee of genius and great knowledge, who first young pastor, a member of the Franckean Synod, came to a minister whopursued this doctrine, afterwards spread it throughout the Heiven world, belonged to the Council. He complained of being unwell, as a few dayshaving convinced himself of its truth and universal destiny."-Poor illiterate ago he had had to subdue a lady, and had no rubber clothes, such as theJesus has not even genius; it was Paul of Tarsus who made something Baptists had, and was now suffering the consequences of it. Asked if itof his cause. The trash is in a popular reading-book with high authoritative was the custom in his synod to baptize by immersion, he answered, Yes,sanction, but also in a language which children do not understand. if that way be preferred by the person concerned. He himself then asked: (N. Ztbl.)

Is it the usage in the General Council to admit people to Holy Communion Antichristiances. Thus the Mecklenburgische Kirchen- und before they are baptized and confirmed? - and received the answer: "No, Zeitblatt of January 13 writes: "As is well known, the Catholic priests in we do not. But do you do it in the Franckean Synod? He said: "It Brazil arrogated to themselves the right to declare Protestant marriages sometimes happens when people do not want to be baptized and dissolved without further ado as soon as one of the two spouses converts confirmed; - I have not been in office long, indeed I am still continuing my to Catholicism. A Protestant husband, therefore, who is tired of his wife, theological studies under the guidance of a teacher. When asked who he or a wife of this kind, need do nothing more for this purpose than go to a was, he answered: "It is the Honorable H. L. Dox; - he is a competent Catholic priest and be received into the Roman Church. Two German theologian, the leader of our synod. But he is also a peculiar man. We Protestant husbands in the German colony of Leopoldina recently took tease him much at synods. He will not accept a Lutheran congregation; advantage of this; they became Catholics and almost immediately had he preaches Congregationalists; the Synod has urged him to go to Cl. themselves married to Catholic wives - by the same priest who had made but he obstinately refused. So reports the "Lutheran." the conversion with them, and who knew that they were already married!

G. - The abandoned wives of these Germans wandered to Rio de Janeiro

Pulpit Fellowship in Council. As reported in the Lutheranand complained to the German envoy. The latter seems to have protested Standard, not long since, a Methodist preacher came to the church of an vigorously against the violent coup. He urged the annulment of the eminent member of the Council District, and was requested to assist atsecond marriage of those two men and the return of them to their first the service; which request he complied with, saying a prayer. Shortlywives. The government investigated the matter and issued a very sharp before, one of this gentleman's congregations had been surprised by thedecree in which it is declared that spouses of the kind mentioned and announcement that their service on Thanksgiving Day would be held inalso the priest who - although he knows that the convert is already the Presbyterian Church, and that it would be a joint service ofmarried to a Protestant - performs the other marriage shall be considered Presbyterians, Reformed, and Lutherans, and that he himself wouldcriminals and punished as such according to the severity of the laws. preach the sermon. At Christmas another congregation of this gentleman held a joint service with the Reformed, in which a Lutheran preached in German and a Reformed in English. Poor congregations that have such shepherds! G.

World Messenger. This is what we find in the World Messenger of February 10: "Many of our friends among preachers and laymen of the Missouri and Wisconsin Synods have urged us to further disregard any attacks in their organs, in that it would only lead to un

The Evangelical Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, the news that the first regular admission date of the year will be on April 5. Those who are willing to enrol pupils in one or the other of these institutions should contact us.

are kindly requested to notify the undersigned orally or in writing beforehand.

Instruction in the Höhere Bürgerschule includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to give such boys, who have already enjoyed instruction in a parochial school, a further education and thus thoroughly prepare them to take up any profession in life. Latin is excluded from the subjects taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils may be exempted from taking part in this instruction. For English, geography, arithmetic, algebra, physics and bookkeeping the language of instruction is English, for the other subjects German. The goal set is to be achieved through a two-year course of instruction.

The subjects in which the girls receive instruction in the Höhere Töchterschule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing, and Female Handicrafts. English is taught by an American and female handicrafts by two German teachers.

The moral conduct of the pupils in both institutions is carefully supervised, and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the daily influence of the pure Word of God during this important time of their development and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, each pupil receives a report on his performance in the various subjects and on his moral conduct, which is sent to the parents or their representatives.

Tuition for boys is \$40.00, for girls \$20.00 annually, payable quarterly in advance. Foreign pupils can get board and lodging in Christian families for about \$14.00 per month. To such as have no acquaintances here, the undersigned will gladly grant his mediation for the accommodation of their children.

A. C. Burgdorf, d. Z. Director.

Address: Lui-Atlorff
Xo. 2101 ^ne-lssoii8tr., 8t. Doui8, No.

The converted gypsy boy.

Pastor Harms told a story from last year's mission festival, which we would like to share with our readers. It can be found in the Hermannsburg Missionary Bulletin of August. There we read, among other things, the following:

Our story happened in the year of salvation 1605. At that time there lived in Hermannsburg a pious pastor, Paulus Boccatus, and a pious nobleman, Hans von Haselhorst. The latter lived in the so-called Junkernhofe. - Both were warmly fond of each other and sought to promote the kingdom of God with the greatest faithfulness. What the pastor had on his heart, he discussed with the nobleman, and what the nobleman had on his heart, he discussed with the pastor. So they were one heart and one soul. At that time the gypsy bands, which can still be seen from time to time, roamed about in our German fatherland. At the Constance Council, where Johann Huss was burned...

the Gypsies first showed themselves and asked Emperor Sigismund for permission to roam Germany. He allowed it, and since then they have roamed our German fatherland from place to place and have remained a wandering people to this day. - Where these wandering bands come from, no one knows, no matter how much scholars rack their brains over it. We call them "offenders," and there we have a clue to find out where they may have come from. Look, many, many years ago foreign tribes, the Mongols and the Tartars, broke into Europe, but were beaten back, and our German fatherland was spared. I now believe that the perpetrators are the remnants of those foreign tribes who wanted to flood Germany in the 13th century. At that time the perpetrators were still pagans; now they call themselves Christians, but there is nothing to be seen of Christianity among them. Much effort has been made to hold them fast; but it is not possible. No matter how well off they may be, it is not long before the wandering instinct gives them no rest. They are quite a vagabond people by nature.

At the time when Paulus Boccatus was pastor in Hermannsburg, the perpetrators used to camp at two places near Hermannsburg. One place is on the right side of the road to Oldendorf, south of Hermannsburg, and is still called "Kohlpott" to this day; the other place is close to Baven, north of Hermannsburg in the so-called "Höpen" in a small wood, where some trees still stand. There the culprits pitched their tents. - What were they doing? They pretended to be tinkers. Another business was fortune-telling. They had their hands held out and told people their fortunes from the lines of their hands. If it was a young girl, they told her if she would soon have a husband. If it was a man, they told him whether he would be rich. They usually said what people liked to hear best, because that was when they got paid the most. But their main business was stealing, and they were such masters at it that all the rogues and vagabonds in the world could learn from them.

The pastor of Hermannsburg and Hans von Haselhorst were very concerned that the perpetrators were pagans. This often drove the two pious men to their knees. They prayed to God that He would give them the grace to help the perpetrators to believe, even if only one soul would convert. But what the Lord says in our parable about the unjust judge, they also had to experience: "He did not want to be lukewarm. So, as the widow did before the judge, they persisted in persecuting the Lord until He finally heard them. They overpowered the Lord, as it were. Even if they did not succeed in converting the offenders, they did succeed in making them stop stealing. But the offenders did not linger long in Hermannsburg, because here they were forced by the power of love to stop stealing, which was their favorite pastime.

One day (it was around Candlemas in the year of salvation 1665) the pastor and the nobleman were again with each other, to edify themselves from God's word and to pray for the gypsies. Suddenly a gypsy came running athemically and said that their band would now have to move on, but a young man of 15 named Subah was seriously ill and could not go with them; since they had become known in Hermannsburg, they would like to leave those who were in need of help because of illness and weakness.

could not go with them, kill them. The gypsies used to do this, and many heathens still kill their sick and weak. Now the perpetrators had so much human compassion that they cared for people who wanted to take care of the sick. The gypsy who came to the house even said, "You can't do that.



do what you like with Subah, you can even baptize him. When the pastor and the nobleman heard this word, they both looked at each other in amazement.

They went with the gypsy to the "Höpen". There they found the landlord Richardson with the poor boy, who had consumption and lay quite emaciated on the ground. Richardson offered to take the sick man into his house at once and to feed him like his own child. The minister promised to teach him as much as he could, and the nobleman pledged his protection to the sick boy. - Then the leader of the band, before setting out, said, 'Tell me, Subah, which of these men shall be thy father?' The lad did not think long, and pointing to the nobleman with his finger, said, My father with the sword. Then he pointed to the pastor and said, My father with the book. Finally he pointed to the landlord Richardson and said: My father with the bread. So he did the wisest thing he could do, that instead of one father he took three, and all three fathers acted in all faithfulness to the sick man. Now when the offenders were gone, Subah was taken to Richardson's house and laid in a beautiful bed. But when they were about to cover him, he cried out, 'My father with the bread, thou wilt embroider me.' He did not cease to ask, until at last they laid him on the floor, and there he tolerated unclean thin underlay and a thin linen sheet to cover him. The good landlord wished to clothe him decently, and set about begging him for a pair of trousers. Then the boy cried out loud again: My father with the bread, you want to embroider me. He would only tolerate a shirt on his body, and that was not even allowed to be buttoned at the neck, for he feared he could not stand it. He was fed very faithfully.

The father with the book also did his duty. He went there every day and taught the boy, and his heart swells, as our thirsty fields do today with the rain, and he eagerly takes everything to heart. - It was a special joy for him when there was singing, for the perpetrators have a beautiful singing ability. So he sang along beautifully. It was a pleasure to listen to him. - It was not long before he was ready for baptism; he was making such good progress. One can make the experience at all: When a man's days are numbered, his heart is often especially eager to receive God's word for the salvation of his soul. Such people often learn more in days than others do in months and years.

Finally (it was on the fifth Friday of Lent in the year of salvation 1665) the longed-for day had come, Subah could be baptized. He was driven to the church where our dear Hermannsburg congregation was gathered. Everyone wept with joy. The boy loudly renounced the devil and confessed the Christian faith. There he was granted the holy baptism he had longed for for a long time. The nobleman, the pastor's brother, who was then principal at the Hermannsburg school, and the landlord Richardson - these three became godparents. Subah received the name "Peter Paul Christoph".

Now he lived a few more weeks and faithfully attended church. Sunday after Sunday his dear father drove him there with the bread, and there he listened to the word of God with great pleasure and joy, and the Lord prepared him faithfully for a blessed end. So he soon went home blessed and was buried on the third day of Pentecost in the year of the Lord 1665.

This is the beautiful story of the converted gypsy boy who experienced so much love on the farm of our dear Rigger, where we are now celebrating our mission feast.



Death notice.

On February 12, 1875, teacher Gustav Stegner passed away blessedly in the Lord after severe suffering. On February 14 he was buried in the ground with a very large attendance from the three congregations.

On the day of the funeral it was 11 years since the deceased was introduced as a teacher of the St. Paulus parish, and 8 years ago he took up his office in our parish. We have lost in him a capable teacher and excellent organist, which the whole congregation recognizes with heartfelt sadness.

The dear deceased died of dropsy of the chest, and for weeks he endured unspeakable anguish and hardship. He has brought his age to 49 years and 4 months. His early passing is mourned by a deeply bowed widow, a little daughter, a foster son and a whole community.

Baltimore, February 16, 1875.

Cl. Stürken.

Inauguration.

At the request of Mr. Hügli, on the 4th Sunday of Advent, 1874, Rev. S. Hertrich, hitherto a member of the Iowa Synod, was installed in the congregation at Faribault, having passed the colloquium. H. Sprengeler.

Address r Ü6V. 8. Ilstrieti,

l'aridault,

Preliminary message

about the time and place of this year's meetings of our synodal districts, as well as the synodal conference.

1. The Illinois District assembles, s. G. w., May 19, at the church of Mr. Rev. A. Wagner's, in Chicago, Ill.

2. the Northern District June 2, in the congregation of Mr. Rev. Joseph Schmidt's at Saginaw City, Mich.

3. the Western District the 16th of June at the church of Mr. Rev. I. Biltz'ens at Concordia, Lafayette Co, Mo.

4th The Northwestern District July 7, in the congregation of Mr. Rev. C. Strasen's at Watertown, Wis.

5. the middle district August 4, in the congregation of Mr. Rev. I. F. Niethammers, at La Porte, Ind.

6. the Eastern District the 18th of August, at the congregation of Mr. Rev. H. Fick's, in Boston, Mass.

The Synodal Conference the 14th of July at the congregation of Mr. Rev. Wyneken's in Cleveland, O.

Book Display.

Sermons on the Sunday and feast day epistles of the church year published by Dr. W. Sihler at the request of his congregation.

Far from wanting to appear as an enthusiastic eulogist of these Epistles. Far from wanting to appear as an enthusiastic praiser of these sermons of our dear Sihler, I can nevertheless, after having carefully read through the greater part of them, recommend them with a clear conscience both to preachers and to the members of the congregation. To characterize them briefly, I can testify that their content is in accordance with the model of salvific doctrine, that they are not only sermons on individual parts of the epistles, but a complete interpretation of the entire epistles, that, while they deal primarily with the Christian life, that, while they deal primarily with the Christian life, they demonstrate in a genuinely evangelical way its connection with justifying faith, that they duly expose and punish the errors, sins, and infirmities of our time, and finally that they are written in a simple, sober, and generally understandable style. The Lord has also fulfilled and confirmed the word of the 92nd Psalm in our dear Dr Sihler: Though they grow old, yet they flourish, and are fruitful and fresh.

Br.

What hinders the communion of the Lord's Supper between the Missouri and Immanuel Synods at present?

Ei-clarification by A. Wagner, formerly pastor in Ratibor. Dresden by J. Naumann. 1874.

We have just received a booklet of this title. Having read it, we hasten to announce it and at the same time to recommend it most earnestly to all our readers.

As is well known, the Immanuel Synod under Pastor Diedrich in Germany occupies a position quite similar to our Synod as does the Iowa Synod here under the Fritschel brothers.

The latter, like the former, does what it can to bring our Synod, both in doctrine and in practice and life, into disrepute everywhere, and yet both declare it to be a sectarian nature that we cannot hold communion with them under these circumstances. The former, like the latter, has been compelled by circumstances to undergo all kinds of changes in doctrine and practice in order to be able to "exist," and yet both want to have always been the same. In both the former and the latter, a spirit of ambiguity is evident that disgusts honest Lutherans, people of straight character in general, and yet both want to have always walked and still walk on the right golden middle road of an evangelical Lutheranism, just in front of others. It is true that the dear Pastor A. Wagner treats the Immanuel Synod, especially Pastor Diedrich, in a German polite manner, but in doing so he exposes its self-contradictions and its false nature so thoroughly that without a doubt every reader, whether friend or foe, must be convinced that our Synod can take no other position against the Immanuel Synod than the one it takes. The little paper, by the way, is highly instructive apart from this. Whoever desires to grow in the pure doctrine of church, office, and church government, or at least to be fortified, will lay down the pamphlet with satisfaction and thanksgiving against the Derfaffer, in order to read it again and again. Our Lord's agent has ordered a good lot of copies. Hopefully the arrival of these will not be too long in coming. The book contains 42 pages in close print and will cost about 25 cents a copy.

[Walther]

Ad for the Passion Season.

- To be obtained from the undersigned:
 - 1. liturgy for a Char Friday service
 - 2. choral songs for this liturgy
- both presented by Pastor Friedrich Lochner.
- With respect to the choral songs, the remark that the music given here is "a legacy of the time when truly ecclesiastical music was still created"
- Price of liturgy: 5 cents the booklet, 40 cts. the dozen. Price of choral songs: 10 cts. the booklet, 51.00 the dozen.
- L- Volkert ing, 22 south 5tr St., St. Louis, Mo.

Conferenz - Display.

The Cleveland Districts Conference will meet, s. G. w., April 6th, 7th, and 8th, at the house of Rev. Mees, in Columbus, Ohio.

Items of discussion: A written catechesis on the 9th and 10th commandments, and theses against unevangelical practice.

To preach: F. Wyneken and C. Schmidt; the substitutes are: P. Schwan and L. Knies. I. Rupprecht.

Entered the caste of the western district:

(Conclusion.)

For inner mission: by Past. HieberS Gem. at Matteson, Ill, 59.00. Past. Strieter's Gem. at Proviso, Ill. 517 00 Whose Nem m Lyons, Ill 55.27. Past. Brohm's congregation in St. Louis G'35.50. Of Zion's district there, 524.48. By F. Schuricht of Past. Beyer in PittSburg 55.00. By Rev. Thurner's congreg. in Guttenberg, Iowa, 59.00.

U a'a Brunn's Instead: Of Past. Stephen's Gem. m Ehester, Ill., 58.30. EpthaniaSfest-Collecte of Dreieiniak D'strictS >oms 551.70. From an unnamed by Past. M. Claus m she byville, Ill, 51.00. missionary festival collecte in Past. Traub's comm. m Crete, Ill., 531.50.

To the building fund: Collecte in Past. Meyers Gem. in Houston, Texas, 53.00. Collecte of Past. Carpenter's Gem. in Rose Hill, Texas, 5'7.00. Jak. scherer there 510.00. Theod. Estel I. Weinhold & Co. in Wittenberg, Mo. for the new synodal buildings 5600.00. Prof. Günther's Gem. in Kirkwood, Mo 518 55 On the Emigrant - Mission in New York: From Past Steege's Gern, in Dundee Ill 57.00. Past. OttmannS Gem' in ColltnSville, Ill, 511.75. Jakob Scherer in Rose Hill, Texas 55.00^5 (From Uncle AlbertS can through Past. Beyer in Pitts-'

On the Hermannsburg Mission: From H. Meyer through Past. Matthias in Marvsville, Kansas, 55.1l0. From H. Heidfeld through the same, 54.00. From the school children of Teacher Himmler in Frankentust. Mich., 517.00. From the Woman's Club in Rev. Wunders Gem. in Chicago 55-00. From L. KneeS by Rev. Matthias in MarySville, Kansas, 55.00. Rev. Graves' Gem. in St. Charles, Mo. 55-00.

On the Chinese - Mission: from Louise Gruenhagen in Homewood., Ill., 5'4.00. From the school children of Teacher Mueller in Washington County, Ill., 523'0. From Past. Bergens Gem. in Iackionville, Ill., 57.50. Of Past. GraedenS Gem. in st. Chartes, Mo., 53.20. Of the ImmanuelS District in St. Louis 526.82.

For the congregation in MemphiS: Collecte of the Gem. of the Past. Th. Gotsch in Lombard, Du Page Co, Ill, 58.00. From Th. Estel and I. Weinhold L Co. in Wittenberg, Mo., 5150 00.

For the Deaf and Dumb Institution: By Th. Estel I Weinhold L Co. in Wittenberg, Mo., 550.00.

For poor students: From Zions District in St. Louis 52.00 From an unnamed person by Past. Claus in Shelbvvtlle, Ill, 51.00.

To Waisxnhalls in Addison: collected at the celebration i of the Christmas tree in Past. Sieving's comm. in Manito, Ill, for the Z orphans 54.30. From Th. Estel, I. Weinhold L Co. in - W'ttenberg Mo., 550.00. From Uncle AlbertS orphan box by Past. Beyer in Pittsburg 525.00. -On the emigrant mission in Baltimore: from Past. " Steege's Gem. m Dundee, Ill, 55.40.

r m ^?^Schroeder's congregation in Canada: From , Past. Grupe's congregation in Eisleben, Mo., 514.45.

For the congregation in Quincy: From Past. Wehrs' Get memde in Lake Zurich, Ill., 58.58.

-needy people in northw'rstl. Iowa: From Past. Heids Gem. m Peoria, Ill, 510.10.

^"" Orphanage near Boston: By Th. Estel, I. Weinhold L Co. m Wittenberg, Mo., 550.00.

For the congregation at Farmington, Mo.: From Past. > Heinemann's congregation in New Gehlenbrck, Ill., 517.55.

--Schroeder's congregation in Philadelphia: By Past. Strieters Gem. in Proviso, Ill, 514.55.

E. Roschke, Kassirrr.

Received at the Coffee of the Northern District: (Conclusion.)

> For the deaf-mutes in Royal Oak: From Pastor Präger's St. Petri-Gem. in Granville 55.37. WeddingS Collecte at Karl Hesse ,n Kewaskum 57.25. From Past. Sußner's Gem. m Sandusky 59.25. Past. Torney's Gem. in Montague 54.00, m Ludlington 55.00. Past. Lauritzen's St. John's - Gem. in New London 55.50. Past. Lemke's Gem. in Manistee 515.75.

A "ttwenlasse: By Past. Bölings Gem. in Wal "uburg512.00. By Past. Hudtloff HochzeitS-Collecte at Don of the 2nd ImmanuelS Gem. in Mayville, Wts., 510.18. Past. Bauer's Gem. on Tandy Creek 54.08, at S"- L--k 8-i LIS., In Blu° Bush 75 TI", Pa". Schttlmg" St. John's Gem. 56.00. A. Oppermann 51.00. Past. Daib and its Gem ,n Oshkosh 510.75. Past. Präger thank offering Ar Gen-sung of a daughter 51.00. Past. Hoffmann's Gem in Sheboygan Falls 54.54, m Plymouth 56.28. Past. Rathjens " Mayville 53.04. Past. Spindler 54.00. Past. Citizen G. Markworth 52.00. From the pastors: Hudtloff, MultanowSk", Wuggazer, Keller 54.00 each.

On the emigrant mission in New York: From Pak Markworth's parish in Weyauwega 53.03. On Wenzel's wedding D * 22.60. From Past. Keller's congregon in Mequon 52.25. By Past. Präger collected 55.14. By Past. Karrer's parish ? 'Ä' As' Past- Hörnicke 51.0l>. Whose Gem. in W'Isen 54.57. Past. Rathjens Gem. in Mayville 53.44.

Tauf-Collecte bei Karl Klebenow in Wausau 51.00. Von der Kreuz-Gem. in Milwaukee 52.22. Von Past. Bölings Gem. in Waldenburg 516.00. Past. Wambsganß' Gem. 58.25.

The Hermannsburg Mission: By Past. JsGem^^22Sinter 52.00. Past. Karrers Institution: From Past. Bölings Gem. in ZaAnburg 512.50. Past. Winter 52.15. Past. Karrers Gem. 51.12. Past. Wambsganß'Gem. 513.76.

For poor pupils in Addison: by H. Bessert in Reedsburgh 51.0ll. Past. Karrers Gem. 52.32.

For poor students in St. Louis: HockreitsE°Uktein Sebewaiaing 56.18. Desgl. at K. Er-btsch 53.40.

Negro Mission: Family Collecte by L. E. 53.36. By Past. Lauritzen BaptisCollecte bet H. Em dy m New London 51.60. By Past. WuggazerS congregation m Big RapidS 52.11, in Richmond 51.89.

For ^^^-Mission: From Past. Müller's congregation in Am-Irth dE From Past. Löbers Gem. in Milwaukee 511.50. Past. MarkworthS Gem. in Caledonia 52 64, at Council Niver 51 Wolf Rwer 51.35. Of Past. Lists Gem. in Roseville ^0-00- Of Immanuels Gem. in Milwaukee 512.00. Of Past. Hattstadt's congreg. 57.50. Past. Hö'rnicke 51.00. whose congreg. in Town Wilson 53.61. from Immanuels congreg. m Milwaukee 51.40. from Disciples' Association of TrinitySGem. rn Monroe 55.00. from Past. Horst's congreg. at Hay Creek. Minn, 53.50. Past. Wambsganß' Gem. 58.04.

d "u c a sse: From Past. Torney's Gem. in Ludington 514.80, rn Benona 52.65. Past. Bauer's Gem. 56.10. pastor schaaaf's Gem. in Utica 5'28.30. past. Schillings Gem. 510.00.

in Sheboygan Falls 55.73, in Plymouth 59.00. Past. Torney's Gem. in Benona 52.60. Past. Lemke's Gem. in Manistee 512.00. Of Past. H. Sprengeler's Gem. in Joung America, Minn. 56.50. Past. Rohrlack 59.50. whose Gem. in Wonewoc 55.50. in Reedsburgh 55.00. from Otilie Georgas' Savings Bank in Sheboygan 52.00. from Past. Endeward 51.00. from Past. Roesch and his St. Peter's congregation 55.00. For the congregation in MemphiS: From Past. Daib and his congreg. m Oshkosh 58.50.

For the student Speak ler in Addison: From Past, Bauer's Gem. on Tandy Creek 55.07, in Blue Bush 83 CtS.

For Ge 0 rg Häffner in St. Louis: From Mrs. Friedenkr Schwarz 53-00.

for student I. Wißbeck in Addison: From the YounglingS Association of Trinity Parish in Monroe 55.00.

C. Eißfeldt, Kassirer.

Received in the coffee of the Eastern District:

For.the Syn odal Fund: from the parish in Paterson Williamsburg 57.75. in Barton 53.00. in Cumberland 510-87. from the Immanucls parish in Baltimore 545 50. from the parish in College Point 511.50. parish in North Eaft 53.00. Gern, in Eden 58.00. parish in Port Richmond 543.0'2. parish m Boston 57.38. parish in Marrinsville 517 12. from dcrE'- Andreas. Gem. in Buffalo 58.50. Gem. in Bergholz Fern, in St. John 56.00. Gem. in Wolcottsvillr 57.5t'. Gern m Wo,eottshurg 58.00. St. PaulS-Geme.nve in Baltimore 524.ittT From Past. Michael 52.00. past. Engelders Gem. 59.00. past. Kolbe, Past. Cradle! each 51.0t>. Past. Großberger 51.50. By Past. Ernst in Canada 51.00.

Hur widow's fund: from the comm. in Port Richmond 85H3. By Past. Ernst in Canada 813.10. From Past- Wreael .r4.0tt. Peter Schaaf 85.00. trapp Sr. 85.00. bon of St. Andrew's comm. in Buffalo 89.60. past. Grossbergrr 85.40.

For the church in Memphis: From the church in Neu-Oberhofen 810.00. Church in WolcottSv'llr 85.00.

For the proseminar rn S.t erden: From Peter ^Z^to the Orphanage near Boston: Wedding Collecte at I. D. Tappken 85.00. From Peter Schaaf85.0i>. Bon green, Momberq and house each 81.00. From the congreg. at Eden O12.00. congreg. at Port Richmond 227.98. Bon the Sunday school of the congreg. at Egg Harbor 22.00. From the Sunday school of the congreg. d'F ü r d^e" T a^u b stu m m en - A n sta lt: From Mrs. M. 22.00. From the Gem. in Barton 23.00. From Peter schaaaf d^um orphanage near Addison: through Pastor Ernst in Canada 24.50. From Peter Schaaf 25.00. 3rd Remhard 22.00. Mrs. Heller 50 Cts. K.Kreß 8'1.00. From the piggy bank of the children of the Rev. Rademacher 21.00. Bon G. ^Z^m ^Wlu s e n h a u S near St. Louis: From Peter Schaaf 25.00. Trapp Sr. 25.00. Thank offering from Mrs. Pastor Starker for recovery from serious illness 210.00.

Hur construction fund: By Past. Ernst m Canada 24 00. By Past. Scuels Gem. 240.00. By Fraucnverem of the same Gem. 215.00. Bon Past. EirichS Gem. 250.00.

Hur Emigrant Mission in B a ltrmore: By Past. Ernst in Canada 26.00. By the congreg. rn NeuBerghott 24.30. congreg. in reserve 23.15. DreifaltgkerrS congreg. in Buffalo 24.00. By I. Lipp 21.00.

For poor students in St. Lours: Bon the Women's Association of the 3mmanueis-Comm. in Baltimore 210.00. Born Maidens and Young Men's Association of the same fe ^OO. From Mrs. Brand 25.00. F. Drechsler 24.00. Peter Schaaf 210.00. Mrs. Arnold 21.00. N. N. 22.50. Krndtaur. Collecte at F. Bold for Lüdemann 22.75. "r

For poor students in Fort Wayne: From the Women's Association of Immanuel's Congregation in Baltimore 210.00. From the Virgins and Young Men's Association of this Congregation 1-25.00. From the Congregation in Port Richmond for Pechthold 27.00. From the Congregation in Williamsburg for Botzner 810.0(1. "

For poor students in Addison: From women's 25.00. From the Virgins' and Young Men's Associations of the congregation 25.00. From Peter Schaaf 25.00. Thank-offering from Mrs. Paulus 25.00. From teacher Grützmann for Ackermann 23.00. From the congregation of Williamsburg for the same 210.00.

For poor students at all: Bon of North East parish and that of Cohorton 25.00 each.

For the Chinese Mission: from the church in Maple Run 22.50.

To the Orphanage at Mount Vernon: From the Gem. in New York 819.50. "

Hur Heidenmission: From Peter Schaaf 25.00. From N. N. 2'2.50. Through Past. Ernst in Canada for Leipzig 28.00. By Henrirte Schrader Louise Frank each 21-00. Tias for Hermanne bürg 22.00. By St. Pauls Gem. in Baltimore 231.14. Christenlehr Collecte in Past. Engelders Gem. for Leipzig 216.00, for Hermannsburg 215.00. Bon of the Gem. Johannsburg 27.08. Bon Frau Puls zur JndranermMon 21.00.

For inner mission: From N. N. 22.50.

For the locust-haunted churches: By Rev. Sommer 25.50. By Pasto Schmitt from 28 parishioners 2'15.65. By Hemr. Haas m the same congregation 2'5.00. Subsequently from 6 members of the same the Ge- congregation 23.65. By Rev. Sommer 24.51. By the Gem. rn Beraboir 2'42.85. Gem. an der Rtdge 226.60. Gem. m LaAe 27.00. Gem. in Johannsburg 211.75. Bon Mrs. Puls 21.25. Past. Seurl 21.00. Jakob Lipp 25.00.

Hum College maintenance: from the Gem. rn Cambria 27.50. Gem. in New York 29.64 and 213.66. Gem. in reserve for Addison 22.85. Gem. in North East for Addison ^New York, Feb. 1, 1875. I. Birkn er, Cassirer.

For the orphanage in Addison

The following gifts of love have been received by me since November 30, 1874: By Teacher Rir in Milwaukee from his pupils 23 25. By Teacher Fa,Hauer in Eagle Lake, Ill, from his pupils 2.75. From Chicago: by Past. Rinke Collecte of his congregation 31.00, by the Young Men's Association 10.00, by D. Bauermeister 5.00, by the Women's Association 10.00, by I. Schuth, H. Plepho, L. Knack, I. Lassen, A. Stocke 1.00 each, Doris Schönfeld 50 Cts. By teacher Leeser from his pupils 11.80. By teacher Aäppcl from his pupils 2.50. By Past. Wunder: Weihnachtsgabe from H. Meyer's children 2.00, from L. Brauns' children 4.00. By Past. Engelbrecht Wedding-Collecte from Rud. Saß M By Past. Bartling Christenlchr-Collecten 20.88, by Cd. Gr^awe 2.00, W. Griefe u. A. Stridbe 1.00 each. by Past. T. I. Große of his congregation 15.08, Christenlehr Collecten 82.23. By Past. Strikter of the congregation in Proviso, Ill, 117.00. AuS Aodison, Ill: by D. Kornhaaß 1.00, D. Dammeycr 5.00. By F. L. Krage by Wittwe Mönch, W. Gödke, C. Meyer, W. Hahnrbut each 1.00, Wittwe Ahrens 50 Cts., Aug. Graue each 2 00 L. Balgmann 3.00, E. Balgmann 50 Cts., H. Baltermann 20 C "S. From the school children in the West District 5.28. By A. Schnacke 15.25. From Dr. C. Prögler as a New Year's gift 5.00. By Past. Wehrs in Lake Zunch, Ill, from Mrs. A. Knigae 5.00. By Past. S'erge in Dundee, Ill, from the AbcndmahlSkasse 15.00, by Teacher Täbcls Schülkin 5.00. By Past. Reif of the congregation in Marion, O-, ^0.54. By Rev. E. I. Frese at Logan, Ncbr. collecte of the L.t. Pauli parish on the i. Sunday of Advent, 3.75, by himself, 1.47. By Rev. Rauchert of the Dalton congregation, Ill, 12.00. By Rev. Luebker of the Sunday School of St. Marcus parish, Butler, Pa. 25.0j. T hrough Rev. F. M. Große at Hartem. Ill, Christian Teaching Collect 5.00. Bon D. Struckmann in Elmhurst,

Ill 2 00 Bon the heirs of Hans Heinrich ThirS sen. in Schaumburg, Ill, 100.00. By Teacher Marr in Bloomington, Ill, Christmas gift from his pupils, 5.75. From Dunton, Ill: by Past. Roeder by S. BehrcnS 50 CtS., S. Flentie 1.50, by himself as a Christmas gift, 2.00. By Teacher Militzer from his pupils, 7.50. By Past. Brugwann at Rodenberg, Ill, by the congregation m Wheaton 2.80, rn Junction 2.90. By Prof. Lindemann advertising night collecte rn Mavwood, Ill, 6.38. By Teacher Brase at Bloomington, Ill, by his pupils 2.75. By Past. Clöter at Aston, Mmn. By S. Schaar 1.00, F. Friedrich 50 Cts, A. Horrlsberger 5.00. By Past. C. F. Herrmann at State Centre, Iowa, by his pupils 6.50. By Past. G. Schaaf of Immanuel'sGem. in Utica, Minn. 22.00. By Past. Gotsch at York Centre, Ill, by his congregation 10.00. By Teacher Lutz rn Westpoint, Nebr. by his pupils 7.10. By Past. P.stet of the congregation at Rich, Ill, 26.25. By Past. Koehler rn Union Hill, Ill, 5.00. By Rev. Döring in Glencoe, Ill, of I Fehd 1 00 By Past. Richmann of the parish m Elgi'n, Ill, 7.00. By Rev. Siekr in St. Paul, Minn, of the luch. Trinity parish, 13.33, by thm self 67 cts. By Rev. Schliepsiek of the parish at Cayuga, Ill, 2.40. By Rev. Dörmann of the congregation at Yorkvrllr, Ill., 35.00, by N. N. 25 Cts. By Rev. Hieher in Marteson Jltz, from. The bell-bag of the parish 7.85. By Past. H- Worden at Squaw Grove, Ill, HochzeckS-Collecte 6.85, by himself 1.00. By Rev. Muller of the congregation m Kankakee, Ill, 14.04. By Rev. Loßner of the congregation in Brecher, Ill., 11.2o. By Rev. Ernst of the congregation in Blue Island, Ill., 14.50. By Rev. Sondhaus at Summst, Ill. from his pupils, 2.00; Mrs. Glocklein, 50 cts. By N. N. 10 cts. By Katsirer Birkner in New York 4.50, by Past. Burkeind at El Paso, Ill, Collecte at the funeral of Mrs. Ph. Pfluger 6.50. By Past. C. Meyer at Keokuk Junction, Ill, Collecte at H. Lerhoff's wedding 1.85. By Past. Leyhe in GrandRapids, W's., 1 00 By Teacher Döll Christmas Collecte of the Gem. in Minn'eapolis, Minn. 5.40. By Past. Allwardt of the Immanuel's congregation at Lebanon, Wis. 15.00. By Rev. Wangerin at Altamont, Ill, Collecte at F. Schroeder's wedding, 2.60. By Rev. M. H. Hockman Christmas collecte of his sund. day school at Larrollton, O., 6.50. By Past. C. Reichenbecher at Plattville, Wis. by F. Kambs, 1.00. By the Orphans' Association rn Past. Löbers Gem. in Niles, Ill, 10.25. By teacher Ehlen m. Carver, Minn, by his pupils 4.30. By Rev. Fischer 1.30. - The Lord bless all dear givers!

Correction.

In my last receipt read: By Past. Bartling in Chicago from Jakob Lauer 8'6.00. H- Bartling.

Received for poor students: From some members of the Carlinville congregation 83.50 for .üdemann. By Mr. Pastor M. Meyer from the women's association of his parish 810.00. By Mr. Past. Ramelow from his parish 815.25 for Grafelmann. From the two congregations of Hm. Past. Oetjen 820.00 for Grumm. By Mr. Past. E. H. Pröhl 814.50 and through Mr. Past. Norden 88.50 for Blanken. From the congregation of Mr. Past. Polack 4 shirts for Davis. By Mr. Past. Landgraf from his parish 823.90 for Mariens. By Mr. Past. Döring from his parish and his branch in Evenston 85.00. By Mr. Past. Biltz from the women's club of his parish 4 bust shirts, 4 underpants, 1 pair of stockings for Blanken and C. Schröder. From Mr. Past. Ebendick and his congregation 86.00 for W. Müller. By Mr. Past. Sapper from the women's club of his congregation 86.00. By Mr. Pastor Gräbner Collecte of his congregation 86.00 for I. Krause. By Mr. Past. Wille from his congregation 813.50 for the proseminarist A. SchwankovSky. By Mr. Past. Barth Christmas-Collecte of his congregation 82.50, desgl. by Hrn. Past. B'orneke by F. Beyer 81.00, Deublcr 81.00, by himself 81.00 for Mallon. By Mr. Past. Lauterbach from Wittwe Frenzei 82.00. By Mr. C. Ude from F. Schumacher 81.M. By Mr. Past. Kleist from the women's association of his parish 88.00 and by some Members 813.85 for H. Krause. From the Young Men's Association of of Mr. Past. Lenk 815.00 for Weber. -

Dear brothers, in spite of your kind help, I have not yet been able to pay the full cost of my many fosterlings for the last ouartal, and the new ouartal is fast approaching. Therefore, help me so that I do not become a disgrace.

A. Crämer.

Received for seminary housekeeping in Addison:

From Mr. Heinicke in St. Louis, china dishes valued at 822.50. From Dunton Parish, Ill, 63 lbs. of bacon, 24 lbs. of meat, 5 lbs. of butter, 23 cabbages, 1 bag of yellow turnips and rutabagas, 1 p. of flour, 2 p. of corn, 32 lbs. of meat, 12 lbs. of butter, 18Z p. of potatoes, 1 p. of turnips. From the North - district of the township at Addnon 9 sacks of potatoes, 8 p. Oats, 32 lbs. of meat. Don Friebr. Ruetmueller 2 ". Potatoes, 2 rolls of butter, 3 p. oats, 1 p. yellow turnips. From Georg Rittmüller 2 p. oats, By 2 p. potatoes. From Past. Johl's township in Stecle county, Minn. 5.00. From miller Hridemann here 1 barrel. Flour. - God reward the dear givers!

Correction.

In my receipt in No. 1 of the "Lutheraner" read instead of "From Mr. Böeke 2 sacks of potatoes": 82.00. Furthermore instead of "From Joh. and Fridr. Culmann each 8'2.00": Fr. Kollmann and L. Frellmann each 2 S. potatoes.

F. Büchele, property manager.

Received for the Castle - Garden - Mission:

Dankest-Eollnte of the congregation of the Past. Groth 87.25. Bon Past. Lükcr 1.00. By Past. Röder 1.50. Bon Past. Werders Gem. 19. "0. G. Kraule 1.00. A. Denningr 50 Cts. To an unnamed person by Past. L>chiedt 10.00. C. Ernst 1.50. By the Gem. in College Point 15 00. Bon Readers of the parish paper 22.44. Bon F. Meugel 2.00. By Past. Claus 10.00.



From Past. Hönigs Gem. 9.00. By Past. F. W. Friedrich 1.00. By Past. Bremers Gem. 4.10. By Past. Ernst in Canada 4.00. By N. N. 2.50. By Martinville's Gem. 6.25. By North East's Gem. 4.42. By Port Richmond's Gem. 7.78. By Philadelphia's Gem. 10.50. By Jakob Lipp 1.00. By Wolcottville's Gem. 4.50. By Trinity's Gem. in Buffalo 4.50. By Past. Dankwort's Gem. 8.30. By Rev. I. A. Schulze 7.00. By Rev. Eckelmann's congregation 5.25. By Rev. Weisel's congregation 12.10. By school children of the same congregation 6.40. By Kassirer C. Grahl 34.25. Subsequently by the congregation in Williamsburg 1.50. Past. Hochstetters Gem. 14.40. Past. F. Leyhe 50 cts. Rev. Sicker's Gem. 11.50. Rev. Brnthal's Gem. 4.60, by himself 40 Cts. I- Birkner, Kassirer.

For our church building received: From the congregation of Mr. Past. Biltz 840.00. congregation of Mr. Past. Brammer 10.00. By Mr. Past. Wunder from Mr. Past. Riedel's congregation at Homewood, Ill, 23.75 and by Mr. Past. N. Lange 9.10. By Heinrich Döscher 5.00. By Mr. Past. Wunder by Mr. Pastor Döderlein 20.00. By Mr. Past. Hattstädt 8.35. By Mr. Past. Feiertag 5.25. - In expressing our heartfelt thanks to the dear donors, we wish them God's rich blessing of heavenly goods through Jesus Christ, our dear Lord. Amen.

Jankton, Dacotah Terr. E. A. Schulze.

Zam College - Household in Fort Wayne

received with heartfelt thanks: From Heinr. Scharpenbera in Past. Zschoche's parish 1 Bush. Grain, 1 Bush. Wheat. From Val. Meyer 1 S. wheat, 2 S. grain, 8 cabbages. L. Schlaudraff 1 p. wheat, 1 p. grain, 1 p. oats. Friedrich Gerke from Past. Bode's parish 1 quart of beef. Friedr. Hitzemann from Past. Stubnatzy's parish 58 lbs. of pork. Konrad Stoppenhagen in Past. Jäbker's parish 1 sack of wheat, 1 sack of oats, 1 "p. of grain. Joh. Werling 3 p. grain, 5 bush. Oats.

A. Scoundrel.

From Mr. C. Schreiber, of Newburgh, O., as first payment for three acres of seminary land at Addison, Ill, 8100.00. From Mr. Past. Paul Beyer as surplus of the Children's Gazette of 9254 copies placed within the Synod, 8277.62. From Mr. Rev. Botticher as Treasurer of the Synod of Illinois from its Synodal treasury to the salaries of the teachers in our institutions, having received in June, 1874, 850.00, certifies

John F. Schuricht,
Treasurer of the General Synod.

For poor students received from "Michel" in Baltimore ("for the poorest in college") 810.00.

C. F. W. Walther.

Correction.

In the receipt of Mr. Kassirer Grahl (No. 2 of the "Lutheraner") read instead of "Bon Past. Hiller's Gemeinde für die Taubstummenanstalt 84.75" : From his school children.

For the "Lutheran" have paid:

The 28th year: The gentlemen pastors: H. Wesche 87.50, W. Vomhof 7.50, I. Horn 6.40, W. Matuschka 54.00.

Also: W. Hanf, H. C. Misselhorn 20.00, G. Schmidt 6.00.

The 29th annual: Messrs. Revs: W. Brueggemann 8.00, M. Wyneken 10.25, R. Barts, I. Bobn 75 Cts, F. Karth 75 Cts, I. G. Schaefer 10.00, H. Pfeiffer, H. Wesche 7.50, I. Schroeder, C. Neuschel 75 Cts, I. G. Goehringer 4.50, W. Vomhof 2.50, I. I. E. Sauer, A. C. Bauer 21.00, I. Horn 3.60, O. I. W. Wilhelmsen 75 cts, C. S. Eversen 50 cts, H. G. Behr, O. Clöter 10.00, Burfeind 10.00, W. Hallerberg.

Further: H. Luken, H. Harlm nn, W. Haus, C. F. Grauer 30.00, F. G. Schmidt, M. Geuder 1.55, I. L. Backhaus 14.50, A. Fliegel 2.40, G. Wagner 2.40, L. Häfele 7.50, G. Schmidt 6.00, D. Erdmann 50 Cts, I. W. L. Dobler 30 Cts, I. G. Polster, I. Arnold 7.50, L. Johannes, F. JaSmund 18.00, G. Älmever 25.10, E. A. Schulze, W. Krämer 6.00, F. Bolz, H. Glaß.

The 30th year: Mr. Pastors: H. Pröhl 3.75 E. Lehman", I. G. Schwemnte, I. Trautmann 21.50, W. Schwary, M. Wyneken 13.75, G. Döhler 75 Cts, H. Rathjen 5.00, I. P. Karrer 8.75, F. Kügele 13.75, A. Kühn, L. Hölter 11.00, A. E. Winter 4.50, H. F. Grupe 12.50, M. Zucker 1.30, H. W. Schröder 3.75, C. F. Seiß, C. Meyer 6.25, I. Meißner, G. E. Buchholz, W. Brandt, H. Gräbner 7.50, B. Mießler 3.00, I. G. Nützet 15.00, H. Meyer, S. Hunziker, R. Jäggli 2.00, L. Geyer 2.65, I. P. Günther 65 Cts, W. Streckfuß 17.50, L. Osterhus 17.50, G. Endres 3.00, G. Rosenwinkel 65 Cts., A. Saupert 27.00, F. Jske 13.00, W. Endeward 4.50, F. W. Arendt 9 75, I. Bobn, E. G. C. Markworth 1.15, A. Mennicke 11.00 I. L. Hirschmann 50 Cts., F. Karr, F. W. John, I. Diehl 65 Cts, I. L. Daib 20.25, F. W. Pohlmann 11.25, I. Trautmann 2.4">, L. Pfeiffer, W. Rüdiger 65 Cts, A. Leuthäuser 75 Cts, F. R. Tramm, L. Geyer 7.45, I. Thurner 6.25, F. W. Schlechte, Tb. Mießler, W. F. Wier, C. Lieb, C. G. Hiller 2.50, H. Wesche 6.25, I. Schrader, B. Mießler 6.00, W. C. H. Lübker, W. F. Seeaer, C. Neuschel, I. Müller 5.00, I. G. Göhringer 6.25, H. Bauer 7.40, H. Wunder 100.00, E. F. W. Krauß 16.25, E. Sitzmann 12.50, G. Traub 15.00, E. Giesecke 12.50, Tb. Jäger 1.00, H. Hömann 2.50, I. Rupprecht 30.00, E. Mahlbera, F. W. Pennekamp 12.50, C. Bock 5.00, G. Bernthal 20.00, F. Bösche, F. Kleist 20.00, H. Horst 2.50, C. G. Markworth 5.10, G. A. Sußner 13.75, P. Weseloh 11.25, F. C. Becker, G. Mohr 13.75, C. Äleppisch 16.10, G. Hölzel, H. Sprengeler, A. Biewend 11.00.

(To be continued.)

Changed addresses:

L. LozMliö, 913 21st. 8tr., OstieaZo, IN.	
6ar1 8cckili6de,	371 Orovo 8t,r. Miirvuutrss, IVis.
3. D. Orudcrr,	Oüstkosk, >Vis.
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Herausgegeben von der Deutschen Evangelischen
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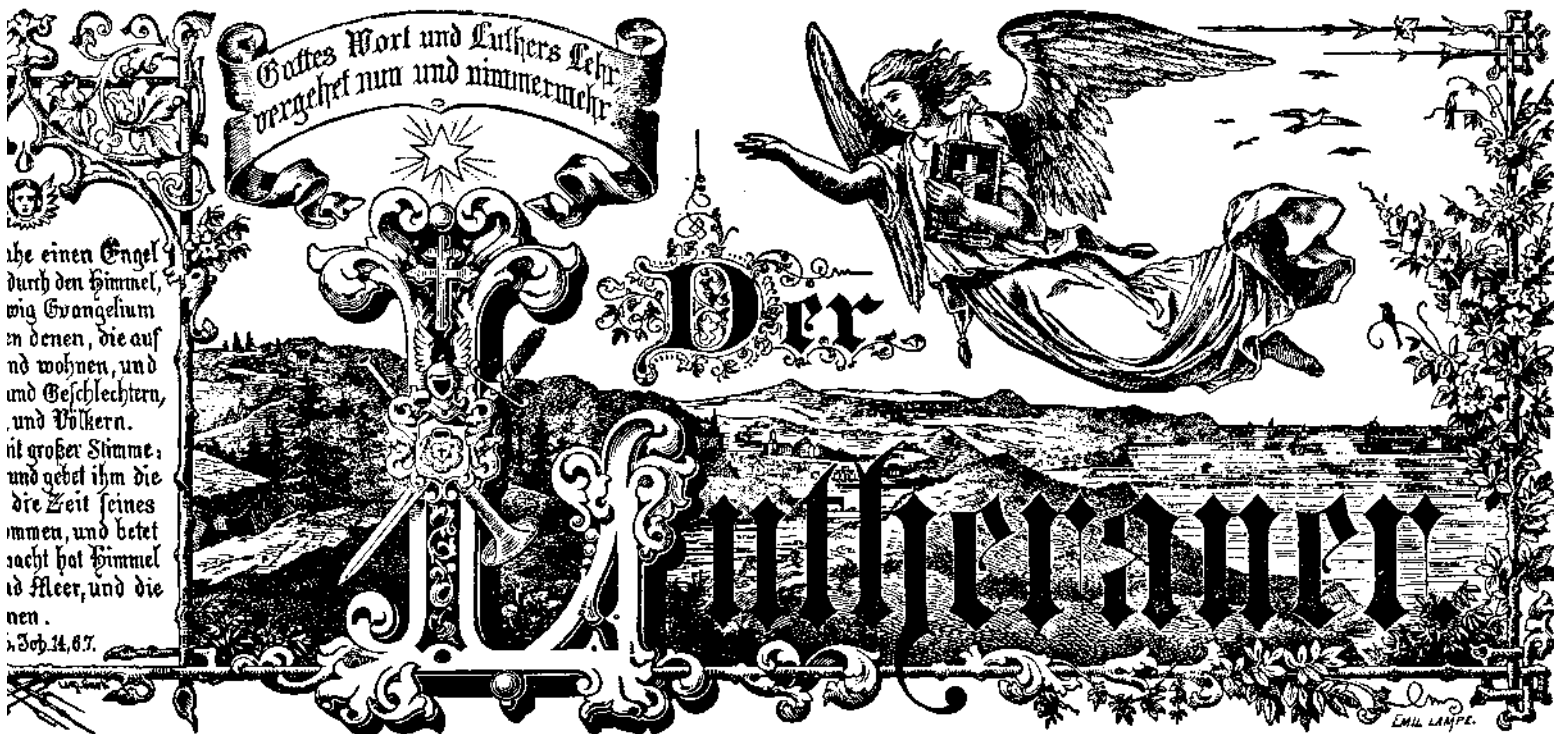
Year 31.

Spanish martyrs under the Saracens.

In 711 Spain fell into the hands of the Saracens. The battle of Xeres de la Frontera lasted eight days, in which the Muhamedans were victorious over the Christians. But they allowed them the free practice of their religion against monthly payment of a high poll tax. They were also allowed to enter the state, court, and war services. But it was such a freedom in name only. In spite of these laws, the fanatical people persecuted the Christians with unspeakable ridicule and scorn. Wherever a church servant was seen in public, he was insulted. The boys in the streets threw stones at him. Most of all, the Christians were mocked when they escorted a deceased person to his final resting place or when the ringing of their bells called them to the house of the Lord.

Many Christians had entered the service of the Muhammadan state, and these, and with them most others, did not dare to confess Christ publicly for the sake of princely favor and earthly advantage. But even here the Lord had kept his little band, which remained steadfastly faithful to the confession of the fathers, and looked on with deep sorrow at the lukewarmness of the many nominal Christians. But the deepest heartbreak of these faithful confessors was to hear the voices of the watchmen from the minarets day and night: "There is no god but Allah, and Muhammad is his prophet!" They used to sigh with the psalm-singer: "God, be not silent thus! for behold, thine enemies rage, and they that hate thee lift up their heads."

This was the general condition of the Spanish Christians until about the year 850, when a bloody persecution arose under the reign of Abderhaman II. It began at Cordova, in which city the Arabian Chaliphs held court at that time. The cause of the outbreak was the following incident: Perfectus had gone into the city one day to do some shopping. On the way he got into a conversation with some Arabs. They asked him what the Christians thought of Muhamed. Perfectus would not come out with the language for a long time. He told them that his answer would offend them. Then



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

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They were even more impressed with him, and assured him The blood of the martyrs is the seed of the Church. This of their vulnerability to whatever he might answer. Well, was shown quite clearly here in Spain. When John was led replied the Christian, as he could not help it, Muhamed was through the streets amid the mockery and jeers of the one of the lying prophets foretold by Christ as signs of the people, the Christian Aurelius stood among the crowd. The last times. The Arabs clenched their teeth, but in order not courage of faith on the face of the martyr penetrated deeply to break their word, let the confessor go quietly for this time. into his heart. He hastened home, and first kindled his wife No sooner, however, was he seen on the streets again on Sabigotha, who is also called Natalie, with the same flame, one of the following days than he too was seized and and soon we find in his house a little company of faithful brought before the cadí as a blasphemer of Muhammad. His confessors of the Lord, who were determined to die joyfully trial was short. When he would not recant, he was thrown for his name's sake. We take a look into the pious circle. into the dungeon loaded with chains. Here he remained a Aurelius' father had been one of the most distinguished prisoner for several months. Soon after, he was interrogated Muhamedans in all Cordova, but his mother was a a second time. He steadfastly confessed Jesus Christ, the Christian. He had lost both parents at an early age, and to only true Son of God and supreme prophet, and again his aunt, a living disciple of the Lord, had fallen the further confirmed what he had said about Muhammad. Now he was education of the orphaned boy. When later, according to the sentenced to death, and on April 18, 850, he was executed will of his relatives, he was to be taught by Muhammadan teachers, the love of Christ had already kindled a fire in his heart that could no longer be extinguished. In his first years of manhood he married Sabigotha, a virgin whom the Lord had brought to Himself almost in the same way as He had brought him. She had also found the heavenly one through the loss of her earthly father. Her parents had both been Muhamedans, but her mother, after the early death of her first husband, had married a man who served Christ in secret. Through him, mother and daughter were led to the faith. When Aurelius, as we have just reported, first described to his wife the impression that John's steadfast martyrdom had made on him, both husbands suspected that a similar fate would soon be in store for them; both, however, were prepared, if necessary, to seal their confession with death, and decided to prepare themselves for such a struggle by a strict, serious life. Only the sight of her two young children clouded her joy. The worry tormented them that they would have to leave the underage orphans behind to Muhamedan influences. Aurelius presented his concerns to the presbyter Eulogius, the head of the group of faithful Christians in Cordova. The latter exhorted the distressed parents to

After the long restrained wrath of the Muhamedans against the Christians had once broken loose, it raged on almost uninterruptedly for ten years. The confessors of Christ were not persecuted as Christians for the sake of their confession, but as blasphemers of the Prophet, and yet, when questioned in life and death, they could not but declare Muhamed to be a lying spirit. The second victim of the popular rage was John, a merchant, who was especially hated on account of his living faith. He was accused of having often blasphemed the Prophet in the bazaar where the goods were offered for sale. The charge could not be proved. The cadí had him scourged in order to induce him to confess or to deny his faith; but John remained steadfast, although the blows were continued until he fell half dead. He was now thrown into the dungeon, but was soon pulled out again, put backwards on an ass, and dragged through the streets of the city. In front of him walked a crier who announced in a loud voice: "This is the punishment of the one who dares to blaspheme the Prophet! The jeers and curses of the people accompanied the procession. Brought back to the judgment house, John was sentenced to death and beheaded.

not to let such thoughts rob them of their joy of faith. Their duty was to confess Jesus Christ openly and fearlessly, but God's office was to take care of the abandoned children, for he was the right father of all orphans; he could also keep the children in the right faith without them; often enough children of Christian parents had fallen away from the faith, while, as their own example taught, children of unbelieving parents had come to the faith. Such words comforted the pious couple, and they were soon joined by a second, who likewise loved the Lord above all things. It was Felix, Aurelius' cousin, with his wife Liliosa. Georgius, a deacon from Jerusalem, also joined the small group, who was traveling at the time and had taken up residence for a time with Aurelius. In his house, the six pious hearts met frequently and strengthened each other for courageous confession. Eulogius used to lead the edification, and to give exhortations in strong, grainy words.

And it was not long before the multitude was lifted up and brought before the judgment seat of the Muhamedans. Only Eulogius was not among them. God wanted to save him for a while to strengthen the faith of many others. In vain were all the efforts of the judge to induce the faithful confessors to apostatize from the faith, or what was equally valid here, to acknowledge the lying prophet. They were thrown into the dungeon, and after five days they were brought before the judge again, and finally all five were sentenced to death. First the sword struck Felix; he was followed by George, then Liliosa, and last of all Aurelius and Natalia. It happened on July 27, 852, and during the night the Christians picked up the bodies of the martyrs and buried them in different places. Eulogius, however, took the two daughters of Aurelius to himself, and with fatherly faith took care of their education. One of the girls asked him to write down the story of her parents' suffering. This he did faithfully, and added many other things, some of which we will report here.

A mighty army of witnesses now arose. From forests, rocky caves, mountain clefts and wastelands they rushed to die as witnesses of the truth. Among them were young men and virgins, men and old men from the first families of the land. The word of the Lord, "A man's enemies shall be his own household," was fulfilled here also. Many Muhamedans delivered their Christian relatives to death. Among them the virgin Flora stands out especially. Her father had been a Muhamedan, her mother a Christian, and of their two children the son had been brought up in his father's religion, the daughter to the Lord Christ. Her own brother now dragged her sister before the cadí, and declared her to be an apostate from the Prophet. Flora was terribly scourged, and then returned to the brother for conversion. She escaped from him, however, and united herself with Mary, the sister of the deacon and martyr Valabonsus, and both virgins voluntarily presented themselves before the cadí. In the dark dungeon they were richly comforted by a letter of comfort from the faithful Eulogius, which he had written especially for them. They confessed a good confession and were finally sentenced to be beheaded like the others.

The most faithful of the faithful, Eulogius, who had always held his life in low esteem, and had struck into the redoubt at every danger, nevertheless remained for a long time un-

touched. It is true that he also had to suffer for Christ's sake at this time, but not at the hands of the Muhamedans, but at the hands of his own superior. Reccafred, archbishop of Toledo, was a hireling. He wanted to serve Christ and Belial at the same time. That is why he had all Christians forbidden to come before the Muhamedans.

The authorities were to confess that Muhammad was a lying prophet and that Christ was the supreme prophet and only begotten of the Father. Whoever acted contrary to this was to be imprisoned. Of course, Eulogius had to be the first to be struck, for it was he, above all others, who had inspired the martyrs with courage, and the suffering-shy, moribund Church of Spain to new life, steadfast confession, and loyalty even unto death. Already in the year 851 he was imprisoned with many other presbyters of Cordova. From the prison he sent the above-mentioned letter of consolation to the two virgins Flora and Maria. Six days after their death he and his fellow-sufferers regained their freedom. But as punishment he had to take up residence with the archbishop in Toledo. This cut him deeply in the heart. But the Lord refreshed his soul through the steadfast death of many blood witnesses, who in the years that followed joyfully offered their heads to the sword for the sake of the Lord.

In 858 Archbishop Reccafred died. Eulogius was unanimously chosen as his successor. But now his hour had come. An occasion for his arrest was soon found. Leocritia, a virgin of noble birth, had been maltreated day and night by her Muhamedan parents, and had been exhorted to deny Christ. Eulogius, the support of all who suffer for the faith, had procured means of escape for the anxious maiden, and concealed her with a faithful friend. The enraged parents traced her hiding-place, and both Leocritia and Eulogius were brought to trial. The new archbishop now sealed his former words by deed. He repudiated Muhamed, like his doctrine, in firm, strong terms. Death was the consequence. But since even the Muhamedans held him in high esteem because of his way of life and his knowledge, they tried to persuade him to retract his statements. But he did not let the goal he had set for himself slip out of his sight, and remained steadfast. Then he was sentenced to death. With unclouded joy and peace of mind he went to the place of rest. On the way to the place, one of the henchmen gave him a cheek. Eulogius kept silent and patiently offered the other cheek. On March 11, 859, he received the death blow. Four days later Leocritia was also beheaded.

Thus many faithful servants of the Lord suffered and died in Spain. Envy and jealousy wanted to rob them of their martyr's crown. The crowd of lukewarm, dead Christians in the country claimed that these blood witnesses had nothing in common with the old martyrs, for it was not a battle with idolaters, but a battle with those who, like the Christians, worshipped only one true God.

they had not, like those, died a slow, painful death, and finally they had not worked miracles. Eulogius, even before he could know whether the Lord would also dignify him with martyrdom, wrote his own book against these denigrations, a defense of the martyrs. From this book we conclude with the following beautiful, genuinely evangelical passage: "Of those who do not acknowledge Christ as true God and true man,



it cannot be said that they worship the true God. It is not the manner of death that is important, but the unity of the attitude that gives martyrdom its significance before God. As for miracles, they do not constitute the essence of faith, but are only added to it as a seal for the church that is yet to be founded. It is faith alone that makes martyrs. It is the root and foundation of all virtues. It helps the struggling, it helps the victorious."

(Submitted.)

To my dear synodal nephew, the dear Lutheran!

(Continued and concluded.)

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art
with me, thy rod and thy staff
comfort me."

Here you hear that as soon as the word is spoken and there are people who accept and confess it, the devil comes quickly with his angels and arouses the world with all its power against it, so that it dampens it. For what our Lord God speaks or does must be armored and go through the fire. This is very necessary for Christians to know, otherwise they might go astray and think, "How does this rhyme? Above it says, I shall not want, and here is the contradiction, he must walk in the valley of the shadow of death; and in the following verse he confesses that he has enemies. By this he gives enough to understand that he lacks only too much, yes, almost everything?

Here you must not be guided by your eyes and follow reason, as the world does, for it is impossible for it to see this rich, glorious comfort of the Christians, that they lack nothing. Yes, it certainly believes the contradiction to be true, namely, that there are no poorer, more miserable, and more wretched people on earth than Christians. Yes, she also helps as much as she can, faithfully and confidently, so that the Christians are most horribly reviled and reviled. And in so doing she thinks she is doing God a service. Therefore it appears outwardly as if the Christians were scattered sheep, forsaken by God, and already delivered into the jaws of the wolves. - Again, those who serve the great god Mammon or the belly have the reputation in the world that they are the beloved sheep, who lack nothing; whom God provides abundantly and comforts, and protects from all danger and misfortune; for they have what their heart desires, honor, good, joy, pleasure, and everyone's favor. Neither shall they fear persecution for their faith.

Therefore, dear Christian, in this do not follow the world and your reason, which, because it judges according to outward appearance, becomes a fool, and considers the prophet a liar, because he says, "I shall not want. But keep the word and promise of God; listen to your shepherd, how and what he speaks to you, and be guided by his voice, not by what the eyes see and the heart feels, and you will have won. So does the prophet. He confesses that he wanders in the valley of darkness, that is, that he is troubled with gloom, sorrow, anguish, distress, 2c. (as is further seen in his Histories and other Psalms). And yet speaketh

He, if my temptations were still more and greater, and if things were still worse for me, and were already in the jaws of death - nevertheless "I fear no misfortune. Not that I can give myself counsel by my own care, toil, labor, or help; for for my own sake I am truly weak, sad, anxious, and surrounded with all manner of peril and misfortune: neither is my heart and conscience satisfied for my sin's sake; I feel dreadful terrors of death and hells, that I would almost despair. But though the whole world and the gates of hell be set against me, yea, though nine hells and worlds be gathered together in one heap, I will not therefore despair; I will not be afraid of all the calamities and miseries which they may inflict upon me, for the Lord is with me. The Lord, who created the heavens and the earth, and all that is in them, out of less than a dream, that is, out of nothing; to whom all creatures, angels, devils, men, sin, death, are subject; who has all things in his power, he is my Counselor, Comforter, Protector, and Helper: therefore I will fear no evil. Assaph also speaks in the same way in Psalm 73: "If I have only thee, I ask nothing of heaven and earth; though my body and soul languish, yet thou, O God, art always the comfort of my heart, and my portion."

But the fact that the Lord is with him, he shows further by saying, "Thy rod and thy staff, they comfort me. The Lord, he says, is with me, but not bodily, that I might see him. This presence^ of the Lord cannot be comprehended by the five senses, but faith alone beholds it; which certainly holds that the Lord is nearer to us than we are to ourselves. By what? By the word. Therefore he says, "Thy rod and thy staff, they comfort me," as if to say: In all my troubles and distresses I find nothing on earth by which I can be helped, so that I am satisfied; only God's word is my rod and staff there, and I hold on to it and pick myself up again by it, and by it I also know for certain that the Lord is with me; for by this word he strengthens me so abundantly that there is no calamity so great, whether spiritual or bodily, that I cannot endure and overcome.

"Thou preparest a table before me against mine enemies."

Here he freely confesses that he has enemies. But he says that he will defend himself against them and repel them, because the Lord has prepared a table before him against his enemies. Is not this a strange patron? I mean, he should prepare before him a strong wall, a strong rampart, and a deep trench, that he might be secure from his enemies; so he prepares a table before him, at which he shall eat, and with food smite his enemies! I'd like to get into that too!

With these words the prophet wants to show the great, glorious power of the dear word, as if he wanted to say: You shower me with such an overflowing knowledge of your word that I not only have inwardly in my heart against my evil conscience, sin, fear and terror of death, God's wrath and judgment rich comfort through your word; but also outwardly through it I become such a hearty, unconquerable hero that all my enemies can do nothing against me. The more

The more they are angry, mad, and unreasonable againstIn Jerusalem, when the apostles were beaten, they were me, the less will I accept it; yea, I am sure of it, and of goodglad that they had been worthy to suffer shame for Christ's cheer: nowhere else but that I have thy word. This gives mename, Acts 5:5; and Romans 5:5, Paul says, "We also such strength and comfort against all my enemies, thatglory in tribulations." Many martyrs, both male and female, when they rage and rage most fiercely, it is better for mehave gone to their deaths with joyful hearts and laughing than if I were sitting at a table, wanting everything my heartmouths, as if they were going to a good life or dance. In desires.

"Thou anointest my head with oil."

This similitude is of the oil, which is often remembered in Simeon, "With peace and gladness I go." And whence all the holy scriptures. But it was a precious oil, as balsam, or this? All because, as the prophet says, they are anointed other fragrant water, with which the priests and kings were with the oil which the 45th Psalm calls the oil of gladness, wont to anoint themselves. Also when the Jews kept their and have drunk from the full cup which the Lord pours. - feasts, and wished to be merry, they anointed or sprinkled Yea, speakest thou, I find myself not yet so skilled that I myself with such precious oil; as Christ also signifieth, could die cheerfully 2c. There is no harm in that. David also Matt. 6, when he saith, "When thou fastest, anoint thine did not always know the art, but sometimes complained that head." Now this oil was the custom of these people, when he was cast out of God's sight. Nor have other saints always they wished to be merry and glad; as Magdalene also had a hearty confidence in God, and an everlasting good wished to make the Lord merry, when she poured precious pleasure and patience in their afflictions and temptations. St. water of nard upon his head; for she saw that he was sad. Paul at times defies Christ with such certainty and (Marci 14.) assurance that he would not rise up for the law, sin, death, and the devil. "Now I live not," saith he in Gal. 2, "but Christ liveth in me." Item: "I desire to depart, and to be with Christ."

"And pour me a full glass."

This third parable is of the cup which the Israelites used Item: "Who shall separate us from the love of God? in their worship, when they offered peace offerings, and Affliction? Fear? Persecution? Sword?" There he speaks of rejoiced before the Lord. The prophet wants to say with the death, devils, and all calamities, as surely as if he were the last two parables:- The LORD verily maketh me a strange strongest and greatest saint, to whom death was a mere joy. warrior, and maketh me whimsical enough against mine Soon elsewhere he speaks as if he were the weakest and enemies. I thought he should put on a harness, put a helmet greatest sinner on earth, 1 Cor. 2. "I was with you in on my head, put a sword in my hand, and warn me to be weakness, with fear, and with great trembling." Rom. 7. "I careful and diligent in my cause, lest I be overpowered by am carnally sold under sin, which taketh me captive. I my enemies; And he shall set me at a table, and prepare wretched man, who shall deliver me from the body of this me a goodly meat, and anoint my head with a goodly balm, death?" And Gal. 5. he teaches that in the saints there is an or (after the manner of our country) put a garland upon me, everlasting battle of the flesh against the Spirit. Therefore, if as if I should go to mirth and dancing, and not fight with you still find yourself weak and fainthearted, do not despair mine enemies: and, that I lack nothing, he shall give me a at once, but pray diligently that you may abide in the word full measure, that I may drink quickly, and be merry, and of and increase in the faith and knowledge of Christ, which the good cheer, and drunken. Is not this a marvellous armour? prophet does here, and teaches others to do, saying: and more marvellous the victory?

Behold, this is done once more by the word of grace. For "Surely goodness and mercy shall follow me all the days of by the word the Lord giveth his sheep his Holy Ghost, which my life, and I will dwell in the house of the LORD forever." maketh them not only bold and courageous, but also so Because the devil never ceases to afflict the faithful, sure and glad, that they become drunken with great inwardly with terror, outwardly with the cunning of false exceeding joy. For he speaketh of spiritual strength, joy, inweakness, which is a divine strength, Rom. 1; and a teachers and the violence of tyrants, here at the end he joy, as St. Paul calleth it, in the Holy Ghost, Rom. 14; and aearnestly prays that God, who has given him this treasure, blessed drunkenness, where men are not full of wine, frommay also preserve him in it to the end, and says: Oh, may which cometh a disorderly manner, but become full of thethe good Lord have mercy, that goodness and mercy may Holy Ghost, Ephes. 5. 5 This is the armour and thefollow me all the days of my life; and he soon indicates what weapons, that our Lord God may arm his faithful against thehe calls goodness and mercy, namely, that he may remain devil and the world: that is, he putteth the word in theirin the house of the Lord forever. As if to say, O Lord, thou mouth, and courage, that is, the Holy Ghost in their heart.hast begun this thing, thou hast given me thy holy word, and With such armor they fearlessly and cheerfully attack allhast excepted me among thy people to know thee, to praise their enemies, striking them and overcoming them with allthee, and to glorify thee: now therefore give me grace their might, wisdom and holiness. Such warriors were thehenceforth to abide in thy word, and nevermore to depart apostles on the day of Pentecost. - And such power, joy,from thy holy Christianity. So also he prayeth in the and blessed drunkenness are not only manifested in the faithful when they are well and at peace, but also when they suffer and die. When the council

27th Psalm: "One thing I ask of the Lord, that I would gladly have, that I may dwell in the house of the Lord all the days of my life, to behold the beautiful services of the Lord, and to visit his temple." - Be comforted then, my dear nephew of the Synod, with this good shepherd, that he will also let only good things follow you all your life long, and let you remain in his house forever, and may he also grant you a little corner in it.

Your loving synod
cousin.

Green meadow, by the fresh water, in the year of mercy.

Christ was raised from the dead for our
righteousness. Rom. 4, 25.

(From J. Gerhard's Homiliae sacrae.)

This may seem strange at first sight. For how do not the apostles teach that Christ obtained righteousness for us? They do indeed teach this, and among others our apostle Paul. Rom. 5, 9 says: "We have been justified by his blood. 2 Cor. 5, 21: He made him who knew no sin to be sin for us, so that we might have the righteousness of God in him. And Peter in the first epistle, C. 2, 24, says, He offered our sins in his own blood upon the wood of the cross. In what sense, therefore, is it said that Christ was raised from the dead for our righteousness' sake?

To the resurrection of Christ is ascribed our justification because of the sealing. Christ, the servant of God, who labored unto death to purchase for us righteousness. Therefore he not only labored but also died for us. He was forsaken of God, but also gave up his spirit for us. He was under the burden of labor and the cross. Now if he had remained in death, we should always have doubted whether he had accomplished what he had undertaken to accomplish, whether he had paid what he had allowed himself to be charged with paying. We would have thought that he was not equal to the burden he had to bear, but had succumbed to it, had been overcome by death, had been captured by his enemies, had been consumed by the fire of divine wrath, and that therefore not enough had been done for our sins, nor had perfect justice been brought to us. But he returns alive from the grave, this is a certain sign, an undoubted indication, a trustworthy seal, that the work of redemption has been accomplished, that he has happily brought forth all things according to his desire, that he has overcome the devil, trodden down his head in a mighty way, destroyed his kingdom, swallowed up death, overcome of the enemies, but that the enemies are overcome of him. For the work praises the Master. Augustin says, It is not difficult to see that the devil is overcome because he who was slain by him is risen. This can be made clear by an example and a similitude. The example is found in 1 Sam. 17, 40 ff. David enters into a duel with the Philistine giant Goliath. David was despised, even dead, not only in

But when he returns from the duel alive and victorious, bearing the head of the slain Goliath, which had been cut off, this is a clear indication and public testimony that he has won the victory over Goliath. So also when Christ attacked the infernal Goliath and went into battle against the whole host of the infernal powers, it seemed as if he had been overcome by them and thrown to the ground, because he was brought to the cross, gave up his spirit on it, was laid in the grave, and was held fast in it, as it were, as a conqueror and prisoner; But in the resurrection, having broken through the gates of death and hell, he returned victorious, and from this it shone forth before all the world that he had overcome death, devils, and all his enemies.

The same thing can be taken from a guarantor. When a guarantor has undertaken to pay the debts of another, and for this reason has himself thrown into prison, a cedar thinks, and not unjustly, that he will remain stuck in the dreadful prison until he has done quite enough; but when the debtor, or even the judge who had thrown him into prison at the request of the debtor, not only releases him from prison, but also honors him, this is a clear sign that he has been done quite enough. So then, since Christ took upon him the debt of our sins in the sight of God, he was therefore cast into the dungeon of the grave; Psalm 22:16 says, Thou layest me in the dust of death: but when the heavenly Father had raised him from the dead, and glorified him with honour and honour, he died. Jewelry crowns him, Psalm 8:6, which is an unmistakable testimony that he has been completely done.

The apostles point to this sealing of our justification through Christ's resurrection when they say that Christ was raised from the dead by His heavenly Father, Rom. 6, 4. 2, righteous, 1st Cor. 15:20. This is not to be understood as if Christ was a perfect righteousness. Therefore he not only labored but also died for us. He was forsaken of God, but also gave up his spirit for us. He was under the burden of labor and the cross. Now if he had remained in death, we should always have doubted whether he had accomplished what he had undertaken to accomplish, whether he had paid what he had allowed himself to be charged with paying. We would have thought that he was not equal to the burden he had to bear, but had succumbed to it, had been overcome by death, had been captured by his enemies, had been consumed by the fire of divine wrath, and that therefore not enough had been done for our sins, nor had perfect justice been brought to us. But he returns alive from the grave, this is a certain sign, an undoubted indication, a trustworthy seal, that the work of redemption has been accomplished, that he has happily brought forth all things according to his desire, that he has overcome the devil, trodden down his head in a mighty way, destroyed his kingdom, swallowed up death, overcome of the enemies, but that the enemies are overcome of him. For the work praises the Master. Augustin says, It is not difficult to see that the devil is overcome because he who was slain by him is risen. This can be made clear by an example and a similitude. The example is found in 1 Sam. 17, 40 ff. David enters into a duel with the Philistine giant Goliath. David was despised, even dead, not only in

When the burden of sins presses upon thee like a mountain of iron, when thine own conscience torments thee more terribly than any tormentor or torturer, when the divine wrath seems to want to reduce thee to dust and ashes, when the devil, the accuser, has his



When death attacks all your members, when hell opens its jaws wide against you, then keep in remembrance Jesus Christ, who rose from the dead, 2 Tim. 2:8, as he led you captive to a good prison, Psalm 68:19, Eph. 4:8, became a poison to death and a pestilence to hell, Hof. 13:14, and rose again for thy justification. Consider, therefore, that in Christ God is reconciled to you, in Christ the law is fulfilled for you, in Christ the handwriting of conscience is affixed, in Christ the devil is overcome, in Christ death is swallowed up.

Christ Jesus, who was raised from the dead for our justification, make us partakers of his righteousness unto eternal blessedness. Amen. G.

To the ecclesiastical chronicle.

I. America.

The Colloquium. The Gemeindeblatt, the organ of the Synods of Wisconsin and Minnesota, says of it: "Our readers will be eager to hear again of the Colloquium or Free Conference, to which the Synodal Conference has also been invited by the General Council, and to hear how it stands. At the time, we welcomed this proposal with joy as a step towards the unification of the various synodal bodies with a Lutheran name here in this country; we looked forward to the Colloquium with anticipation, indeed, we confess, we had already checked our travel bag to see if it was fit to travel and had quietly asked our treasury for advice in the hope of being able to attend the Colloquium; and then, all of a sudden, the door is shut in our face and we poor people from the Synodal Conference are standing outside in the cold! That is hard! And what have we done to deserve this disdainful rejection? Have we Western Lutherans been naughty and have therefore been put outside the door like bad children? So the "*Lutheran and Missionary*" and the "*Observer*" claim, but we claim that our simplicity has played a bad trick on us. This, of course, is a confession, so that one does not gain honor with the world; for to be simple-minded is considered by it to be the greatest disgrace. But we are not concerned about this, for we know that our dear Savior reveals to the simple what he hides from the wise. But in what did our simplicity consist? The General Council had issued an invitation to all Lutheran synodal bodies in this country to a free conference in order to negotiate with each other about the differences that still divide them, and attached to this an invitation to appoint representatives who should jointly make the arrangements for such a free conference. The Eastern Synods cannot conceive of such a meeting without the cumbersome machinery of such a *committee of arrangements*. Well, that should not prevent us from taking part in such a conference, which we have long desired. Unfortunately, however, the invitation of the General Council was so clumsily drafted and its wording so captious that our Synodal Conference, although it declared willingly that it wanted to take part in the free Conference, could not, for certain reasons, elect any representatives to the *Committee of Arrangements*, because it would have had to recognize all other Synodal bodies represented therein as such, which unreservedly profess the Augsburg Confession; thus even the General Synod, which years ago had its representatives of the Prussian Union say that they would accept the Lutheran doctrine of the Lord's Supper per-

The Synodal Conference renounced representation in that committee all the more readily, as it proceeded from the opinion that it had only to determine the time and place of the meeting and similar external arrangements, and in its simplicity adhered to the expression: free conference, i.e. a conference that has to determine for itself what is to be discussed and in what manner. But now it turns out that this committee is also to fix and determine the object and order of the negotiations, i.e., it is to cook the porridge ready-made, which is put before the conference with the words: well, bird, eat or die! But that would not be a free conference, but a gagged, bound and forged in fetters, and because some voices have now become loud within the Synodal Conference against such gagging, the "*Lutheran and Missionary*" of the General-Council and the "*Observer*" of the General-Synod fall into each other's arms in tender mutual caressing and howl at our roguishness and presumption and call us all kinds of nasty names, and also give us to understand in not indistinct words that they do not want us at all in the Conference. Therefore, for the time being, we have put our travel bag back into retirement, and our treasury reassures us and says: for such a conference, the travel money would only have been thrown away. So we stay outside and do not freeze because of it!"--The church newspaper of Columbus writes:

"The Colloquium is currently shrouded in dark clouds. It seems that nothing will come of it. Prominent members of the General Synod are now writing much against it in the '*Observer*.' But it can't be done."

A Psychological Conundrum. A bourgeois, righteous man, who still thinks something of honor, shuns the company of publicly referred false gamblers and counterfeiters. The spokesmen of the Iowa Synod, headed by Prof. G. Fritschel, are publicly referred spiritual counterfeiters, documentarily referred before the whole church, who have for years been playing an unjust, unfair game, thoroughly corrupted with lies and deceit, with the kingdom affairs of the King of Justice. How can it be explained that the honest Christians in the Iowa Synod, who read the "Lutheran," know this-and they must know it if they understand German-and yet remain silent to the false game of their leaders, yet do not call these false spirits to account and demand public repentance from them? To the undersigned this is a psychological riddle. He who solves it is indebted to him. Br. König.

An ecclesiastical intelligence commissary has been opened by the *American congregational association* in Boston, to supply preachers with congregations, and congregations with preachers. Four lists are open in the same: one for preachers seeking employment for one Sunday only, or for a short time; another for congregations desiring a preacher for one Sunday only, or for a short time; a third for preachers seeking permanent employment; and a fourth for congregations desiring a permanent pastor. The divisions are as follows: Preachers and congregations desiring to be supplied for one Sunday only, pay 25 cts; preachers desiring a permanent appointment, likewise congregations desiring a permanent pastor, pay \$5. As in both the latter cases the society guarantees for one year, as the terms are so cheap in general, and as there are so many of the clerical *loafers* in America, the business will probably soon flourish. G.

Bon Luther's Home Postilion in English is known to have been published in Columbus, Ohio, in two volumes. Unfortunately, the sale of this invaluable work is

not been such that the editors can go to the printing of the third volume. This is very much to be deplored. If unadulterated Lutheranism is to be spread here in America among the Americans as well, care must be taken above all that genuinely Lutheran writings are printed and distributed, so that through them the Puritan, Methodist literature, with which many American Lutherans are content, may be displaced. If, therefore, one or the other of our readers has an American neighbor whom he would like to help to a healthy Lutheran diet, let him also be recommended to the English translation of Luther's Hauspostille. It is also available from our agent, M. C. Barthel. G.

We find the following "announcement" in the Columbian Lutheran Church Journal, the German organ of the General Synod of Ohio and other states, of March 1: "The undersigned herewith fulfills the sad duty incumbent upon him to bring it to the attention of the church that Pastor Otto von Zech is hereby suspended from membership in our synodical body for the time being, until the next synodical session, because of obstinate adherence to fundamental errors. G. F. H. Meiser, d. z. President of the Eastern District of the Lutheran Synod of Ohio.

Youngstown, Ohio, February 10, 1875."

God bless the dear Ohio Synod for this new proof of its faithfulness against the good Supplement, which is also entrusted to its faithful keeping. W. [Walther]

A new printing press. We have just received a postcard from Pastor A. Biewend with the words on the back: "Glory to God alone! Printing office of the Dr. M. Luther Orphan House. Boston, Feb. 16, 1875." All righteous Lutherans certainly rejoice with us over this news. For what Lutheran should not rejoice that in a time when almost all presses are at least in part in the service of the devil and lies, a press has again arisen solely for the service of God and truth? We call out to the dear brethren in Boston a hearty "The Lord be with you and your work. . W. [Walther]

An important concession. The following is taken from a letter of a member of the Pennsylvania Synod, who is at present in Germany, and which was published in Father Brobst's journal: "I remember that some years ago I read in the proceedings of the Missouri Synod that there was no Lutheran Church in Germany. At that time I was almost indignant and saddened at the same time by such a statement, but now it is the same, only the other way round, saddened, yes, very saddened, and indignant too, but not against the Missouri Synod, but about the fact, which is really very close to the truth, that the Lutheran Church is really no longer present here."

Prayer is a means of grace - is claimed by a Lutheran (?) pastor in Pastor Brobst's Lutheran magazine of February 13 of this year. We were very surprised that the "magazine" should deign to spread this false doctrine of the sects, and even invite us to "further discussion in a friendly manner," as if this question had not long since been decided. (Lutheran churches;.)

Baby show for the good of a church. The "Christian Messenger," organ of the Methodist "Evangelical Fellowship," writes: Some churches are resorting to the most reprehensible means to fill their empty coffers. Before us is an announcement, according to which, in a large church in the State of Indiana, a "*Baby Show*" and an auction of various articles, which had been given for the benefit of the church, were to be held on a certain day. It all happened, as made known, a woman spent nearly K100 to clothe her to win a prize - a little cap - worth about 810

wants to. And this happened in a church that prides itself on spreading "experiential religion" (Methodism?). Further commentary on such ungodly behavior is superfluous.

II. foreign countries.

Unheard-of tyranny in the German Empire.

Already in the fourth issue of the present volume of our "Lutheran" we informed our readers of a brave congregation in Hesse-Darmstadt and at the same time reported that a candidate by the name of Lucius had accepted the call to their pastorate. Now we learn from the Leipziger Ev. - Luth. Kirchenzeitung of January 8, that the unit-evangelical consistory has sent a decree to the dean in Büdingen, according to which the pastor accepted by the separated congregation is to be strictly forbidden and denied to administer his office there. The decree reads as follows: "Since the former pastor, who has been dismissed from the church service, is not in any way authorized to administer the church. Lucius is in no way authorized to perform parochial functions at Usenborn without the consent of the competent local clergyman, as has been done by him hitherto, and such encroachments on the parochial rights of the local clergyman and such presumptions can be tolerated all the less further, as they are based on a separatist tendency far exceeding the limits of permitted private worship by dissidents, so we instruct you to give the 2c. Lucius in our name to strictly forbid, furthermore, unauthorized pastoral functions to enter Usenborn, otherwise we would take action against him with all severity. They want to give this notice to 2c. Lucius in a reliable manner and send us a certificate to this effect. Transgressions of the 2c. Lucius, whose departure from Usenborn you are to supervise (!) continuously, with regard to the prohibition he has received, are to be brought to our knowledge as soon as possible." Even the aforementioned church newspaper makes the following concluding remark: "So what Baptists, Mennonites, Old Catholics, freethinkers, Jews, what is guaranteed to all, as long as they have no teachings that are dangerous to the state or morals: freedom of conscience and free practice of religion, is not to be granted to those who, for the sake of their conscience, believe that they can no longer remain in the national church and desire nothing more than to serve their Lord quietly and undisturbed in a fatherly manner? Not only does the state, for its part, not want to leave the church, but the state "Landeskirche," for its part, wants to reserve to itself a right of supervision over those who have left it: we do not want to hope that such tyranny will continue to be accepted as a principle elsewhere!" - Here again we must cry out to the congregations here: O realize how great a thing God has done for us in this, that we have so glorious a religious liberty here! Let us thank God for this with all our heart, in words and deeds, so that God may preserve this great good for us and our children! W. [Walther]

Pastor Hörger in Memmingen in Bavaria. That Pastor Hörger was in the fullest right when he separated from the Bavarian church and entered the service of a free congregation can no longer be in doubt to anyone who has read the writing of the aforementioned: "Das Papstthum der bayerischen Landeskirche nothdürstig beleuchtet". (Memmingen, 1873, self-published by the author.) However, as offensive as the manner of his appearance may still appear to some, this has also just been brilliantly justified by a most important fact. Already for a long time there existed in the Consistorial District of Ansbach a so-called "Instruction" for the Protestant clergy of Bavaria on this side of the Rhine, to which they were sworn and which, among other things, demanded the respect and execution of marriage laws, "the

were for the most part in contradiction to God's Word," as now even the I have only once heard people sing in a church, and they were so Allgemeine Ev.-Luth. Kirchenzeitung admits Prof. Dr. Luthardt's (of completely turned around that halfway through the verse they could no January 29). Bavarian pastors, who still had a Christian conscience, longer go on, but started all over again; for the people sang the melody have long since sighed in silence about this, but no one opened a as it is written in the hymnal, and the organist played after the song: "Now serious fight against this abomination until finally Pastor Hörger painted we bring the body to rest. There was then, of course, little to be felt of it in such bright colors in its godlessness that not a few began to be strength and devotion; it read like loud dirge singing. "Keep us, HErr, by ashamed of it. This finally led to the abolition of the ungodly Instruction. thy word" was the true Reformation hymn, which, though not composed A member of the Bavarian Church Regiment himself, as the by Luther until 1541, caused much more stir than "Ein' feste Burg." There aforementioned church newspaper assumes, stirred up by Pastor is much more martyrdom attached to it than to "Ein' feste Burg." This latter Hörger's ruthless attacks, first publicly gave him the right in this point in song has been taken up by the world in quite an ugly way during the last the Erlanger Zeitschrift, whereupon the abolition of this Instruction finally decades; it has been called the German Marseillaise, and it has been took place. This is a new and clear proof that, if the church in Germany sung and shouted on occasions where it was nothing less than spiritual, is to be helped, silence is a completely futile means to this end, and that but quite ungodly and devilish. But the "Erhall uns, HErr" has never been only with God's help, through such a ruthless exposure of the intruding favored by world tongues; indeed, it has been hated, persecuted, corruption as Pastor Hörger has done, can something salutary be forbidden, cursed, torn out of the hymnals, raged against and written accomplished. Unfortunately, we fear, brought on by past experience, against with fire, with violence, and with art and cunning. A stinging thorn that many pastors of the Bavarian regional church will now breathe a for all enemies of our church it was, and now? Now it is half forgotten, it is no longer needed, in the very fewest congregations it can be sung! Is but will not thank the one to whom, next to God, they actually owe the God's Word so sure of us, and is there no longer an enemy who wants to salvation from a terrible torment of conscience, but will continue to overthrow Jesus Christ from God the Father's throne? Are they not more condemn his, as they call it, uncharitable polemics. Some, of course, by violent today than the Pope and the Turk were in Luther's day, and are God's grace, may lose their eyes in the process. We have had the same our people not much more sleepy and stupid, and therefore the situation experiences here in America.

W. This song was sung in all church services and the congregations were

Marriage Laws in the German Empire. In the German so jealous of it that they could not be dissuaded by any prohibitions. In Reichstag it has recently been decided that in the case of marriage of September and October of the year 1611, there was a Electoral Collegial children the consent of the father shall be required until the son has Day in Nuremberg, to which many high lords came together from all over reached the age of 25 years and until the daughter has reached the age the German Empire, among whom were the following of 24 years, and that after the death of the father the mother shall have of which, of course, very many were Catholic. The Nuremberg magistrate the same rights towards her children. As far as the degrees of relationship thought that it could cause bad blood and be detrimental to the city if these high Catholic gentlemen heard the song:

preventing marriage are concerned, marriage shall henceforth be "Preserve us, Lord" 2c., especially since they could hear the singing prohibited only between the following persons between all relatives in the from the Sebaldi church in the large town hall. Therefore a mandate was ascending and descending line, between full and half-born siblings, given, according to which in the churches, as long as the high lords were between stepparents and stepchildren, between parents-in-law and in the city, "Preserve us, Lord" 2c. was no longer to be sung, but only the verse "Grant us peace graciously. The clergy submitted an objection to this, in which they demanded the retention of the chant on six grounds. But the magistrate kept the ban. It happened that on Sunday, children-in-law of every degree, between adoptive parents and adoptive September 22, when the precentor in the hospital church began to sing divorced on account of adultery and his accomplice; in the latter case, "Verleih uns Frieden gnädiglich" by order, the entire congregation did not sing after him, but began to intonate "Erhalt uns, HErr" 2c. by themselves. The magistrate allowed the song to be sung in response to this, and there was not the slightest annoyance about it.

W. [Walther]

The first New Testaments, 10,000 copies printed in Rome, were paid for by American Sunday school students. In the garden of Nero, where once the Christians stood burning as torches in gethcerten sacks, is the house with the Bible printing house. Its windows face the Vatican, and if Pio Nono feels like it, he can see with his own eyes how far the infallible Word of God has come. (Sendb.)

Keep us, O Lord, by thy word!

Thus we read in the German "Freimund": "No hymn among all the hymns of our church has been sung more frequently and more generally than Luther's hymn: "Preserve us, O Lord, by thy word." And none is more neglected in our day, and more seldom sung, than this. I am nearly 40 years old and have sung it one

An old song by Luther.

The Sunday Lätare was called in old times the Sunday of the dead. With it had nemlich following Bewandniß. In the year 965, Miecislaw I, Duke of Poland, was baptized, and on the Sunday of Lent of the following year, the pagan idols were thrown into fire and water throughout his country, for the people had also been baptized. To commemorate this destruction of paganism, for many years and still now, on this Sunday, a kind of charred straw man was carried around on a pole, which was supposed to represent death or a pagan idol, Thoth, and was finally thrown into the water or burned with fire. The

was called "exorcising death." At the time of the Reformation, the popular custom was applied to the one who made death reign in the church by force. From Dr. Luther there is still a chant which he made for the children, for the "valet (farewell) to the Roman pope, so that instead of the death-carrying out at Mitt-Fasten [i.e. on Lätare] they chase the tiresome pope out of the church with it". The chant is called thus:

Now we drive the pope out of Christ's church and
God's house, where he has ruled murderously and
deceived countless souls.

Troll out, thou damned son, Thou red bride of
Babylon: Thou art the abomination and antichrist, Full
of lies and full of wicked cunning.

Your letter of indulgence, bull, and decree Now lie
sealed in tar, With it you steal the world's goods And
thereby profane Christ's blood.

The Roman idol is out. The right rector we accept:
This is Gatt's son, the rock and Christ, on whom his
church is built.

He is the highest priest tender, On the cross He was
sacrificed, His blood for our sin shed. Right
indulgence from his wounds flowed.

His church He rules by His word:
God the Father Himself invested Him:
He is the head of Christendom: unto him be praise, and
glory, for ever and ever.

A fresh summer is coming, Grant us Christ's peace
and nearness, Give us, O Lord, a blessed year: For
the Pope and the Turk now keep. Amen.

(Ev.-luth. Friedensb. aus Elsaß-Lothr. v. 15. März 1874.)

An infidel on his deathbed.

The well-known enemy of Christ and blasphemous of His Word, Thomas Paine, who died in 1809, never wanted to be alone when he was on his deathbed. Day and night someone had to be around him. Once he was alone, he began to scream. If he got his fits, he would cry out, "O HErr, help me, JEsu Christe, help me!" repeating the same words over and over. A Mrs. Hedden, his attendant, and Mary Raskoe, a Quaker, were about him. The former often read to him from the Bible, and told him that if he would throw himself into the arms of Christ's mercy he would find help. His physician signified to him that he would live but a few hours, and asked him whether his frequent invocation of the name of JEsu indicated that he believed in his Deity, or that he desired to believe in him, as the Son of God. Paine replied: I have no desire to believe in this subject. Once three of his fellow unbelievers came to the door, and callously exclaimed to him, "Thomas Paine, they say you wish to become a Christian, but we hope you will die as you have lived." When they had gone away, he said to the Quaker, "You see what wretched comforters they are." Another time he asked her if she had ever read any of his writings, and what she thought of them, remarking that he expected an honest answer from a person such as she was. She replied that she had read but little of his "Age of Reason," but that the more she read the more miserable she felt, and at last threw the book into the fire. He said hereupon, "I wish all had done as you did; for if ever the devil had anything to do in a work, he did it when I wrote the book." During his last illness he wrote more, but his unbelieving friends never published it. They were, no doubt, confessions of the untenableness



and the desolation of unbelief. He also went to his place without consolation; he would not accept Jesus, the only consolation. O unhappy souls, who have no JESuS!

G.

A strange Confirmation.

At this year's mission festival in Baven in Hanover, Pastor Gleiß of Hamburg told the following: I recently stood by a bed in a small house in the great city of Hamburg, - on it lay a girl of sixteen, but she looked as if she were scarcely nine years old, a Lazarus figure full of swarms. The glandular disease had made the bones so crumbly that the arm broke off when the little girl tried to lean on it. She was cared for in our Bethesda Hospital until about a year ago, when her mother brought her home to die at home. But her end was not yet so near. - Some time ago she expressed the wish that I should confirm her. When I heard this, I asked the Lord: "How should I start this? How can I confirm the deaf and almost blind child? She cannot hear what I tell her and cannot read what is written in the book. But the Lord knew counsel. She had once been able to see and hear and had learned Luther's small catechism. She recited it to me from the first commandment to the Gratias; she knew it perfectly. She also knew many sayings and hymns. But how was I to speak to her? The Lord had opened a door. Her mother wrote what I said to her with her finger, letter by letter, on her cheek, and so she could understand it; indeed, she often guessed from a few letters what was meant. I made her learn Luther's interrogatives and wrote down the act of confirmation for her. She grasped everything, - and with what joy and eagerness! Pentecost Sunday came, - it was just her baptism day, on which she had offered herself to the Lord 16 years ago and had become His child. There she confessed her faith and renewed her baptismal vows, and I confirmed her. She made her confession, and I absolved her and gave her the body and blood of the Lord. When I visited her a few days ago, she had completely learned the beautiful hymn by J. J. Rambach: "I am baptized in Your name. She now waits patiently, but with longing, for the day when the Lord will send His angels to carry her soul into Abraham's bosom.

The Evangelical Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, to inform you that the first regular admission date of the year will be on April 5. Those who are willing to entrust pupils to one or the other of these institutions are kindly requested to notify the undersigned in advance, either verbally or in writing.

Instruction in the Höhere Bürgerschule includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to give such boys, who have already enjoyed instruction in a parochial school, a further education and thus thoroughly prepare them to take up any profession in life. Latin is excluded from the subjects taught, especially for such boys,

who wish to prepare themselves for entry into a Latin school, other pupils may therefore be exempted from taking part in these lessons. For English, geography, arithmetic, algebra, physics and bookkeeping the language of instruction is English, for the other subjects German. The goal set is to be achieved through a two-year course of instruction.

The subjects in which the girls receive instruction in the Höhere Töchter Schule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing, and Female Handicrafts. English is taught by an American and female handicrafts by two German teachers.

The moral conduct of the pupils in both institutions is carefully supervised, and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The students are under the daily influence of the pure Word of God during this important time of their development and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, each pupil receives a report on his performance in the various subjects and on his moral conduct, which is sent to the parents or their representatives.

The school fees for boys are H40.00, and for girls S20.00 annually, payable in quarterly advance. Foreign pupils can get board and lodging in Christian families for about \$14.00 per month. To such as have no acquaintances here, the undersigned will gladly give his agency for the accommodation of their children.

A. C. Burgdorf, d. Z. Director.
Address: O. Lur^orf,
Ho. 1921 Loutck Xiutll 8tr., 8t. l^oouis, No.

Ordination and Introduction.

On the Sunday of Lätare, March 7, the Candidate of Theology, Mr. Martin Hein, called from Bethania and Grace Parish, West St. Louis, was ordained by the undersigned, assisted by Mr. Rev. O. Lenk's, according to our Agenda, in the midst of the said congregations, and solemnly ordained and installed in his office. C. F. W. Walther.

Modified and final destination

the time of this year's meetings of our District Synods.

As it is more convenient for the two dear congregations, that at Concordia, Lafayette County, Mo., and that at Saginaw City, Mich. in the midst of each of which, God willing, one of our District Synods will meet this year, if an exchange be made with a view to the time of the meeting of the Western and Northern Districts, notice is hereby given that, subject to the concurrence of the Synod members concerned, the following changes have been decided upon:

1. the Illiuois District assembles, s. G. w., May 19, at the church of Mr. Rev. A. Wagner's, in Chicago, Ill.

2. the Western District the 2d of June, in the congregation of Mr. Rev. I. Biltz^ens, at Concordia, Lafayette Co. mo.

3. the Northern District the 16th of June, at the congregation of Mr. Rev. I. Schmidt's, in Saginaw City, Mich.

4th The Northwestern District July 7, in the congregation of Mr. Rev. C. Strasen's at Watertown, Wis.

5. the Middle District drn Aug. 4 at the congregation of Mr. Rev. I. F. Niethammer's at La Porte, Ind.

6. the Eastern District the 18th of August in the parish of Hrn. Rev. H. Fick's in Boston, Mass.

The Synodal Conference July 14, at the congregation of Messrs. F. and H. Wyneken, of Cleveland, O.

Admission to Concordia - College at Fort Wayne.

It is hereby reminded that students will also be excluded from the institution at Easter; those wishing to reflect may contact the undersigned or meet at the institution on Saturday, April 3. Otto Hanser, Director.

Conference - Display

The Fort Wayne Preachers and Teachers Conference will hold its next meeting, s. G. w., at Fort Wayne from March 30, afternoon, 2 o'clock, to April 2, noon.

L. Dulitz.
The Cincinnati Pastoral and Teachers' Conference will meet, s. G. w., April 1, at Aurora, Ind. H. Fischer.

The Cleveland Districts Conference will meet, s. G. w., April 6tcn, 7tcn and 8th at Hrrm Pastor Mees' home in Columbus, Ohio.
Objects of discussion: A written catechesis on the 9th and lOth commandments, and theses against unevangelical practice.
To preach: F. Wyneken and C. Schmidt; the substitutes are: P. Schwan and L. Knies. I. Rupprecht.

The Concordia Conference will meet, s. G. w., on the 6th of April, in the afternoon of 2 o'clock, at the house of Mr. Pastor Schiebt, in Allegheny, Pennsylvania. A. H. Brauer.

The Missouri Specialconference will meet, s. G. w., from the first to the fourth of April, at the home of Mr. Rev. Walker, in Jefferson City. E. A. Sievking.

The Baltimore Districts Conference will meet, s. G. w., from the 6th to the 8th of April, at the house of Mr. Pastor Lochner, in Richmond, Virginia. Items of discussion are: 1) A Bill on Tradition; 2) A Catechesis. All who intend to come are requested to inform the pastor loei 14 days in advance. Those traveling via Baltimore are to report to one of the pastors there by Monday noon, as the journey from here is to be made by boat on the York River Road. F. Dreyer.

The Grand Rapids Specialconference will hold, s. G. w., its next meetings at Grand Haven on the 6th and 7th of April. C. L. Wuggazer.

The Southern Michigan Pastoral Conference will hold its meetings, s. G. w., at Detroit on the 6th and 7th of April, at the parish of the Rev. Dankworth. F. W. M. Arendt.

The Conference of Pastors belonging to the Synodal Conference of the Third District in Minnesota meets, s. G. w., in the congregation of Mr. Pastor Reim at New Ulm on the 7th and 8th of April. - Subject of discussion: continuation of theses against uncvangetical practice. K. F. Schulze.

Received in the Middle District treasury:
ToBaukassc: From Past. Fritze's St. Peter's parish in Adams County 450.00. Past. Wyneken's congregation in Cleveland 4452.50. From Lchrrc Mösta in LoganSport 45.00. By Mr. Theme from Dr. Sihler's congregation 433.00. From Past. Hild's congregation in Mishawaka 419.25. Past. Wryel's 2 congregations at Darmstadt, 4th mission, 432.50. Past. Jüngcl's congreg. at JoneSville 4217.50. Gottl. Dronegg at LoganSport 410.00. Karl Rauch there 45.00. from Joh. Bühner that. 42.00. Past. Schumms Gem. in Willshire 442.00. Of some members from Rev. Nützcl's Gem. in Columbus 411.18., Rev. Pohlmann in Lanesville 45.00. whose Gem. 425.00.
To the synodical treasury: from Past. Hochstettcr's Gcm. in Indianapolis 478.52. Past. Krafft's St. John's congreg. 45.00 and 44.50. whose St. Jacob's congreg. 44.12. whose St. Michaelis congreg. 42.02. whose MissionS gcm. in Florida 41.36. Past. Stubnatzy's Gem. in Fort Wayne 468.99. Past. Jäbker's Gem. in Adams County 424.00. Past. Husmann's Gem. in Euclid 410.00. teacher Bewie in Cleveland 42.00. past. Sauers Gem. in Dudleytown 423.00. Past. Brackhage's Gem. in Swtzerland County 412.50. Past. Wichmann's Gem. in Farmers Retreat 420.00. Past. Niethammer's Gem. in La Porte 417.00. Past. TrammS Gem. in Vincennes 422.48. Mr. L. Griebel in Fort Wayne 415.00. Past. Hüge's Gem. at Bremen 413.25. teacher Maurer at Root 41.00. Past. Zägel's church at Fort Wayne 420.58. Past. Stocks Gem. at Fort Wayne 437.40. Past. Jäbker's Gem. in Adams County 450.00. Pastor Fritze's Gem. there 415.00. Past. Sitzmann's parish in Tcrrc Haute 46.00. Rev. Biedermann's congregation in Cincinnati 42.00. Whose congregation 419.00. Rev. Schlesselmann's Gem. in Arcadia 416.00. Mr. Schinnrcr's in Willshire 410.00. Past. Kraft 45.00. of whose St. Michaelis congregation 43.10. Rev. Wendt in Waymannsville 41.00. Mrs. Siemon there 50 Cts. Past. Weyel and Past. Brüggemann in Darmstadt each 42.00. Mr. B. Umbach there 41.00. Mr. -schmittgen in Elyria 45.M. Past. Hiebers Zions Gem. 4-6.00. Dessen St. Jacobi-Gem. 43.00. Pastor Jüngels Gem. at JoneSville 49.65. Past. Niethammer's Gem. at La Porte 46.63. Past. Jor at LoganSport 42.35. whose Gem. there 49.65. of Past. Schumm's congreg. in Willshire 415.00. Of the Woman's Club in Evansville 48.00. Of H. Jde's congreg. there 41.45. A part of the Wedding Collect at Joh. Weber's congreg. there 44.70. Of Past. Nützcls Gem. in Columbus 45.39. Past. Crämer's parish in Zanesville 416.00.
On the emigrant mission in Baltimore; From Past. Jäbker's comm. in Adams County P10.00. By Past. Kraffr 42.00.
For poor students in Fort Wayne: From Fraurnverem in Indianapolis for F. Berg and A. Oestermeyer 430.00. From Past. TrammS Gem. at Vincennes for L. Schulze 49.25. From Past. Jüngel's Gem. at JoneSville for Junget and v. Strohe 420.00.
To the Deaf and Dumb Institution; From Pastor Mertz's congreg. in Brownstown 48.50. From Mrs. Karoline Helmlinger in

Der Lutheraner.

Bremen 42.50. Mrs. Maurer in Root 45.00. From the piggy bank of Eduard and Hermann Piel in Columbus, Ind. 75 Cts. For poor students in St. Louis: From Past. Pohlmann's parish in Lanesville 47.00. For Stud. Kern TausColleete from Past. Brüggemann in Darmstadt 44.00, Dankopser from his wife 44.00. To the Orphanage near St. Louis: From Rev. WichmannS Gem. at Farmers Retreat 412.00. From Rev. Krafft 42.00. Rev. Jüngel's congregation at Jonesville 419.25. For inner mission: From the mission fund of the congregation of Rev. Stubnatzy in Fort Wayne 49.80. By the same, collected in his country school, 43.20. From Mrs. Schcnkelbergrr in Mount Hope 41.00. To the widow's fund: By Past. Krafft of the Woman's Club of his congregation 45.00. By Rev. Pohlmann's congregation in Lanesville 46.00. N. N. in Fort Wayne 42.00. Past. Schwan's congregation in Cleveland 457.64. Rev. Krafft 42.00. For the emigrant miss ion in New York: From Past. Jäbkrr's congregation in Adams County 420.00. Past. Pohlmann's congregation in Lanesville 46.00. A part of the surplus of a church consecration excursion by teacher Mösta in Logansport 410.00. From Past. Tramm's congregation in Vincennes 47.00. Mr. Burre there 43.00. From the mission fund of the congregation of Past. Stubnatzy at Fort Wayne 49.77. By the same, collected at his country school 43.23. To the college household in Fort Wayne: From Past. RupprechtS Gem. in North Dover 412.70. From Past. Krafft 44.00. On the building of churches in Memphis: By Pastor BrackhageS Gem. In Switzerland County 44.00. For the needy in the West: from Past. Zschoche's Gem. in Marion Township 461.00. Past. Zagel's Grm. bri Fort Wayne 427.00. I. H. Selling by Past. Fritze 45.00. For the Tractat-Vercin: By Past. Krafft 42.00. On the Hospital at St. Louis: By Past. Krafft

42.00. For the Heathen Mission: From Past. Zschoche's Gem. in Marion Township 413.00. Past. Zucker's congreg. in Defiance 46.20. Past. Biedermann's Gem. in Lincinnati 422.76. Past. Krafft's St. John's congreg. 41.07. Dessen's St. Jacob's congreg. 43.33. On the Chinese Mission: From Past. Hild at Mishawaka 50 Cts. Teacher Hops there 50 Cts. A. Schwegler at La Porte 43.00. Wittwe Rauch at Loganspoit 41.00. To the orphanage in Addison: By Rev. Krafft of the Women's Association of his congregation 44.00. By Rev. JäbkerS congregation in Adams County 425.00. Past. Heitmüller's Gem. on the Clisty 48.00. Hm. Burre in Vincennes 42.00. Past. HildS Gem. at Woodland 44.58. Past. Krafft 42.00. Divine Ebcrhardt at Fort Wayne 40.00. To the orphanage in Boston: by Past. Krafft 42.00. To the Seminary household in Addison: from the Woman's Club in Past. Jäbkrrs Gem. in Adams County 416.00. To the Hermannsburg Mission: From Past. Jabker's congreg. in Adams County 424.00. Past. Knief's congregation in New DettelSau 44.75. Past. Schlesselmann's congregation in Arcadia 44.70. To the Leipzig Mission: From Past. Knief's congregation in Neu-Dettel-Sau 44.75. By Dr. Sihler from the missionary treasury of his congregation 414.20. Zur Brunn'schen Anstalt: From Past. Zschoche in Marion Township 4'25.00. Past. Niethammer's congregation in La Porte 411.54. Fort Wayne, February 28, 1875, C. Grahl, Cassirer.

Received in the Western District treasury: To the synodical treasury: by Past. Kleist in Washington, Mo., 43.50. Collecte of the congregation of the Past. Wille in Lafayette County, Mo., 49.00. By Past. Streckfuß's comm. in Washington County, Ill, 419.70. Of Trinity District in St. Louis 437.30. Of Immanuels District there 416.80. Child baptism and wedding collecte by Past. Prost in Washington County, Texas, 418.20. Past. ProftS Gem. there 4'4.60. By himself 41.00. A. Lehman" and A. Melde there 43.00 each. By the congregation at Paola, Kansas, 48.00. By Teachers Höltrr and Erck in St. Louis 42.00 each. By Past. PiffclS Gem. at Matteson, Ill, 410.25. communionS collecte from Past. HieberS congregation at Matteson, Ill., 45.55. From Teacher Gotsch at St. LouiS 44.00. Collecte of congregations of Past. Lohr in Clarinda, Iowa, 414.15. From Past. WangerinS Gem. in Bethlehem, Ill, 45.00. Bro. Nagel in Red Bud, Ill, 41.00. Collecte of the Gem. of the Rev. Uffenbeck at Lemont, Ill., 45.00. of Rev. Wünsch's Gem. at Dwight, Ill., 420.00, from himself 45.00. Mrs. M. K. there 45.00. Teacher Nagel at Chicago 43.00. From the missionary box of the congregation of the Rev. Mangelsdorf in Bloomington, Ill, 410.60. from Rev. Achcndach's congregation at Venedy, Ill., 430.00. For Past. Brunn's Anstalt: From the Missionsbüchsc der Gern, des Past. Feustel in Effingham, Ill, 44.50. On the emigrant mission in New York: by Friedr. Nagel in Red Bud, Ill, 41.00. I. L. T. in Chicago 43.00. To the building fund: From Past. Saurr's congregation in Mobile, Ala., 447.00. from the women's club in the congregation there 420.00. From the virgins' vcrein there 45.00. Collecte drr congreg. of the Past. Gotsch in York Centre, Ill, 413.00. From Past. (Nieseke's Gem. in Davenport, Iowa, 414.40. From Past. PennekampS Gem. in Randolph County, Ill, 470.00. by Past. Mödingers Gem. in New Orleans, 451.00. teacher Fischer in Chicago, 41.25. past. F. Walther's Gem. at Brunswick, Mo., 420.00, by himself 45.00. Friedr. Nagel at Red Bud, Ill., 41-00. Rev. DöringS Gem. at EvanSton, Ill., 410.00, at Glencor, Ill., 45.00. By Past. NachtigallS Gem. at Waterloo, Ill., 418.25. of Past. BergenS branch parish at Alexander, Ill., 428.00. Joh. Gruenwald by Past. Sieving in Mason County, Ill, 45.00. by members from Past. A. MeyerS Gem. in Cropsy Township, MeLean Co, Ill, 47.00. widow F. Sewing by Past. Hunziker in Perry county, Mo., 45.00. by Past. Love'S

Gem. in Randolph County, Ill, 484.15. From Past. Brammers Gem. in Olive Township, Clinton Co., Iowa, 437.00. On the Chinese Mission: By Past. Büngr inSt.Louis 46.00. By Past. Wiegrrrs Gem. at drr Noa Creek, Mitchrll Co., Iowa, 45.00. For Poor Sick Pastors: FromJ.L.T.inChicago43.00. For poor students at Fort Wayner ByJ.L.T.in Chicago 43.00. For poor students: From Friedr. Nagel in Red Bud, Ill., 41.00. From Fraurnverein in Past. Schurichts Gemeinde in Wilderten, Ill., 412.25. Collecte on I. June's wedding, 49.00. Collecte on E. Krug's wedding, 43.75. To the Seminar - Household in Springfield: By Friedr. Nagel in Red Bud, Ill, 41.00. For the needy in northwestern Iowa: from Past. Heids Gem. in Proria, E. Roschke. For the Lutheran orphanage zum Kindlein JESu at St. LoviS

Savings box through Past. Beyer in Pittsburgh 425.00. Collected bri Anna Roed'r's birthday party by Teacher Hild in Ehester, Ill, 4'1.00. From Friedrich Schumacher in DreieinigkritS Distr. at St. Louis 41.00. Frdd. Rudloff in ImmanuelS Distr. there 42.00. F. Klauenberg in East St. Louis 45.00. A. Lehman", A.ZMelde, A. Pilack 41.00 each, by Past. Proft in Texas. For Father Lösch through Past. I. Große in Chicago 410.00. From Trinity S - Distr. in St. Louis by Julius Schubarth 44.00. From Concordia Distr. there by Stud. Bottger 413.50. From Mich. Mertz in Des Perr's, Mo. by 41.00. From the ImmanuelS District in St. Louis by Bro. Springmeyer 44.30. From W. Mohr by Past. Wetzet in Springfield, Mo., 42.00. weddingS collecte at Wilh. Deterting's in Pleasant Ridge, Ill., 46.00. From Friedr. Fricke by Past. Kleist at Washington, Mo., 41.00. W. K. at St. LouiS by Past. Büngr 415.00. From the congregation at St. Charles, Mo. collected by Teacher Gerstenberger, 411.50. From A. Bode there by Past. Gräbner 42.00. H. Warnken through Rev. Bock at HousrS SpringS, Mo., 41.00. By the same from F. Sellhöfer 75 Cts, S. Albrecht 50 Cts, E. Bock 1 dress, 1 apron, B. Held 2 Av. calico, M. Hahne, H. Säger, C. EhlerS each 1 piece of woolen yarn. From Joh. Gruencwald through Past. Sieving at Manito, Ill, 41.40. Mrs. Heege at Kirkwood, Mo. by Pros. Guenther 45.00. Warmly thanking the kind donors in the name of our dear orphans and wishing them God's rich blessing __ I. M. Estel, Treasurer.

Received for the Lutheran Hospital at St. LouiS with heartfelt thanks: From C. Burgdorf in Red Bud, Ill, 41.00. To Mr. Rev. Erdmann's congregation there 410.50. From Westcrmann L Meyer in St. Louis kitchenware and hospital utensils valued at 430.00. Likewise from Heinicke L Berg in St. Louis valued at 4'32.00. DeSgl. from Karl Lange there valued at 4'16.00. From Mrs. Mönch in Mr. Past. Sitzmann's congregation in Indian" 4'5.00. From the Women's Association in Mr. Past. Reinke'S congregation in Chicago 410.00. From grdr. Walther 41.30. by Friedr. Schuhmacher 41.00. by Mr. Past. Prost in Texas 41.00. From the women of the congregation of Mr. Rev. Achenbach in Venedy, Ill, 13 quilts, 28 pillow cases, 25 sheets, 22 towels. From Mrs. Höhmänn in St. Louis, 6 pillowcases, 6 towels. Leonhardt L Schuricht to Flour 425.00. Veal L Co. to Flour 464.90.

F. W. Schuricht, Kassirer.

For the local Lutheran Central Bible Society received through Pastor Eppling from a member of his congregation at Kirchhayn, Wis. 41.00. For Pastor Brunn'S "Mission" received through Pastor Martin in New Bremen, Ill, collected at Mr. W. Stoehr's wedding, 48.00. For poor parlor n'ten rrhicit by Mr. E. Dörschlen in ElUsville, Mo., 410.00. By Rev. H. Wyneken of the Werthen Jungfrauen - Verein of his congregation in Cleveland, O., 410.00. Walther. With heartfelt thanks to God and the kind givers, the undersigned certifies that he has received the following gifts of love through Mr. Pastor A. W. Frcse for his sub-family: By and through Hrn. Past. A. W. Frese: Collecte of his Immanuels-Gemeindk 46.77 and by H. E. Schlechte 41.00. By and through Hrn. Past. F. K. Rupprecht 41.00. By Mr. Pastor C. W. Baumhöfener 43.00. By Mr. Past. S. Estel 43.05. By Mr. Past. E. I. Frese: Collecte of his St. Pauli parish 426.55, of his St. JohanniS parish 416.62. Grand Island, Nebraska. Aug. Leut houses. For poor sophomores and the seminary household in Springfield...

in gifts of love: From Mr. Pastor Vötticher in Mount PulaSti 150 pounds of flour. From Mr. Stolle there 42.00 for the seminary household. From Mr. Rocker 4Z Bush. Apples. From Mr. Past. Traub's congregation in Trete, Ill, 420.17 bell-bag collection for Louis Niemeier. By Mr. Past. F. Schalter in Red Bud, Ill, from the Women's Association there 4 sheets, 8 pillowcases, 1 dozen towels, 6 pairs of undergarments. By Mr. Ch. G. Hartmann at Effingham, Ill, from the Woman's Club there, 1 quilt, 1 pair of undergarments, 2 bed-...three breast shirts, six handkerchiefs, seven headcovers... Five towels, eight pairs of socks. G. Peacock.

For the "Lutheran** have paid: The 30th year: The gentlemen pastors:
 \$37.00. F. W. Spindler 10.00, L. Hölter 1.90, G. Präger 3.95, W. A. Weißmann
 Bünge in St. Louis 65 cts, M. Meyer 10.00, O. I. W. Wilhelmsen, F. Wolbrecht 5.00, M.
 Rock Creek, Mitchcll Stephan 10.00, A. Wagner 2.00, I. A. Ot-tesen, I. G. Hild 8.75, H. Horst,
 T.in Chicago \$3.00. :: H. Saner 10.00, I. F. Biltz 11.50, G. Horn 8.00, H. G. Behr, I. Nachtigall
 By I. L. T. in 6.25, I. Her 2.15, F. zur Mühlen, O. Clöter 22.70, C. Sapper 45.00, I. C.
 Nail in Red Bud, Ahner, W. Hallerberg 6.25.
 Lchurichts parish ' I. Further: H. Better, H. Harbrck, M. Machmeier, W. Dünow, John
 Junts wedding r. Geiger, C. Götz \$3.75, W. Deck 3.75, H. Siegmann, G. Brunenmeyer,
 Springfield: From H. Lüken, F. Eißfeldt, H. Hartmann, I. Hafner 18.75, I. Höhne, H. Pelyer,
 W. Beck 6.40, Michael Wanne, E. Müller 3.75, F. G. Schmidt, I. H. G.
 lowar From Past. E. Schimpf 97.50, F. Hübotter, H. Bartling 10.50, H. W. Hoppe 42.90, H.
 Roschke. Gakemeier, Friedrich Paul, W. Klünter 5.00, C. A. Frenzel 15.00, Paul
 El- bert 20.t)t), C. Kranz, G. Hartmann 40.00, W. Dornfeld 16.25, W. F.
 Meyer, I. M. Herrmann, I. L. Backhaus 13.50, L. Jung 30.00, C.
 Pohlmann 20.00, Aug. Wilde, D. Schmidt, E. Leub-ner 20.00, I. Knippa,
 J. L. Hahn in Sebe- > Anton Flieget, G. Wagner, L. Häfele 2.50, C. Nasche, A. Einwächter
 Past. Pröhl \$1.0t). 24.00, L. F. Karls, A. H. Bösch, H. Grote, Fr. Vogel, I. I. Brater, E. Kolbe,
 Past. Sauer in Mo" by C. Kolbe, I. P. Verwind 35.00, A. Menges, I. F. Brüning 11.25, G. Schmidt
 Past. Claus in 4.50, I. Nademacher 5.75, D. Erdmann, v. Koscielsli, N. Schindrl-
 congregation in Pleafl decker, M. Maibohm 41.90, B. Gotsch 40.15, W. Schneider 53.75, C.
 I Gem. in New Or- Co. Trettin 13.75, Beaters. L. Raabe, H. Pelzer, I. Polster, H. Meyer, G.
 in Wittenberg, Bartelt 11.25, I. Arnold 5.00, G. Fröhlich, D. Wagner, H. Oppermann, G.
 öis., \$5.0t). From I St. C. Bernthal 18.75, I. Gnmper, L. Johannes, H. Novey, E. Fickweiler 7.75,
 Louis \$28.00. A. Gruhl 10.65, W. Lasch, H. Wiekemeyer, G. Simantcl 12.50, A. Ude
 Wedding - Collecte 17.50, I. F. Koch 35.00, H. Thieß 32.50, Th. Eißfeldt 4.60, G. Allmeyer
 \$7.25. From the Uncle 24.90, E. A. Schulze, C. H. Herrlich 152.50, W. Bär 12.50, L. Lückr
 Alberts 30.00, G. F. Linnhardt 2 50, H. W. N. Kreuning 20.00, W. Krämer 7.50,
 ^25.00. Collected)rcr C. Freirck, F. Bilz, S. Riede! 21.25, H. Gläß, L. Schröder 4.75, F. Helms,
 Hild in Ehester, Ebr. Müller, F. W. Selle 32.50, H. Claußen, Val. Meyer 24.00, A.
 TrinityS-Distr. anuels- Damköhler 19.00, Adam Bohn 17.80, D. Harbeck 26.25, C. Lehenbauc
 Distr. there 5.00. A. 16.25, Mrs. Zwick, Mrs. Minna Schneider.
 Lehmann, ftt received The 31st year:
 in Texas, cago Pastors: W. Schmogrow, I. M. Meißner, W. Brandt 60 cts, I. G. Nutz,
 \$10.00. From ch S. Hunziker, I. C. Schulze, F. Reiß, H. I. Schuh, C. Becker, I. H. Sieker,
 Julius Schubarth by F. S. Eggert 2.70, G. Th. Gotsch 60 cts, F. Dubpernetl, E. Bangerter
 Stud. Böttger Mo., 2.70, H. Schönberg 53.85, Th. Mießler, W. F. Wirt 10 cts, M. Töwe
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 Springmeyer at Wetzet 4.00, H. P. Pröhl 2.76, H. Fischer 12.15, C. A. Brüggmann, G. A.
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Herausgegeben von der Deutschen Evangelist
 Zeitweilig redigirt von dem Lehre

Year 31.

To shed light on the "latest" Iowa effort.

Motto: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, be careful, and teach rightly. For it is truly not possible to do this by covering up and concealing things, just as neither one's own conscience nor that of other people can be quieted by this. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially on account of doctrine."

Luther's words to Bucer. (Walch 17, 2S93.)

I.

The Iowa "Kirchenblatt" finally brings us a kind of answer to our article on the so-called "misunderstandings", in which we had duly illuminated and exposed the dishonest cover-up and concealment of the Iowans (respectively, of the Fritschel brothers) from the "trades and books". In the form of a conversation between two imaginary persons - the clever Conrad, who is a real Iowan, and the less clever Fritz, who is apparently supposed to represent the cause of the Missourians, but of course always takes the short end of the stick - the "Kirchenblatt" treats the "Difference between the Missourians and the Iowans", and unfortunately completely in the old manner. In its most recent issue, the "Kirchenblatt" has its friends, Conrad and Fritz, address our articles, and although Conrad assures us that he cannot bring himself to answer us, what he demonstrates to Fritz is obviously nothing other than the "Kirchenblatt's" answer to our articles. A peculiar tactic! One says one does not want to answer, and yet one answers. But what an answer it is! We are convinced that even such readers as have never seen our articles, when they read, with some reflection, this latest vindication of the honor of the Iowa Synod, will involuntarily feel that a cause which cannot be better defended must rest on very rotten foundations. To our whole series of "misconceptions," which, like bad coin, seem to have gone out of course even among the Iowans, and to have been declared in disrepute, the "Kirchenblatt" takes almost no notice, with the exception of the one in



St. Louis, Mo., April 1, 1875.

No. 7.

Concerning the open questions. And here, too, it does not undertake to follow our line of argument step by step, but only plucks a little here and then plucks a little there at our proofs, and evidently does not know itself quite how to attack the matter, in order to produce at least some semblance, as if our proofs from the "trades and books" had not been so quite cogent and sound after all. This much, however, is abundantly clear and evident from this answer, which is meant to be and yet is not meant to be, namely, that with our exposure of the "misunderstandings" we have hit our opponents in Iowa somewhat hard in their most sore spot and have caused them no little "pain and anger. Just listen to what even "Fritz" says, who, according to his role, should sympathize somewhat with us Missourians:

"Precisely because I know that you are being done a crying injustice (!), I would have liked to have received a quite crushing answer. I would have wept with pain and fury (!!), as I saw with what heart's delight (!) Mr. S. bad-mouths and scorns you, as he compares you to Bucer," etc. etc.

To this "Conrad" replies gravely and loftily:

"I will not do it. Mr. S., as I saw earlier when I glanced over your numbers" ("the Lutheran") "has behaved so naughtily and unthoughtfully in his attack that he would have to become a little more mannerly before I could answer him (!) . . . You ask me what you will, I will answer quite willingly. I just don't want to get involved with Mr. S. as long as he doesn't come in a more mannerly way."

And NOW "Fritz" emphasizes individual points, to which "Conrad" gives the Iowa answer. In the main matter, however, namely in the question of what Iowa had taught earlier without later retraction, what its peculiar standpoint towards Missouri had been and how the delicate matter with all the "misunderstandings" was, these chunks of answer, as already noted, are unfortunately kept entirely in the old style: Throughout bold denial of the true facts and tiresome glossing over and whitewashing. Moreover, still Mr. Rev. F. Matter, in the latest number of the "Church Gazette," has a "clear and unapologetic answer from Iowa for Missouri"

because, as he says, he "must count himself among those" who are "challenged by us to speak and write," in that, as the editorial staff of the "Kirchenblatt" remarks,

"a Mr. S. has once again attacked the Iowa Synod in some articles that make a mockery of all decency, and in doing so has addressed himself in a most insulting manner to some pastors in our Synod, who have been speculated about in Missouri for some time, as crypto-Missourians" (i.e. secret Missourians) "who agree with him, and has directly called upon them for an explanation" and has thereby "grossly insulted" (!) them.

Now whether Past. Matter is really one of those who, as we have said, "see it well and realize how the matter actually stands from the old and new point of view", we cannot know, of course, because he does not tell us. But we do know that his article does not deal with this very question at all, but only states out of hand what "the public doctrine" of the Iowans is supposed to be, and on this basis he now judges that the point of controversy we have stated is a "self-made straw man". He himself confesses that he has not read our articles on the so-called "misunderstandings," but nevertheless, without even knowing our remeasurements, he presumes to make a highly derogatory judgment about our reasons and our attitude.

It has pleased the authors of the above-mentioned articles, in which they appear as zealous defenders of the Iowa Synod, to weave a series of accusations and attacks against us into their vindication of Iowa. We cannot, of course, deny this to our opponents, but only wish that they will at least always give us the reasons on which they base their counter-accusations. For our part, however, we claim the right to examine all these reasons in detail and, if they prove to be invalid, to repel from us the attacks based on them as unjust. On no account will we fob off our opponents with the bald excuse that we must first be "made to come more mannerly;" for where reasons and evidence are involved in a serious matter, only he who has a rotten case can make such a rotten excuse. No, we will take Iowa at all times just as it gives itself to us, let it come "mannerly" or unmannerly with its old or

...and new attempts at placating it. How well or badly it will the accusations based on the documents published by both sides are not in spite of all that valid, then there should drive, that depends entirely on the circumstances.

As the quotations from the "Kirchenblatt" already certainly not be a lack of public retraction and heartfelt indicate, it is first of all the whole tone or manner of our apology on our part. If, however, Iowa does not even want articles, and above all the undisguised intention to pillory the to reply to the reasons we have presented, but only vocal leaders of the Iowa Synod by unsparingly exposing condemns them in the broadest terms as "crying injustice" their many crosses and cross-draws as dishonest spirits who and even demands of us without further ado that we should are playing a false game, about which the "Kirchenblatt" is not fight Iowa in this way at all, then it is making a demand quite insoluble and cannot find words enough to relieve of us that we are simply not in a position to meet and that itself of its deep sorrow, and even "would like to weep with we must consider as a half concession that our presentation pain and fury"! Why should it not? For any one can count on of evidence is completely unassailable in the main matter. his fingers that it makes a very material difference whether On our part, we have a quiet and uninjured conscience in Iowa makes us out to be wanton liars and godless knaves, this whole business. From the Holy Scriptures, as well as or whether we convict the Iowans of foul play from the from the whole history of the church and its struggles "trades and books." Or should not Iowa have the right to against all kinds of false teachers, and finally from our own require us to place unconditional confidence in the honesty experience elsewhere, it is perfectly clear to us that there and sincerity of Iowa's vocal leaders at all hazards? And have always been false and dishonest spirits among the should it not at the same time have the right, on the other opponents of truth, who have sought to give a good hand, to deny us all honesty and integrity and, on the most appearance to their rotten cause by "mischievousness and trivial grounds, to "pillory" us as wilful liars? Only read what deceit. And especially the sad history of Bucer's Prof. S. Fritschel wrote of our dear Prof. Walther as early as "misunderstandings," as we have prefaced our article on the 1867! For instance, only the sentences: "Verily, it is a Iowa "misunderstandings" with a brief outline, has provided distressing business" - to us such a thing must of course be us with a quite striking example of how such dishonest a "heart's delight" - "by this confrontation Hm. Prof. Walther's spirits, as soon as they have been convicted of error and in the pillory and to convict him of the grossest violation of cannot stand up to the overwhelming power of the truth, the truth. Can any other intention of such slanderous now use all sorts of artificial surreptitious ways and dodges calumnies be supposed than that of making the large circle to decorate, embellish, and make honest their error of readers of the "Lutheran" believe what Prof. Walther afterwards, so that they themselves do not appear as those knows not to be true, in order to fill the people with who ever erred, but rather their opponents only stand there abhorrence of the u. s. w. Iowaem?" (Cf. "The Latest as the people who fought, fooled, and raced quite Defence of the Iowa Synod," p. 18. To be had from our nonsensically. But as far as our application of this to the agent.) Thus, of course, Iowa may speak to us and Iowa spokesmen is concerned, to whom we have attributed "badmouth us and sneer at us and pillory us"; but when we just such an unfair, false game of whitewash, we simply speak of the false play of the Iowa vocal leaders and, in refer again to the documents of the dispute, as they are addition to that, expound it at length and prove it in a hair's partly available in the documents of both sides, and partly breadth, ----- "Yes, farmer, that is quite different!" they compiled in a short excerpt, which, however, can still be say. The Iowa honesty has just its good reasons, which is substantially completed, in our article on the why it wants to be recognized as unimpeachable at all costs, "misunderstandings". As long as Iowa keeps its allegedly and does not want to pass the acid test first by examining "quite crushing answer" in its pocket with regard to all these the "Handel and books"!

testimonies and proofs provided by us, we cannot and do But we did not want to talk about that yet. First of all, we not want to retract or take back anything, but have to stand wanted to say that the question of whether we are right or by our certainly serious, but also well-founded and wrong in our present position with respect to the Iowa caucus extensively substantiated accusation. For as little as we depends solely on the reason or reasonlessness of our could accept a man into one of our congregations who, argument. If this is a valid one, it has its full nullity with the although he makes a completely orthodox confession, has result to which it has led us. It now seems to us that Iowa otherwise been revealed as an unfair subject and has been should have done one of two things: either acknowledge our convicted of his cunning fibs, and yet neither admits nor facts and evidence and honestly admit his wrong, which we wants to confess any of this, but only piles up untruth upon have documented to the best of our knowledge and untruth, just as little can we understand ourselves to do this conscience in sufficient detail and convincingly enough, or before God and our conscience, to keep peace and victoriously convict us of our "screaming wrong" in a "quite friendship with men who play such a game of whitewash as crushing answer," so that we, too, could recognize our wrong that which the Iowa vocal leaders have hitherto played and and, if possible, make it good. For if Iowa could really "crush" still want to play, on the basis of a so-called "present it to prove that ours had been based on the whole course of agreement," that is, to recognize them as our dear fellow the controversy and

believers and to establish church fellowship with them. On the part of the Iowa Synod, one may still lament this position of ours as "outrageous arrogance," "heartless judging," "quite unchristian judging of the state of their hearts."

etc., we can only declare such clamor to be empty talk. For, as I have said, between us and Iowa (as publicly represented to us by its organs and spokesmen) there is a whole chain of pathetically wretched juggleries and fluff that has been proven by documentary evidence. May Iowa also try to cover itself with the evasion: "Where shall this lead, if one synod denies church fellowship to another, not for the sake of false doctrine, but because it doubts the sincerity of heart of the other" - that does not hit the point at all; For it is not at all a question of a mere "doubting of the integrity of the heart" or of suspicious suspicions based on circumstances which do not suffice for proof, but of public facts which have been established on record, and which, as long as Iowa keeps his "crushing answer" to himself, we must regard as irrefutable testimony to the correctness of our position.

So the Iowans complain about the tone of our articles, as if we were doing them an egregious injustice! Our "vituperative article," as Pastor Matter calls it...

"be calculated to throw the Synod of Iowa at Missouri's feet, or, failing that, to destroy the same. (!) To the end, a hail of nasty and wounding words will be hurled against the Iowans, to put them publicly in the 'pillory' as a band of wolves.

Poor innocent Iowa! Should not the hard-hearted or even "heartless" Missourians let themselves be softened in the end, when they realize that with their hearty blows they have hit such a tender, pious little lamb, which now gives vent to its deep "pain and anger" by a widespread howling of lamentation? - But, to speak seriously of the matter, what right has Iowa to judge so immoderately of our article, when it wants to withhold from us its "quite crushing answer" so tenaciously and defiantly? We have cited facts in abundance as reasons, and with reasons Iowa should, according to Christian duty, refute us and punish us if we have done him wrong. Mere whining and scolding do not make the least impression on us under such circumstances. "The trades and books lie in the day"-from them we want to be convicted and taught better, but we will by no means let ourselves be intimidated or put in the wrong by empty cries of Zetermordi. We therefore urgently ask for the "quite crushing answer" in which our facts and proofs are thoroughly destroyed; otherwise, of course, we must stand by our accusation.

And how then does Iowa come to be so terribly incensed at our "invectives," as they call them, our "wicked and wounding words," our "unchristian judgments of the state of the heart," etc.? Has not Iowa itself for a good many years written about us and against us in a most hostile, throwing away, and hurtful manner, though it calls us its brethren? Above we have already shared such a small sample from the pen of Prof. S. Fritschel. We leave here a nice flowery reading from only one number of the "Kirchenblatt", with which it adorned its columns about a year before our "Mißverständniß"-article. In addition to individual contemptuous expressions, such as "Borer's fight," "Raven's noise," etc., which apply to us Missourians, the following sentences can be found there:



"A part of Buffalo has fallen into Missouri's wide arms, which find wide at all times when there are theure 'jab brothers' to take in." - "But that's the way it goes when people's burning and tearing, ripping and tearing becomes a lust, almost another nature. This is such a piece of cursing in the American Lutheran Church, which you bring upon yourself (!) with loud 'sayings' of the Fathers, and with passages of divine word, which you are so fond of attracting and putting on for your fanatical zeal for pure doctrine." - "Only this may be said, that our brethren (!) of Missouri, up to this time, for the most part, still walk along in such historical falsehoods ('.), because they are too much afraid to do justice and equity to their opponents, and to accept anything from them." - "Into the other dregs of mean expressions, at times unmistakable boorishness, one may not enter at all without being ashamed of oneself for one's brethren, who have proved themselves to be patterns and masters to us in such being." - "A masterpiece of dirty work has recently brought doctrine and reproof against Löhe. God grant that no disciple of Loehe's may lift a finger to rebuke that filthy writer." - "Of course, our brethren of Missouri, in their orthodoxy, need no counsel, in their manner against us, no admonition from another." They have only an ear for "'jab brothers'" of their ilk." - "We make a great distinction between them" (the "noble brethren of our sister synod" [!]) "and another part of their synod, i.e. pastors and congregations (!), in which fanatical iron-cladness for Missourian orthodoxy is supposed to cover up the actually hollow heads and desolate hearts. (!!)) We are sorry that our brethren do not seem to notice how in this way even the devil, as an angel of light, can still become a Missourian pastor or a church member." (!!))

Isn't that an exceptionally "mannerly, decent" language, which the sensitive Iowa uses towards its coarser "brothers"? Only Iowa, because it is so peace-loving and friendly toward us, knows how to spare our feelings with the gentlest consideration and not to hurl a "hail of nasty and hurtful words" against us. But if we Missourians then find it necessary to defend ourselves, and prove victoriously from the circumstantially enumerated facts that we are not the people who "walk about in historical untruths," but that Iowa herself unfortunately plays an unfair, false game, then we must be "poisonous opponents," and what we even say must only be "invective," "unchristian judgments," "poison and gall," and so forth. One is strongly reminded here of Zwingli's tactics in his fight against Luther. Zwingli began the quarrel, and soon boldly threw around "book-letter tyrants, flesh-eaters, blood-drinkers, asses, man-eaters, baked gods," etc. But as soon as Luther seriously cornered him and put a stop to him, Zwingli was suddenly the exceedingly mild, moderate, peace-loving Zwingli, and Luther had to be the incorrigible disturber of the peace. But what do you call such a way of acting?

But that is still not the most striking thing about Iowa's manner, that it first blames us for knowing untruthfulness and dishonesty and then acts quite indignant and indignant when we simply throw the accusation back on our accusers with the help of the "Handel and Books. Nay, even in the very numbers of the "Kirchenblatt" in which they are so terribly incensed at our illumination of their dishonest concealment and cover-up as of a blatant misdeed, in the same numbers they make a formal effort to turn the tables and repeatedly accuse us of a gross lack of conscientiousness and honesty. That is indeed a pathetic way to fight! But while Iowa wisely

If, however, the Iowaian prefers not to enter the field with his "quite crushing answer," we will not let all such suspicions calmly pass us by, but will bravely defend our honest skin. What does it matter, these desperate arts of Iowa polemics will also cast a sinister shadow back on their authors!

Among the documents from which we have presented the Iowa open-question theory, one of the most important is the Dorpat Report, because in it this modern theory is widely discussed. We justified our right to use this report in order to illuminate the position of the Iowans on the "open questions" on the grounds that it "has been publicized by the Iowans in this country and disseminated in the most obtrusive manner". But now the "Kirchenblatt" comes along and has its Conrad exclaim indignantly:

"Well, once again the conscientiousness (!) of Mr. S. can be seen. These are not even our words, but are taken from the Dorpat expert opinion. Now what kind of a man (!) is this who proves that: The Dorpatians say so in their report, so it is the doctrine of the Iowans. That's what I'm trying to prove from the trades and books and documents." Everyone can see that the "Kirchenblatt" here suspects our "conscientiousness" and wants to make us an abomination to all honest readers, because we would do the Iowans such an obvious, great injustice that we would even cite the Dorpat opinion, which was none of their business, as proof of their position. So bad, then, is our evidence from the "trades and books"! So badly do we defraud the people by cunningly falsifying documents! - We think, of course, that the very circumstance that this very report of its time has been so carefully disseminated in wide circles by the Iowans, entitles us to the assumption that they find exactly their own principles stated in it. In addition to this, there is the further circumstance from the "trades and books" that Iowa has expressly declared its support for the opinion in the "Church Gazette". Thus, for example, we read already in the June number of 1867:

"The Iowa Synod, as readers know, has obtained opinions from a number of the most eminent theologians of the Lutheran Church in Europe concerning its ecclesiastical position, among which is the ""Dorpat Opinion,"" which treats all pertinent questions in a very thorough, prudent, genuinely ecclesiastical manner.... It is true that Prof. Brauer at St. Louis has found himself moved to declare that a ""quateness to the symbols"" is thereby taught. But this, we think, will not detract from the value of that excellent report, written in a genuinely ecclesiastical spirit, but it will at most be of interest insofar as one can learn from it what the Missourians understand by quatenus. The Dorpat report is written in the name of the faculty of Prof. Dr. Harnack, an excellent Lutheran theologian in every respect, whose name, as far as we know, no one in the Lutheran Church has yet dared to soil (!)."

If now the Iowans praise the report so unconditionally and not only do not express the slightest censure of it for their own person, but even cry out Prof. Brauer's censuring criticism for a "defilement" of the "in every respect excellent Lutheran theologian" Dr. Harnack, must we not then assume that the report is recognized by the Iowans themselves as "eight ecclesiastical"? Should we still suppose that they will publicly challenge the "conscientiousness" of the man who now cites the report as a testimony to their position vis-à-vis Missouri?

Meanwhile, in the September number there is a special article on "the Dorpat Report", in which it is not only praised again as "the very detailed, thorough and with theological honest skin. What does it matter, these desperate arts of Iowa polemics will also cast a sinister shadow back on their authors!"

"We have sent the Dorpat Report as a pamphlet to a large number of pastors of the synods represented at the Reading Convention, because we believe that the principles expressed in this document will greatly facilitate an understanding on many points, and that through their help a union on a sound, genuine ecclesiastical basis can be greatly promoted. ... We could not, of course, expect that our Missourian opponents would be very pleased with the Dorpat report, since it is true that the position of the Iowa Synod is exactly that which the said report asserts in such an excellently beautiful, moderate, genuinely ecclesiastical manner. For this reason, we were not at all surprised that B., in his "Doctrine and Defence", lambasted it in his well-known manner (!). No one would have expected anything else from him."

So this is what the "Handel and Books" document here to our good fortune. We have here apparently again a true splendid specimen of an Iowa "misunderstanding". For when Iowa comes to us with his Dorpat report in hand and says: 'It is no wonder that you Missourians disagree with this opinion, since it is true that the position of the Iowa Synod is exactly that which the said opinion asserted-and after a year and day a Missourian comes to them, appeals to the business, as proof of their position. So bad, then, is our opinion, and says: -See, you gentlemen of Iowa, you used evidence from the "trades and books"! So badly do we to stand thus and thus, for that is exactly what the Dorpat defraud the people by cunningly falsifying documents! - We opinion says,* he must then hear the terrible reproach: think, of course, that the very circumstance that this very "Well, there once more the conscientiousness of the report of its time has been so carefully disseminated in wide gentleman can be quite seen. What kind of man is this who circles by the Iowans, entitles us to the assumption that they proves that: The Dorpatians say so in their report, so it is find exactly their own principles stated in it. In addition to the doctrine of the Iowans"!!! - O of fibs upon fibs!

But now it is our turn to say with just indignation, even with disgust: What kind of people are these who first profess the opinion so loudly and say: There, there, that is exactly our point of view*; and when we afterwards hold it up to them as their doctrine, they become bitterly angry with us and - publicly scold us as unscrupulous deceivers!

Let this be enough for this time. S.

(Submitted.)

A few words from the faith community.

Have you, dearest friend, ever properly gauged what it means to possess fellow believers?

Imagine yourself surrounded by enemies, on a desert island in the middle of the sea, among cannibals, pagans and savages: would not the sudden sight of a fellow churchman seem to you like an apparition from heaven? It might be the least of your present brethren in the faith, even he who seems to you the most indifferent of all: you would fall on his neck as on a brother's, and hold him as a messenger of God.

Brother and celestial he is indeed. Even under the fortunate circumstances that you are their

many every Sunday and every hour. Among the good and would take his faith and his love no further than outside the perfect gifts that come down from above, from the Father of church gates and to the door of his friend with whom he had lights, it is not the least and smallest that I do not have to just been hospitably received. I would like to see such a one! walk the path of faith on earth alone. I can call it a miracle. Of course, it occurs to me that an acquaintance, who has of God that there are people beside me, great and small, hardly any doubt about the genuineness of his personal who believe and think just as I do - who go with me to the Christianity, said: "In matters of money, temperament same word of God and the same sacrament, and who also ceases" - even for a Christian. Does he not belong to those pray for me. God has awakened these dear people for me conscious saints from whom the angels turn away their and me for them. Through the miracle of his omnipotence I face in mourning? In my simplicity I thought have fellow human beings, and through the miracle of his always that for a Christian in matters of money, the grace I have fellow believers. spirituality only really begins. Namely, that the true Christian

It is unfortunately true that we are more indifferent to is never obsessed with "making money" - that he gives nothing and no one than to those whom we call our own and gladly and with a cheerful heart. To everyone, mostly to who live in our immediate vicinity. Our longing is directed fellow believers - that he would rather lose 100 dollars than most of all to the distance. Also, no one suffers more from acquire a single penny in an unjust way. That is how I have our sin and cold-heartedness than our very neighbors - our always thought in my simplicity, and that is how I learned it family members and fellow church members. But it is from the Bible, and that is what Dr. Luther did in his life.

written: "By this everyone will know that you are my But that is not what I want to talk about here, but disciples, if you have love for one another" - and: "Do good something else that is not far away from it. So of something to everyone, especially to those who have faith. On the else - of doing good to everyone, most of all to the comrades desert island it should not be difficult for us to keep these of faith in a special relationship. If my fellow-believer is in words outwardly. The love and devotion we would then bodily need, and I give him the necessities of life in the show to our fellow believers would indeed come from the shape of money, food, clothing, shelter, and fire, I have heart. And yet it would not really be true love, but the iron undoubtedly done him a kindness. But I can also watch over constraint of necessity, which would chain us to our brother him at his bedside when he is ill. I can rescue him from all and make us overlook his infirmities and defects. Therefore kinds of danger and warn him. If he is happy and joyful, I it is indeed better that we should not live in the wilderness can rejoice with him; if he is sad and depressed, I can weep and on a desert island, but in the midst of fellow believers. with him and cheer him up. Everything is a good deed! If he We are then much less likely to be deceived about sins, I can thank him kindly; if it happened to me, I can ourselves. punish him and forgive him. It is also a good deed. I pray for

So it is by the grace of God that we go together with our him, and if he finally dies, I press his eyelids shut and bury fellow believers to church and to the sacrament, that we visit him, if no one else will do it, as the excellent Tobias buried one another, and when one dies we go with him to the his dead brothers in faith. In this way I have done the brother corpse. That looks like love, - like love for the Lord Christ good until his blessed end.

and for his and our brothers. Perhaps this is the case with all who follow the word of God, although hypocrisy can also be involved. People may also go to church for other reasons. We may visit one another for certain reasons of outward attraction, for the sake of pleasant conversation, a cup of coffee, or a glass of wine, with which the friendly landlord may wait upon us there. But we assume that our going to church and our mutual visits are all done out of true, denying love. But what about the rest of our civil and commercial life in relation to the community of faith? Does love and consideration for our brother cease when we have left behind us the church gate and the hospitable door of the house where we just paid our visit?

And yet there is still one benefit left, which belongs indispensably to this series without having been mentioned so far - a benefit of immeasurable importance for the individual Christian and the whole visible church. It consists, to say it briefly, in giving preference under all circumstances to the brethren in the faith over all other men, even in commercial relations. In the last presidential election a party newspaper said, "If we have only the choice between Greeley and Grant, then - Grant all the way." According to his inner heart, the Christian speaks similarly: "If I have temporal advantages and benefits to give to other people, then - always first to the brother in faith!" This, of course, goes without saying for a Christian - we do not speak of sham Christians and muzzlers. But the individual does not always understand what is self-evident; he at least wants to be reminded of it. According to the Holy Scriptures, we are to take care of our household first. (1 Tim. 5, 8.) These are not only our housemates, but also our fellow-inhabitants of the house of God. The latter may even take precedence over the former. For I should leave father and mother, brother and sister, wife and child, house and farm and field, if need be, to follow the Lord Christ with His own, if only I can do it with this sacrifice.

It's a rather tricky question. One might answer defiantly: What is that to you? I do not deny: it concerns me at first only so far as I myself come into consideration. But I remind you again of the lonely island and of our possible abandonment, and there you, my reader, should find that the question also concerns you very much.

I mean that true faith and true love are spread over the whole life of a Christian, over all his thinking, speaking, doing and leaving. If he has true love in church and in his Sunday and week evening intercourse with his fellow believers, then he has it also in his business life and his trade. A curious saint would be the one who

can do. And my fellow disciples in the following of Christ shall, according to his promise, abundantly replace my nearest and most distant blood relatives. So it is clear that the bonds of faith are higher and more inviolable than the bonds of blood. It is a double blessing of God when my blood relatives, members of my household and people are also in the same faith community with me.

It follows that I extend to them my loving care in all things. Daily I must buy bread; I need meat, vegetables, coffee, oil - boots, shoes, clothes; as a farmer I need the blacksmith, the wagon-maker, the storekeeper, the doctor; in my business I need workmen and assistants, in the house servant and maid. Where does the true Christian go to procure all these helps and services? "Always" first to his fellow believers! The true man of faith does not need to be told this; he does it already from his own inner impulse. In our congregations it is already done; but it can be done to a still greater extent. And it is an excellent benefit for the individual and for the church as a whole, a benefit no less than alms and hospital, if I provide the needy and idle fellow believer with honest work.

In the present depressed times everyone suffers from the general lack of income. Many of our church members pray with a redoubled longing of the heart: "Give us this day our daily bread. Daily bread has begun to be scarce for him. He would like to work and the orders are not forthcoming. Now, to add to his misery, he has the oppressive consciousness that his fellow churchmen pass by him carelessly. The same things that he could supply to them well and cheaply in the way of work and finished consumer goods, he finds himself ordering and buying from Jews, Catholics, atheists, in short, from ecclesiastical strangers. He must celebrate and suffer hardship, and those strangers are abundantly employed and fed by his fellow churchmen, who come with him to the altar and harmoniously blend their voices with his in the Sunday church singing. This does not serve the edification of the church. It weighs on the poor man's heart like a stone. Not so much the feeling of his need as the thought that he is neglected, overlooked, set back, treated unkindly. Even non-church members must think: "They care little for their fellow believers (consequently also for their church community)!" In the imaginary play, at least, one cannot see that the two, who thus act against each other, are disciples of Christ who belong together. The visible sign of their togetherness is limited only to a common confession of mouth and word, not to a confession in deed of the disciples' love, which in all things seeks out and helps one another. In such times and circumstances the devil may approach the distressed brother's heart with the tempting question: "Should it be right with you and the others and the whole community of faith?" Striking reasons for repulse are then difficult to hold out to the tempter. "Yes, you adduce God's word to me," he may reply, "but surely you perceive in yourself that the confessors of that word deny its power." Thus the afflicted man is plunged into inward doubt and contestation. And he will not, in the worst case, with a cheerful conscience, take bodily under



The church will not be able to support him if he is deprived of the true and honorable support of love in professional life, as described above.

I refer to the conduct of the Muhamedans, who, wherever possible, only give benefits to their fellow-Muhamedans, to the bigoted Catholics, who proceed in the same manner, to the Odd Fellows and secret societies, who have built their organizations precisely on the principle of mutually preferring, helping and promoting one another in all things, to the exclusion of all other people. These fanatics, bigoted ultramontanes and secret allies cannot and should not, of course, be a model for us. But they do show great earnestness for their cause. They are sharply and strictly closed parties. It is in this and in their mutual assistance that they possess tremendous power. We have for this the truthful teaching of the Word of God, and on this ground we abhor Muhammadan fanaticism, Roman Catholic bigotry, and the anti-biblical fraternization of oath-bound secret societies. But we have seen at the beginning that God's Word also gathers us into an ecclesiastical organization, that true faith and genuine love want to gather us like confessors all together into a holy covenant of God, into a covenant whose members are dependent on one another in spiritual and bodily relationship by the Head of the Church and His apostles. And this to all other communities and parties.

According to that, we would also be a party! We are. Can it be otherwise? Faith and love take sides. I cannot surrender to the gospel without turning decisively against everything that is contrary to the gospel, whether it is in me or outside me. I am a party man for the Lord Christ, for his unadulterated word, for the right understanding of it, for all those who stand with me on this same ground - that is, for the brethren in the faith. For this very reason, however, I am not a Muhammadan fanatic, a Roman papal slave, a secret brother, or a religious all-world brother. For the sake of Christ, I do not deny my love and help to the people next to me, but the brother in faith is closer to me, and in my heart, for the sake of Christ, he has the first right to everything that this heart can offer good to the neighbor out of God's grace. It is my earnest prayer to God that he may grant in grace that it will not be found otherwise with me on the last day.

I speak here at the same time in the name of all true brothers in faith. Of them one can be convinced that they think and are of exactly the same mind. But in conclusion one circumstance remains to be particularly emphasized.

As surely as the true Christian in all things, even in commercial matters, is in contact with his confessionally closest fellow-Christian and prefers him everywhere, so surely does it run counter to the gospel and the spirit of love if one were to elevate the fundamental idea treated in the present essay to an object of coercion, for instance by congregational ordinances or by erroneous private opinion. At the same moment, if this were to happen, we would in practice have been departed from the ground of evangelical-Lutheran doctrinal purity and Christian liberty (Gal. 5:1.). It would be the Muhammadan fanatical, the Roman-Pagan spirit of servitude and coercion that would then dominate us - the anti-Christian spirit of the secret sociologists, the mutual love-

without all true love, out of pure damnable selfishness. May conclude. Again we are reminded of Gal. 5,1. The fellowship God protect us from this!

Each one of us may and will treat his old Adamic sense, coercion, it should not be a begging privilege to be defied. which strives toward true brotherly love, with compulsion The churchman has no more power over my commercial (Gal. 5:24) - with compulsion against groundless personal patronage than over my purse. To God I am responsible dislike (antipathy), with compulsion against fiery anger and over the use of both, not to him. And even God imposes no impatience over the possible clumsiness, the more or less constraint upon me in this respect, but by his grace moves always occurring business deficiency of the brother in faith my heart that I may use mammon according to his divine and the sister in faith in our service. Must not the members will and good pleasure- out of divinely-wrought voluntary of a Christian family, spouses and children, each exercise impulse. It is proper and natural that the afflicted Christian this constraint on himself daily, if their mutual relationship is who seeks work and help should first knock humbly at the not to be turned into a heathenish and quarrelsome one, into door of a fellow believer. I do it too, and - not in vain, thank an antechamber of hell? And are wives, sons, and daughters God! But if it should unfortunately happen that they cannot to be thrown out of doors immediately if they are guilty of a or will not help, then it is time enough to go to the Zuden and real neglect, of carelessness, of a certain impertinence, or if heathens, or into the desert to the wild animals, whom God they are generally clumsy and less skilful than others in perhaps commands not to deny me the need of my body in worldly skills and duties? No Christian house Zener's stead. But vice versa, if the churchman to whom I (Family) can be found on God's vast earth, whose individual have given my members, belonging together in kinship, would not be If a man who turns to a customer thinks that he can afflicted with such infirmities and deficiencies as are daily overcharge me, treat me roughly, provide me with bad work and goods, and overcharge me because I have to come to apparent. And yet, by virtue of divine grace, there are truly him, it is not only fair but also part of the required mutual Christian families with mutually practiced true Christian discipline to show him that in this case neither God nor compatibility, patience, and ever-renewing merciful and conscience binds us to his bad services. Our essay is not hopeful love. Can and will the same patience and love, intended in any way to speak out in favor of however much our old Adam often rebelled, not be consciencelessness in business life, lack of care and extended to the kindred of the faith, without his being loyalty, or presumptuous immodesty, nor is it intended to who quits his service at the next opportunity, who give the slightest encouragement to such things. These withdraws his work and his clientele? Often I have been content, because my inner heart would not have it any things, which are also frowned upon by the world, should other way, with the inferior work of a fellow churchman and receive the first and severest rebuke among Christians - fellow believer, because he was the latter and had not likewise out of love, which, as we know, has a punishing received a higher gift from God and yet wanted to live, - reverse side.

(Submitted.)

Christian August Lehmann.

If I am preparing to place a small memorial stone in the "Lutheran" for my beloved, blessed pastor, after a shorter report of his blessed passing has already appeared, then this will certainly be welcome to many readers. He was one of the founders of the Synod and one of its oldest pastors, Hard and selfish and ruthless as the faithless world is, it who are leaving us one by one to receive the crown of acts ruthlessly, of course, according to the rule in question: honor as a reward for long, faithful work in the vineyard of it runs after those with its customers who offer them the the church.

greatest advantage - the best work and goods with the It is certainly time to consider how much our dear Synod lowest prices. Is there no difference between the attitude of owes to these old workers. They had to struggle with quite true Christians, between the divine teaching of the holy different difficulties; they came to our country at a time Scriptures, and this selfish worldly manner? Or does the when the pure confession was still known to very few, spirit of all men really cease in matters of business and when this light shone only sparsely in the night of money? sectarianism and unbelief. To them we owe it that our

We say, No. There is a world of difference between Synod, which was then so little regarded, gradually true Christian love and worldly love, so great that one part received the call of fidelity to the pure Word and of love for of mankind will go to heaven, the other to hell, where the the neglected and scattered brethren in the faith, who are home of worldly love is. Notwithstanding this - and now we now gathered in many hundreds of congregations around come to the point - notwithstanding this, I wanted to show the banner of the pure Word and Sacrament. They were the churchman who, on the basis of the community of faith, determined to renounce all priestly rule, and to grant to the wanted to refuse me specific proofs of love, that love is in congregations their full evangelical liberty, which our dear every respect a free and voluntary gift. Coercion does not Saviour had purchased for his church. Nevertheless, they bear itself. The brother of defiance and compulsion is no everywhere urged godly living and practiced sound brother in faith to me; I would shut the door to him before ecclesiastical discipline, and braced themselves against all others. the rushing torrent of ungodly, secret societies, which was bringing the church to

threatened to overflow. They shone before all by their willing denial of all comforts, worked on courageously in spite of all privations, and let themselves be satisfied according to the apostolic rule, if they had food and clothing.

That our beloved pastor was one of these servants of God will certainly be testified with joy by all who knew him better. He had a warm heart for the affairs of the Church, and followed its weal and woe in the ecclesiastical papers, of which he read a great number, even English and Norwegian. He did not take part in the public doctrinal fights, but his writings, which he left behind, prove how he tried in private, orally and in writing, to correct the erring brethren and to induce them to turn back to the right way. How could it be otherwise than that he possessed the love and confidence of his fellow ministers to a great extent? This was evident at his funeral, which was attended by four preachers from the neighborhood. It took place on the afternoon of February 3rd. In spite of the very unfavorable weather, a very numerous funeral congregation had come together from our and the neighboring communities (also a numerous representation of the Orphanage Council from St. Louis had come). Pastor Schüssler spoke the parting words in the house of mourning. Prof. Schaller held the funeral sermon, in which he introduced: The powerful dying consolation of a faithful servant of JEsu Christ. He is, I. to have preached Jesus Christ, the crucified, as the sole reason for our salvation and II. to have found his own blessedness in Jesus Christ through faith. Mr. Bünger gave an altar speech on Isa. 57,1. 2. about the peace and rest to which the righteous come. Finally, Pastor Cordes pronounced the blessing at the grave. The blessed man wanted to be buried next to his blessed teacher Kohlstock, and so it happened.

From the curriculum vitae read out at his funeral may I be permitted to communicate the following:
Christian August Lehmann was born in Cöthen, in the Duchy of Anhalt-Cöthen, the 8th of December 1815. His father was Johann Georg Lehmann and his mother Johanne Margaretha Henriette, a née Elpe. He was the youngest child of his second marriage, the last of 10 siblings. Two days after his birth he was excepted by the water bath in the word into the realm of grace. Confirmed in his hometown, he attended the Gymnasium, but had to leave the upper class because of the death of his father. He moved to Berlin and was again powerfully seized by the love of Christ, and decided to serve the mission among the Gentiles, and was therefore also admitted to the Berlin Mission House. In 1845 he entered the seminary of the blessed Pastor Löhe in Neuen-Dettelsau. After completing his studies and ordination, he was sent to Michigan with a number of Franconian colonists, who were to promote the blessed work of the mission among the Indians under the missionary preacher, now Professor, Crämer. They arrived happily in New York in the spring of 1846. Arrived here, God soon took him to the Cross School. He lay sick for eighteen weeks with Pastor Lochner in Toledo, Ohio. Later he assisted for six months in the church and school of the Rev. Hattstädt in Monroe, Michigan. In 1847 he answered a call from the congregation at Hanover, at

Cape Girardeau, Missouri. In 1849, May 2, he married Miss Christiane Charlotte Leonhardt, with whom he thus lived nearly twenty-six years in a happy marriage. Since the good Lord denied them heirs in the flesh, they adopted 6 children, 3 of whom are already grown up, 3 still under age. In 1855 he took his second pastorate at New Wells, Cape Girardeau County, Missouri, where the well-known controversies broke out over chiliasm, so that he found himself induced to accept our local congregation after only 10 months. He was introduced here at Des Peres on August 24, 1856, by Herm Pastor Schaller. And what a great blessing the good Lord has distributed among us through him during these 19 years! Not only in this church, but in all the neighboring churches he has worked with great faithfulness and love, and several churches have been founded through his labor of love.

Because he liked to serve so much, he also agreed to take over the laborious office of an orphan father at the orphanage "Zum Kindlein JEsu". He moved into the orphanage with his dear wife (as orphan mother) on July 21, 1868. The number of orphans increased rapidly, so that the house had to be enlarged more and more, and finally a new house had to be built. - How cheerfully he moved into the new house and how he gave glory to God alone is still fresh in his memory. However, having been ill for 8 years, the burden of a double office became too heavy for him and he was therefore released from the office of orphan father at his own request. How many tears flowed when he said goodbye! For the dear orphan children had easily recognized his fatherly heart and felt his fatherly love, which preferred to ask rather than to command, but which always found willing obedience.

In November he still had the joy of moving into the newly built parsonage and inaugurating it with a sweet speech in the circle of his parishioners. But he was not to live there for long. He had already been ill for 8 years and during the last 3 years his illness had become very troublesome and hindered him in the exercise of his ministry. But he did what was possible - even beyond his means. For the last four weeks he was confined to bed and had great respiratory distress; he almost always had to sit down to catch his breath. Then he showed great patience; he was never heard to complain, but he showed a hearty desire for God's word and prayer. He could let himself be read from God's word for hours. And with what love he spoke of his congregation. He wanted to rest on their graveyard even in death. It was still granted to him to receive the holy night meal by Prof. Schaller. He also chose for his lark the words of the apostle, 2 Cor. 2:2: "I did not think that I knew anything among you, except JEsu Christ crucified." Already on the 7th of January (which was the last word in his diary) he writes: "Neither will I delay myself with vain hope; God will make it well; he, my Saviour, come when it pleaseth him!" On Monday, the 1st of February, in the morning 3/4-7 o'clock, the Lord JEsus fetched him home, He came, long longed for! Gentle and blissful, without struggle, He bowed his head to his last sleep. He brought his age to 59 years, 1 month and 23 days. The memory of this righteous man should and will remain a blessing for us and for all who knew him.

Johannes G. Walther.

To the ecclesiastical chronicle.

I. America.

Usury. In a letter of March 8, a preacher of our Synod asks the editors of the "Lutheran" to publish Luther's writing: "To the pastors to preach against usury" in short sections in the "Lutheran". Unfortunately, there are still many Lutherans, even Lutheran preachers, who have not yet grasped the simple sentences: "Taking interest on borrowed money is usury," and: "Usury is forbidden in the Word of God. To this we take the liberty of replying that an extensive verbatim extract from Luther's writings against usury has already appeared in the "Lutheraner," namely, Volume III, No. 20. Since, however, in Luther's People's Library, in the 13th and 14th volumes, all the writings which Luther wrote against usury are already included, we think it more advisable to call the attention of everyone, preachers and listeners, to this double volume, which can be purchased for 50 cents, and to urge them not only to acquire it, but also to study it with the utmost seriousness, to compare it with God's Word, and to leave all prejudices aside. We agree, however, with our dear brother in office that at no time, as now, and nowhere, as here, has it been so necessary for every Christian to become clear in the doctrine of usury and to have a sharpened conscience about it. For nowhere and never has the spirit of usury seized, indeed already devoured, so many of those who want to be Christians, as at this time and in this country, where, as the Schmalkaldic Articles say of their time, "usury and avarice have been torn down like a flood of sin and have become vain law.

W.

[Walther]

II. foreign countries.

"And steal the pope's and the Turk's murder." The Pabst still persecutes Christians where he can. According to the letter of an English missionary, the Protestant Christians on the island of Uvea, in Polynesia, have of late years suffered persecutions from his worshipers, which, as regards blood-lust and inhumanity, are not inferior to those of former times. These persecutions began with the reign of the French. "Pagans," says the letter referred to, "are not molested by them; but as soon as they adopt the Protestant religion, they do not escape Catholic persecution. The Catholics fall upon them, imprison them, threaten to murder them, scorch and burn them, chase whole congregations from house and farm, and murder those who wish to return. Only when they have made a bow before the image of the Virgin do the persecutions cease." At the head of the rabid mob were the priests, who continued to provoke them to destroy the Protestant chapels and to prevent the building of new ones. When Lord Stanley presented this to the French government, the two priests were recalled and replaced by others. The usefulness alone did not last long. All the Protestants were to be converted by force to the Roman Church. The Protestants of the principal districts were to be murdered. All papists were called together from all parts of the island. A terrible slaughter resulted. Those who escaped were promised to be spared their lives on the condition that they would become Catholics. Although these incidents were reported to the Governor of New Caledonia and to the Resident of Lifu, nothing was done on the part of these authorities for a whole ten months, and the Papists could continue to torment the Protestants. The London Missionary Society, through Lord Granville, appealed to the French Government. Only now, -



A full year after the atrocities had been committed, the matter was investigated. The Protestants were now permitted to hold their services; the Roman priest, however, who had distinguished himself in particular, was only transferred for a time to New Calcutta. - -

As the Pope and his followers persecute Christians, so does the Turk. It is true that in 1855 the Turkish government promised all its subjects religious freedom and repealed the law imposing the death penalty on those who became Christians. But it has never taken this seriously. Nevertheless, the persecution of Christians has not ceased. Last January, therefore, a deputation of the Protestant Alliance from England set out for Constantinople to make representations to the Sultan on account of the continuing persecutions of Christians. At the head of it was Lord Conyngham. The letter which they took with them was signed by the officials of the Alliance in Europe and America and by other high and distinguished persons of spiritual and secular rank. The deputation, however, made the journey in vain; they were unable to obtain an audience with the Sultan. Before their departure they presented their protest to the Grand Vezier. The Turkish envoy in London has now undertaken to defend this rejection in a letter, but his letter contains only empty excuses. He claims that the Ferman of 1855 is still in force and that the reception of such an unofficial deputation would be an innovation in the Turkish Empire. The conclusion of his letter reads: "Indeed, is it possible that the Sultan, who is regarded by the people of the Muslims as the Khalif or Vicar of the Prophet" (Muhammed) "should receive a deputation commissioned to request that strict and peremptory orders be given that no more difficulty be henceforth made when Muslims convert to Christianity? I leave it to you to judge what impression this would have made on the minds of the Muselmänner." So it remains, the Turk does not want to permit the conversion from Muhammedanism to Christianity and does not want to prevent cruelties against those who accept Protestantism, even if they were not Muhammedans before.

G.

Alsace. In the December number of last year's Missionsblatt, Brunn writes: "In an almost incomprehensible way, the German Reich government in Alsace has filled the Strasbourg consistory with almost all liberal unbelieving members, and these again are offering everything in order to put the believing party in Alsace on the back burner in the grossest way and to bring their liberal comrades in spirit up there, as well as to fill the congregations with rationalist pastors. A highly gratifying struggle has now arisen against this. A number of congregations, though admittedly not many, have declared almost unanimously that they do not want to accept the unbelieving pastors of the Strasbourg Consistory, and they have taken this seriously and kept their word. When the new pastors, in spite of all counter-proposals, were introduced among them, they did not go to church, but sought out distant believing pastors, then, however, they appointed their own believing pastors at their own expense. Thus, in Alsace, about 3-4 faithful Lutheran congregations have emerged, which, although they have not actually declared their intention to separate from the Lutheran Church of Alsace, have nevertheless withdrawn from the Strasbourg Consistory and have chosen and appointed their own pastors. And we think that in this these congregations have done completely the right thing; with their example they put to shame so many hundreds of Lutheran congregations in Germany, who calmly allow all kinds of false-believing pastors and public false teachers to be imposed on them by their higher authorities and to be placed in their houses of worship, and one seems to think almost everywhere that this must be so, that one should not be afraid of such heaven-screaming abominations.

The Lutheran Church should not open its mouth to public heresy, but should calmly put up with the poor souls of young and old being sacrificed to the idol Moloch. God be praised that in Alsace, in the midst of this country, which has already been so often penetrated by the French world spirit, so much old Lutheran spirit has been found, which so faithfully and firmly raises its head against the unbelieving spirit of the age and takes up the sword, i.e. is not merely content with all kinds of complaints and grievances on paper, but takes the church confession seriously and rejects all false doctrine. This, especially in our day, is the only right way of church warfare that is pleasing to God and leads to the goal. - The story that the pious little son of a pious day laborer died, but the grave continued existence of these free Lutheran congregations in Alsace has been reported less in public newspapers of late. We can only wish from the bottom of our hearts that these congregations will fortify themselves ever more firmly and independently on the foundation of the pure Lutheran confession and that they will order themselves ecclesiastically, My little Jacob, small as he was, was already an overcomer; so he was and that they will also come to terms ever more thoroughly and clearly with the entire rotten and unrighteous national church system, along with all the other false and irreligious creatures of our time. There is no lack of testimonies for similar cases. ... Thus the blessed Oetinger, a true man of God" (as he was in Württemberg), reports that

Pastor Brunn writes about his proseminar in Steeden in the preface to the current volume of his missionary bulletin: Also in the year 1874 the Lord has allowed our local institution to continue and prosper in the old accustomed manner. Of the 19 who were to be included in the number of our students, so many have failed to come that at present we have only 11 students; but we hope, the Lord willing, that in the coming summer the number of our sends to America will not be less than in the previous year. Since I was able to take over the teaching of the pupils again this year, our institution's treasury has been spared the maintenance of a second teacher, but in these external matters God is doing a wonderful thing: if there are many expenses in our institution, we have no shortage for their sake, and if the expenses are smaller, God also sees to it that no abundance makes us proud. For years, as dear readers already know from old experience, also in 1874, the old rule remains that income and expenditure coincide, we continue our accustomed simple life according to the old order, and God's grace allows us to find our modest share of food and subsistence, without lack and without abundance. To Him be praise, glory and thanksgiving for this.

Many so-called enlightened people in England have been working for fifteen years to make **gay marriage legal**. In the last sessions of the English House of Commons, they again agitated for this, but the bill introduced for this purpose was not passed. Therefore, children born of the union of a man and his deceased wife's sister are still considered illegitimate in England, and are therefore excluded from inheritance. In Germany, unfortunately, for a long time, even in the national churches, the marriage in law has been considered a lawful one according to God's Word, although the same is a forbidden marriage with "his nearest blood-friend." 3 Mos. 18, 6. W. [Walther].

The Brittish Bible Society is working on a translation of the Holy Scriptures into the Low German of Schleswig-Holstein, since Bugenhagen's Low German Bible translation is out of print and some Low Germans do not understand High German. Unfortunately, however, Low German is so different in various regions that a Low German Bible translation will not meet all the needs of such a translation. In any case, however, it would be gratifying if a Bible translation could keep alive the delicious Low German language, which is also so important for High German. W.

Jesuitism. What is JEsus to me? - exclaimed a Jesuit when he cursed the "theft of the country" committed against the Pope, and when he was pointed to the Lord Jesus.

The first resurrection.

who had not where to lay his head. What is JEsus to me? - said a member of an order that calls itself by JEsu's name! Rightly did the ancients call the Jesuits Jesuwider. G.

The Protestant "Westfälischer Hausfreund" tells in No. 43 as a "true story" that the pious little son of a pious day laborer died, but the grave was opened after 12 or 15 years in the presence of the father. The lid had been reported less in public newspapers of late. We can only wish from the bottom of our hearts that these congregations will fortify themselves the back vertebra or the arms and thighs was no trace to be seen". The gravedigger was astonished, but the father said, "I can understand that. There is no lack of testimonies for similar cases. ... Thus the blessed Oetinger, a true man of God" (as he was in Württemberg), reports that "he liked to go up to the old commandant Rieger" (known and misunderstood by Schiller and Schubart) "on the Hohen-Asberg, whose strong prayer always soon brought him back to his senses. One year after Rieger's death, for some reason, construction work was done in the church where he was buried, and his grave had to be opened. This happened in Oetinger's presence" (at least this is what seems to emerge from the story); "and to the great horror of the workmen and all those present, the coffin, which was completely well preserved and closed, was found to be completely empty. But Oetinger said: Do you not know that there is a first resurrection of the righteous? Also the" (still living) "excellent and well known prelate Kapff tells something similar" (e.g. in a Bible study on Norderney this summer), "which happened not long ago. A very pious girl was buried, but the tomb was soon opened again as a result of a new death in the family, since the lightness of the coffin then failed and it was opened. Here, very soon after, the rose-colored ribbons and the artificial flowers with which the corpse had been decorated were found intact, but the corpse itself and the shroud had disappeared. In that German country" (Württemberg) "one also heard old people tell that in the case of quiet and pious people one occasionally opened the grave and found the coffin empty." - But if one inquires into the reason for this first resurrection, one is referred to Rev. John 20:5, 6, according to which at the beginning of the millennial kingdom the righteous will rise, while the rest of the dead will not come to life until the last day. We are not concerned here with the imaginative interpretations of the passage, which make a resurrection possible even now. The imagination is not frightened by any difficulty, even when it is supposed to turn a scriptural passage into its straight opposite. Thus it is not surprising that the stories cited should prove the first resurrection. The coffin was found empty. From this it follows for all eternity nothing more than that it was empty. The theft of corpses for anatomical purposes is not so unheard of. If they had seen the resurrected, or any traces or evidence of them, they would have given the matter a touch, even if only for themselves. But to draw such outrageous conclusions merely from an empty tomb is credulity, and this credulity is all the more reprehensible because it discredits faith in general, which is based on such groundless evidence. There has been no lack of ridicule about it. (Münkel's N. Ztbl.)

Confession of a Great Statesman.

In a local political newspaper edited by a non-believer, some traits from Bismarck's life are reported. According to these, Bismarck lived without God in his youth. Later, a great change took place in him; by what means is not said. In July 1851, he made the following confession in a letter to his wife: "I do not understand how a man who thinks about himself and yet knows nothing about God or wants to know nothing, can live his life in contempt and boredom. I don't know how I endured it before; should I live now as I did then, without God, without you, without children,-I would not know indeed why I should not take off this life like a dirty shirt, and yet most of my acquaintances are like that and live." In 1861 Bismarck expressed a very similar opinion in a letter to his sister's husband, who had lost a child. He wrote to the same: "We should not become attached to this world and not become at home in it; another twenty or thirty years in the happiest case and we are both beyond the worries of this life, and our children have arrived at our present point of view and realize with astonishment that the life which has just begun so freshly is already going downhill. It would not be worth the dressing and undressing if it were over with." Thus wrote a man who seemed to have everything on earth that his heart could wish for, but who, after a little reflection, had to say to himself that without faith in God and in a life after death, this life, even with all its earthly glory, was not worth living. It is gratifying that such confessions should be brought into the hands of unbelievers. But how many of them will take it to heart?

W. [Walther]

Advertisement concerning the deaf-mute institution.

On behalf of the Orphans' and Deaf-Mutes' Association, the undersigned brings to your attention that the removal of the Deaf-Mutes' Institution from Royal Oak to Norris has now taken place. Norris is on the Detroit - Bay City Rail Road, 6 miles from Detroit. On arrival in Detroit, proceed to the Michigan Central Depot. A short distance from the station is the asylum. The address of the undersigned is:

li "v. 6. 8p)solLÜri,i"ä,
Norris, 60th, Miek.

In addition to the undersigned, further information can be obtained from Mr. I. A. Hügli, .377 Oratlot ^.vonuo, Dotroit.

Norris, Wayne Co, Mich, March 15, 1875.

G. Speckhard.

Indication.

Scripture: What still hinders the communion of the Lord's Supper between the Missouri and Immanuel Synods at present? Explanation by A. Wagner, formerly pastor in Ratibor - is now available and can be obtained against payment of 25 cents from

M. 6. vartüol,
6or. ol Miami 8tr. anä lucliuiva
8t. Douis, Mo.

Conferenz - Display.

As the honorable Wisconsin Synod has adjourned its sessions this year to the 15th of April, et seq. days, the mixed pastoral conference for Milwaukee and vicinity, scheduled for April 13, cannot be held on the appointed day. The President of the Conference, in consultation with the brethren living in Milwaukee, has fixed the 25th of May as the day for the beginning of the Conference. It will be held in Freistadt, Ozaukee County, in the congregation of Mr. Pastor Schumann.

G. Kühle, Secretary.

The Concordia Conference will meet, s. G. w., on the 6th of April, in the afternoon of 2 o'clock, at the house of Mr. Pastor Schiebt, in Allenheny Pennsylvania A H Brauer

For the Lutheran Orphanage and Deaf and Dumb Institution at Royal Oak, Oakland County, Michigan, further received since September 1874: From Mrs. Adler \$1.00, through Past. Speckhard from Christian Gensche in Chicago, board money, 6.00. From G. Engelberger in Detroit 5.00. John Runge 10.00. John Seibert 1.00. Fr. Hauk 50 Cts. A. Neuhausen 1.00. I. Louis Stendel 5.00. Karl Bieth 10.00. Friedr. Jäger 5.00. H. Michels 1.00. Mrs. Theus 2.00. Mr. Knopf 1.00. Mr. Dezur 50 Cts. By Mr. Teacher Riedel, on Mr. I. G. Geyer's wedding in Frankenmuth collected, 18.25. By Mr. Past. Schulze in Columbus, O., 17.24. By Rev. Traut- mann of K. G. in Adrian as Dankopfcr 2.00. Contribution of C. W. Beyer 12.50. By Messrs. Wendt, Jr. 10.00. By Messrs. Sten- dcl 5.00. Collecte at laying of foundation stone in Norris Station 118.15. At infant baptism d. Mr. C. Braasch 1.25. Collected by Mr. Berger: from L. Flach and M. Trampe 1.00 each, H. Maus 10.00, Chr. Blödel 1.00. C. Plumhoff 5.00, Marie Engelberger 1.00, Albert Römer 3.00, Marie Engelberger 50 Cts., Gustav Tylges 2.00, C. H. Lang 1.00, L. L. 25 cts, Peter L. and M. Kullmann 20 cts each, von Unnamed 50 and 25 cts, N. Mas 25 cts, John Rutschler and Mr. Thieler 50 cts each, H. Couse 1.00, from unknowns 50 and 25 cts, E. W. Kunning- ham, L. H. Kitus, A. I. Wagner 25 cts each, I. Petz 50 cts, von Mumsord L Fester 5.00, from 6 unknowns 50 cts each, 2 unknowns 25 cts each..., V. Geist, Fritz Baumann 5.00 each, 2 unnamed 50 cts each, Karl Weiß 3.00, Adler, Friedr. Ehambe 50 cts each, N. N. 2.00, Kuhs, H. Ulrich, Joh. Alter 25 cts each, N. N. 50 cts., H. Ärcsch, H. Valentin 25 cts. each, Bayer 1.00, Frank Jürgen, N. Sauer, N. N. 25 cts. each, H. Danz, W. Scharf, E. Lippold, Joh. Esser, Stroh 1.00 each, Fritz Rudolf, H. I. Marter 50 cts. each, F. Behr 1.00, Peter Guenther 50 cts., of 6 unnamed each 25 cts., N. N. 50 cts., Louis Kern 10 cts., Fr. Schwane- beck 5.00, No. 139 Jefferson Ave., Detroit, 5.00, G. W. Hengk 1.00, Dr. Kiefer 2.00, F. M. Wing 50 cts., Friedr. Reyscher 2.00, from two unnamed, 1.00 each, N. N. 2.00, from two unnamed, 25 cts each, Julius Stell 2.00, Werner 1.00, Georg Hol- mann, Fcttmann 25 cts each..., A. Piper, H. Nach 50 Cts. each, H. Herzog 1.00, H. F. Lins 25 Cts., John Hennisson 2.0t), B. Men- ker, R. N. 1.00 each, from 2 unnamed 50 Cts. each, N. N. 1.00, Robert u. Bruder 50 Cts. From Past. Moll's congregation in Detroit collected by Mr. Berger: from Bro. Wohrmann, Bro. Bliemei- ster 1.00 each, G. Krum 25 Cts, I. Krüger 50 Cts, Gutschow 1.00, Wagel 25 Cts, Peters 20 Cts, F. Wick 50 Cts, Gcbhard 30 C "S., Goos, Bro. Schmidt 50 Cts. each, Joh. Sage 25 Cts, Job. Hacker 50 Cts, Karl Stool 60 Cts, Fr. Wahrmann 50 Cts, Johann Stange 2t) Cts, Appel 35 Cts, N. N. 25 Cts, N. N. 15 Cts, Joh. Schmidt, Konr. Knecht, Wöhler, F. H. Stünkel, Julius Pä- dike each 50 Cts, Marie Nügcr, Senior each 25 Cts, H. Tabkr 50 Cts., Morisky 25 Cts. Dmch Past. (Lpckhardt, board money from I. Maas in Detroit 10.00. By Past. Bremer at Oshkosh 1.00. Bon I. Schubrink 1.15. By Collector Walz from Will. Schumacher, G. Galster 5.00 each, H. Kimmel 1.00. By Past. Avel- brcg by the readers of the parish bulletin 18.00. Bon Past. Ho- fuis' congregation in Columbus, Texas, 6.00. By Teacher Noschke from Past. Riedel 5.00. By Past. O. Schmidt, collected at the wedding of A. Bachmann in Ehester, 4.00. By Cantor Riedel in Frankenmuth, collected at Michaelmas, 15.50. By teacher Nüchterlein in Frankenmuth, collected at Konr. Keinath's wedding, 16.00. By Past. Hattstädt by G. Mohr in Monroe 1.00, Mrs. Barbara Güttlcr there 50 Cts. Through

Emigrant Mission.

The "Council of the General Council for Emigrant Affairs," headed by Rev. Dr. Ruperti in New York, has announced that it has severed all and any connection with its previous emigrant missionary, Rev. Neumann, and has appointed in his place the missionary of the Lutheran Emigrant House, Rev. Berkemeyer.

Inaugurations.

On Oculi Sunday, my brother, Rev. I. Horn, heretofore of Mount Hope, Holmes Eo., Ohio, was installed by me in his new office as pastor at Dexter, Dallas Co., Iowa, in the substitution of Mr. Praeses Buenger G. Horn.

Address: Rov. 3.
Lox 180. voxter, Dallas 60th, Iova.

On the 14th day of February, being the Sunday of Invocavit, Rev. E. A. Grothe, formerly of Lock Haven, Clinton Co, Penn. was installed in the Lutheran congregation at Town Lowell, Dodge County, Wisconsin, by order of the Presidency of the Northern District, by the undersigned. H. A. Allwardt.

Address: Uvv. D. Drotts,
U6686villv, Docl\$" Oo., 4V/ls.

Notice, concerning the office of General Treasurer of our Synod.

Mr. I. F. Schuricht having sent in writing his resignation to the office of General Treasurer of our Synod, the undersigned, under the advice of our Board of Directors of Printing 2c., has requested the President of the same, Mr. E. F. W. Meier, of St. Louis, to assume the office of General Treasurer of our Synod on an interim basis, and the same has granted this request. His address is:

Mr. L. I'. 4V. Mewr, carv of L Livric,
524 Nort.6 Main 8tr., 8t. Douis, M<>.

It will certainly be just as painful to the members of our Synod as it is to the undersigned that we are forced by circumstances to see Mr. Schuricht leave an office in which he has served our Synod so faithfully for so many years in a thoroughly unselfish manner.

St. Louis, Mo. March 18, 1875.

C. F. W. Walther, formerly President of the General Synod of Missouri 2c.

Past. Joseph Schmidt in Saginaw by Adam Weis 2.00, Adam Mittelberger 10.00. By Past. Beruthal by M. Brügel 1.00. By Mrs. Gimpel in Adrian 1.00. By Past. Speckhard collected from several friends at H. Stöcker 6.00. Collecte of the congregation of the Rev. Trautmann in Adrian on the 19th Sunday after Trinity 21.78, By Collector Berger, in Rev. Moll's congregation at Detroit collected: von Weitschat 25 Cts, Johann Schulz, Fr. Pormann, F. Haut, F. Ulrich 50 Cts each, Louise Gügelo 1.00, Ferd. Klackotz, Ferd. Helbig, Friedr. Strock 50 CtS. each, Aug. Holzig 25 cts., Karl Sröck 50 cts., Ernst Tabian, Fritz Krause each 25 cts., Fritz Beuke, John Herath, John Beuke each 50 cts., John Träger 1.00, Ludw. Stirsfsky, Aug. Zimmer, John Kamin each 25 cts., Louise Banner, Fritz Ritter 50 cts. each, August Wischer 75 ets., Albert Wäagner, Gottlob Kamin, Heinr. Horren 25 cts. each, Friedr. Call 50 cts., Leopold Schulz 75 cts., Ferdinand Wittenberg 25 cts, Karl Nrmitz 50 cts, Eduard Lützow 35 cts, John Ritter 25 cts, Hermann Liebetreu 50 cts, Aug. Liebetreu 25 cts, A. Libzinski 50 cts, Christ. Malo, Aug. Katz 25 Cts. each, Karl Schwarz, Heinr. Bierwirth 50 Cts. each, Alb. Wittenberg, N. N., Wilhelmtr Göschels, Anna Maier, Heinr. Hops, Christian Strllberger 1.00 each, John Brechner 3.00, Georg Jäger 50 Cts, W. Klatt 1.00, Kraft 25 Cts, Lenz 30 Cts., Margarethe Deinzer 25 Ets., Heinr. Karschnick, John Tvmass each 50 Cts., Fr. Schrmmel 25 Cts., Jak. Welz 2.00, F. G. Rupsel 1.00, N. N. 2.00, Chr. Hübner 50 Cts., John Brodel 10.00, Karl Knaupe 2.00, Joh. Fouster 25 CtS., N. N., Aug. Zander each 1.00, Karl Birr, Ratke each 2.00, Aug. Grönewald, Karl Salz, Karl Sylvester each 50 Cts., Heinr. Becht, Aug. Peter each 25 cts, Friedr. Otto 50 cts, Chr. Arnds 25 cts, Nemitz 50 cts, Hoppel 25 cts, Wilh. Schnitzgrr, Wilh. Schröder each 1.00, F. Friedmann 10.00, Leonh. Beck 2.00, Karl Beck 1.00, Marie Beck 25 CtS., Joh. Diegel 2.00. By Mr. Kunderinger collectirt of the County Treasurer 25.24. By the same of Mr. Duvenois 5.00. By Past. Jske, collected on Thanksgiving Day, 19.00. By Rev. Partenfelder from Neumer and Weiß each 1.00. By Rev. Jor of Wittwe Rauch 5.00. By the same 1.00. By Past. Hüge von der Gern, in Bremen, Ind. 11.00. By Rev. I. Hahn 25.00. By Rev. Achenbach from Mrs. N. in Veneri 5.00. By the Kinder- blatt 8.00. By Rev. SirverS 80.00 (69.00 from the parish and 11.00 for boards sold). By Mr. Albrecht in Detroit 10.00. Collecte of the congregation in Adrian 12.00. Thanksgiving Collecte in Past. Stülpnagel's congregation 7.50. Desgl. of Past. Zucker's congregation 12.50. By Past. Schaaf Kindtauf-Collecte at Mr. Kulow 1.50. From himself 50 CtS.

For poor college - students at Fort Wahne:

Received with heartfelt thanks: By Rev. Pröhl, collected at S. Knecht's wedding, for F. Otte K13.50. By Pastor BeyerS congregation in Pittsburg for H. Theiß K13.00. By Past. Wunders Jungfrauenvcrein for L. Schwarz O13.00. From Past. Wagner's maidenvcrein for Looks \$15.00. from Past. Bie- wend's congregation in Boston for M. Duerst K37.75. From Rev. W. Bartling's Virgins' Vcrein for Tb. Kohn K15.00, for Max Albrecht P5.00. From Rev. M. GroßeS Jungfrauenverein for W. Steffen G5.00, Past. Joh. GroßeS Jungfrauenverein P5.00, from the Frauenverein H5.00. from Past. Sritz'S Women's and Maidens' Club for F. Sritz H5.00. From Past. Schoeneberg's Women's Club H30.00, from the Maidens' Club P15.00 for I. Jauch. From Past. L. Lochner's congregation for A. Johann P22.00. From Rev. F. Lochner's Virgins' Association for A. Biewend H8.00. Subsequently acknowledged: From Rev. Stocks Frauenverein for I. Borth H46.00. From Past. Hochstetter^ Frauenverein a large consignment of linen, shirts, stockings, etc. Otto Hanser.

St. John's Lutheran Parish of Quincy, Ill, hereby certifies receipt of the following gift of love."

Of the congregations of Messrs. Pastors: M. Stephan \$14.70, F. W. Pohlmann 9.00, C. Schmidt 15.55, Ph. Schmidt 7.00, L. E. Knicf 17.50, G. Grüber (Gem. in Van Wert 2.00, St. Tho- maS-Gem. 5.15, Past. Grüber himself and St. Johannis parish 3.80) 10.95, Ch. H. Löbber 15.55, C. F. W. Hüge 16.00, I. L. Daib 17.15, C. Seuel (of I. F. Köpsell, L. Borchard, H. Köp- sell, C. Borchard, Aug. Keup each 1.00, M. Keup, W. Drgenrr, L. Matter, Past. C. Seuel themselves 2.00 each, F. Köpsell 50 Cts.) 13.50, H. W. Wehrs 8.58, I. F. Niethammer (6.00 from the comm., 2.00 from A. Schwegler) 8.00, F. SievrrS 10.10, Fr. Schumann 10.0l>, C. Kollmoraen 2.25, I. G. Schäfer 5.00, C. Seuel (W. Fellwock, W. Bußlaff, M. Wagencr, A. Marohl, C. Strinbach, G. Steinbach, W. Jagow, I. Oertwig, W. Möricke, C. Schwantes, F. Christian 1.00 each, F. Rabe, W. Schulz 50 cts. each, F. Wurl 25 Cts.) 12.25 as second consignment. From Mr. D. Schmalz 1.00.

May God bless the dear givers abundantly!
Quincy, Ill, March 9, 1875. Louis Hölt er.

Received for the seminary household in St. Louis: From Mr. Past. Streckfuß's congregation P79.00. From Mr. Past. Brandt's parish H32.50. From Mr. Rev. Heine- mann's parish P40.00. From an unnamed woman Pork. From Mr. Heinicke in St. Louis, dishes worth H27.75. From the Women's Association in Mr. Past. Schöneberg's congregation 2 shirts, 2 pairs of stockings, 3 head box covers, 3 bed sheets.

At the same time, I hereby announce that I will be resigning from my office as caretaker on April 1 and handing it over to my successor, Mr. Heinrich Jungkuntz.

St. Louis, March 20, 1875. A. Waschilewsky.

For poor students received from Mr. L. Lange in St. Louis H25.00. (Received under the general provision "for the kingdom of God.") By Rev. Th. Wichmann in Aurora, Ind. (as early as November b. I.), from his dear congregation S10.00. C. F.W. Walther.

Changed addresses:

kev. Il. Lnxvldro^lit, 905 >Vc!8t 2lsl 8tr., OliivLAo, Ill.

k "v. Il. 86liile--8v!mun, Kvvnoills, ^Vtrits 60th, Inä.

l'üävv. 8eliir> i!lt. cmrcr ot' üsv. O. Il. lLoli". soloist. Ill.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehr-

Year 31.

To shed light on the latest Iowa effort at redistricting.

Motto: "That would be the best thing for the matter, if your people taught right and brkcnnet out freely and roundly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, beware and teach rightly. For it is truly not possible to do this by covering up and concealing things, nor can one satisfy his own conscience or that of other people by doing this. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially on account of doctrine."

Luther's words to Bucer. (Walch 17, 2593.)

II.

In the previous issue, we discussed the significance of the objection raised by the "Kirchenblatt" to the fact that we had also used the Dorpat report in our documentary evidence from the "Handel und Bücher". In this, the false game of the Iowa vocal leaders is revealed, in that, depending on how it suits them, they hang the mantle nicely to the wind and sometimes triumphantly insist that "the position of the Iowa Synod is, however, **exactly that of** the opinion, which answers all pertinent questions in a genuinely ecclesiastical manner," and so on, soon, however, with deep indignation, they again call it a blatant lack of conscience and a crying injustice, if we now illuminate the position of the Iowans from the report, to which they have so publicly and emphatically declared their support.

The "Kirchenblatt" would obviously like to use the same approach with respect to our quotations from Löhe, but it seems to have considered the risk too great, and it soon relents. First, the "Kirchenblatt" has its "Conrad" tell the well-known fable of the wolf who tore the lamb apart because the lamb's "father" had once scolded him. In this way, the "Kirchenblatt" gives a hint that, viewed closely, we Missourians were not really acting quite right when we illuminated the "direction" of the Iowa Synod with Löhe's sayings. Fritz" also understands the suggestion in this way and says: "I have also already said that you cannot be held responsible for what Pastor Löhe said.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 15, 1875. No. 8.

said." But then it occurs to "Conrad" that this evasion would be too obvious a fluff, and that the fable of the wolf and the lamb does not really fit here, since the Iowa Synod has very loudly and audibly declared itself in favor of "Father" Löhe's direction. Yes, the "Kirchenblatt" even has its "Conrad" say words in glowing enthusiasm for Löhe, which we should have least expected from people who so readily ridicule others as "jab brothers, copycats and copycats. He eagerly exclaims:

"God forbid that we should deny (!) our blessed father and master before the race of Missourians.) Shame and disgrace on the Iowan who would not be freshly and joyfully ready to share in the disparagement (!) that might be given to our blessed benefactor."

Let every Iowan remember that. The fact that Löhe, by the way, "was still in good agreement with the Missourians" when he wrote the quotations we have cited, cannot cast a shadow on our evidence against Iowa. The Missouri Synod, however, did not immediately break off its relationship with Löhe when the differences became apparent, but first tried everything possible to establish complete unity, and even sent two delegates (Professor Walther and President Wyneken) to Germany for the sole purpose of "thus bringing about, with God's blessing, a longed-for agreement with the Lutherans there, with whom we had hitherto been in closer contact, concerning the pending doctrinal differences. But when this earnest attempt to bring about a longed-for agreement failed, and Missouri was unable to respond to Löhe's demand that the pending doctrinal differences be considered and treated as "open questions" within the Lutheran Church until the Church would decide and fix these allegedly as yet unresolved questions in a new symbol, the connection between Löhe and Missouri dissolved of its own accord. Missouri preferred to give up all the advantages it had hitherto enjoyed rather than accept or approve Löhe's open-question theory; Löhe, on the other hand, now founded the Iowa Synod, which, as Löhe wrote in 1859 about "the intention of its

Dasein", should "represent its own direction in America", and which also - "it does not need to conceal it" - "has its direction as an inheritance from its fathers and keepers in Germany" (See "Memorandum" of the Iowa Synod of 1864, p. 29.). As long as the Iowa Synod has not publicly and solemnly renounced Löhe's peculiar "direction," it will not be able to justifiably complain if it is held responsible for this rather strongly Romanizing "direction.

Another artifice of the "Kirchenblatt," by which it seeks to stamp upon all its readers, who have not read our articles, our presentation of evidence from the "tracts and books" as a deceitful and conscienceless one, consists in the fact that it repeatedly accuses us of having "mutilated" and "cut down" the testimonies cited in our exposition, and of having "omitted" precisely "the main thing," upon which everything depends. Now it is certainly true that it is a shameful knavery when a man pretends to prove something from the testimonies cited, while, against his better knowledge and conscience, he omits the very sentences and words which contain the right light for recognizing the true meaning of the words in their context. When testimonies are thus mutilated, it is, of course, easy for a quite different, perhaps just the opposite sense to come out of the words. This is what the devil once did to the Lord Christ, when he quoted from the 91st Psalm the words, "He hath commanded his angels concerning thee, that they should keep thee," but by omitting the words "in all thy ways" he had first mutilated and cut down the quotation. And the "Church Gazette" would evidently like to bring us into the terrible suspicion of such a base procedure in our presentation of evidence, when it repeatedly accuses us of having "omitted the main thing," of having "mutilated" and "trimmed" the testimonies cited, and thus of having brought about our documentary proof only by falsifying the documents. The fact is, however, that our quotations from the "traditions and books" contain, without exception, everything really quite complete and exact that we are supposed to have "omitted. Had we in our an-

If, in the course of the citations, with otherwise faithful and conscientious presentation of the testimonies, we were to be guilty of an improper omission, we could still excuse the "Kirchenblatt" to some extent if it were to be quite upset and indignant about us and were to vent its "pain and anger" on our poor person; although in such a case we could certainly rightly demand that, because we otherwise state everything correctly and accurately, we should not immediately be accused of deliberate and malicious fraud. However, as already noted, not in a single case can the "Church Gazette" prove that we have somehow falsified our documents or "mutilated" or "trimmed" our citations, for we have completely and accurately stated everything throughout, and not a single word is missing in our citations of what we should have "omitted" from our presentation.

Perhaps, of course, the "Kirchenblatt" will now exclaim again, quite unspeakably astonished and indignant: "How is it possible that we can be so misunderstood! We have indeed written that Mr. S. We wrote that Mr. S. had "omitted the main point" here and there in his exposition, and that he had "mutilated" and "trimmed" the words, but it never occurred to us to say that he had done this in his citation of the testimonies, and that he had falsified the citations themselves; we meant, quite naturally, only that, although he cites everything quite exactly, correctly, and completely, yet in the application which he then makes of the cited passages, he had left out of account many things in them. That is why we said that Mr. S. had -mutilated* and -cut* the sentences, yes, he had -left out the main thing*. But what a strange misunderstanding it is to think that we intended to blame him, in attracting the citations themselves, for a fraudulent omission or mutilation!" - Thus, we say, perhaps the "Kirchenblatt" will want to talk itself out of lying. But so that everyone can form his own opinion on the matter, we will go through the individual cases one by one and examine each of these accusations more closely.

From the "trades and books" we had given the proof that, according to the strict wording of the Iowa pronouncements, all doctrines that were not symbolically fixed were to be considered as open. Since it had been asserted earlier by the Missourians that, according to this theory, many important doctrines, and among others even the doctrine of the divine inspiration of the Holy Scriptures, must be regarded as "open," because not yet expressly symbolically fixed, Prof. S. Fritschel, in Brobst's "Monatshefte" of September, 1871, had sought to meet this objection by saying that "a stranger misunderstanding can hardly be conceived," for the doctrine of inspiration, though "not a Lutheran doctrine of distinction, is a common Christian doctrine"! The "Kirchenblatt" is now quite indignant about our blaming the Iowans, because according to their theory all questions that are not decided in the Confession must be considered open, because Prof. S. Fritschel has long since admitted that the doctrine of inspiration is not an open question. It therefore quotes a few sentences from Prof. Fr.'s essay, and then lets its "Conrad" and "Fritz" converse in the following manner about our alleged crying injustice committed here:

"C. Now say, is it not stated in this essay in the very clearest terms that the "many important doctrines of Scripture," such as the doctrine of the divine inspiration of the holy Scriptures is one, do not belong among the open questions, and that they are not "to be left to a justifiable freedom of doctrine in the Lutheran Church"?"

"Q. Why do you need to ask me this?"

"C. Well, then, you must also agree that I am right in not answering a man and not engaging with him, who not only makes people believe that he has read something in our trades and books that is not in them, but who also does not say what is in them, but, though it lieth before him in black and white, and he hath read it, saith the very opposite of it, and then heapeth up invective upon invective, as if one were dishonest and unfaithful, because he is not justified; and who boasteth and prideth himself, as if he could not be disproved, if one kept silence to his false accusations!"

"Q. Yes, Conrad, I understand how this must hurt you."

This is all that the "Kirchenblatt" has to say about this point. We now ask: What suspicion does the "Kirchenblatt" want to cast on us here? What does it complain of, as an injustice committed on our part? What must every reader of the "Kirchenblatt" find us accused of in the words quoted? Is it only that we have taken Prof. Fritschel's essay into consideration and that we have correctly communicated his words to our readers, but that we have not wanted to accept this objection? Oh, no, for the Iowa charge is quite expressly and exclusively that "the man does **not say** what is written in the books, but although it lies before him in black and white, and he has read it, he says the very opposite of it!" Here every reader of the "Kirchenblatt" must think that we have passed over this point quite silently and have mentioned nothing at all about it. But it is a fact that in our article on "Misunderstandings" in the issue of May 1, 1874 (page 78, column 1), we treated this very point as one of those notorious Iowa "misunderstandings," and also quoted and illuminated Fritschel's own words there. What right has the "Kirchenblatt" to blame us for having fraudulently passed over the point and not taken any notice of it? And what is one to think of such a way of fighting? Is it not a shameful "false, unfair game" that Iowa is playing here! If the "Kirchenblatt" had sought to present as unsound what we have already written about this point, partly in the May issue of the "Lehre und Wehre" 1872, partly in the "Lutheraner" at the designated place, this could still have been reconciled with honesty. But to tell one's readers that we have deceitfully not taken any notice of this point is simply not honest, not truthful, but quite obvious, gross fibbing. But the more it is now quite true that we would have acted basely if we had really, as the "Church Gazette" accuses us of doing, with knowledge and intent in our proof from the "trades and books" completely omitted some main point, the clearer it is also that we acted basely, when one deliberately charges him, who is innocent of it, with such a shameful knavery, in order to stamp him with such a degenerate character that everyone "must see how right one does when one does not get involved with such a man and does not answer him."

The second case of this kind concerns our excerpts from Löhe and the argumentation based on them. Here, too, we are said to have badly deceived and misled our readers by "cutting down" Löhe's words and "omitting" from them precisely that which is especially important. This is the accusation of the "Kirchenblatt" from "Conrad's" mouth:

"The blessed man's words hold even the gold scales, only they need not first pass through the hands of Mr. S., for he prunes them so that they are never fully important."

And later:

"Yes, but Löhe speaks of open questions as something undecided, doubtful, questionable, uncertain, until the church settles the question by a symbolic decision, and says not a word about the fact that he only wants to say that they are temporarily questionable and undecided for the church. But everything depends on this, and the Rev. Löhe should have said this clearly, otherwise one must come to the thought that the doctrine itself is only certain and decided by the decision of the church.

"C. Good friend, the Rev. Löhe did that, but Mr. S. left it out of his exposition, because that would of course have made the whole concept crazy to him. See there it is: What separates further can be considered as a pending matter, as an open question within the Lutheran Church. In addition, this is written with bullet-ridden letters by the Rev. Löhe, and yet Mr. S. has not taken any notice of it. That is why I said earlier that he had clipped his words before he put them on the gold scale. And that is what Mr. S. then calls proving from the trades and books."

We ask here again: What accusation against us is clearly pronounced in these words? What must all unsuspecting readers of the "Kirchenblatt" think of our offense after these words? Is it only that we first quoted all of Löhe's words diplomatically and correctly, but then in our application of his words to prove our point, we did not hit the right mark, but by one-sided emphasis on certain expressions inferred more from Löhe's words than we (according to the opinion of the "Kirchenblatt") were entitled to infer? Oh no, that is not the charge. On the contrary, we are said to have falsified Löhe's words by omitting them. For "Fritz" first says: "Löhe should have said that expressly, but he does not say a word about it"; and "Conrad" now gives him the clarification: "The Rev. Löhe did that, but Mr. S. omitted it in his explanation, because that would naturally have made the whole concept crazy for him!" Through this speech, the reader can only gain the impression that we had eliminated the allegedly decisive words from Löhe's own words, where we cite them, in order to be able to impute to Löhe an opinion that was foreign to him. It is true that "Fritz" still says at the very end:

"Well, I am no longer angry and surprised at Mr. S., but merely at myself for having allowed myself to be led around by the nose, and for never seeing with my open eyes what was there in black and white."

from which words a thoughtful reader can, if need be, assume that Fritz means our quotations from Löhe, and that they are therefore complete and correct after all. Most readers, however, will retain the impression that all of the preceding alone can give, namely, that we have "omitted" the main point from Löhe's own words and have thus falsified the citations by omitting important words. But what is such a procedure other than a

cleverly calculated, but quite dishonest false game peppered with brazen lies?

In addition, however, we have not even disregarded Löhe's expression "within the Lutheran Church" in reality. Has our exposition of the open-question theory been about anything other than "open questions within the Lutheran Church"? And does not our evidence show most clearly that we always speak of the matter from this point of view? The matter in question was, indeed, the questions: 1. What doctrinal questions are to be regarded as "open" "within the Lutheran Church"? (2) Why are these questions "open"? 3) How are they to be treated in regard to doctrinal discipline and church fellowship? And as far as the answer to the first question is concerned, Löhe always distinguishes only between the "symbolically fixed" or concluded questions on the one hand, and the "symbolically undecided", "left open", "not yet concluded" questions on the other, which latter he also calls "pending questions", "unfinished matters", "*dubia*," i.e. doubtful matters, and so on. i.e. doubtful matters, etc., until the Lutheran Church, for example, settles, concludes and decides them in a new symbol. From Löhe's words, therefore, nothing else can be concluded as his opinion than what we have concluded, namely, the sentence: What is "not yet symbolically concluded" is also still an "open question" within the Lutheran Church. - Löhe himself answers the second question, "Why are these questions still 'open'?" to the effect that "decisive, bright light is reserved for the present or subsequent time" about them, that they have not yet "emerged from the struggle of the church with complete and definite clarity," that they "remain as open questions reserved for further enlightenment," and so on. What, then, is to make these doctrinal questions open is the lack of clarity and light about them. Only when the necessary "decisive light" is available should they be symbolically fixed and concluded. Whether Löhe would have admitted of such questions, as the "Kirchenblatt" implies, that "one cannot say of any doctrine that stands in the Word of God that it is uncertain and undecided for itself until the church has made it certain and finished by its decision," we cannot know so precisely, since we find no discussion of it with him. But that would not matter, since he describes his "open questions" quite definitely and clearly as those that are not yet ripe for decision because of the lack of light in the Church. Even among the papists, those who have been a little wiser have conceded that such doctrines as the Church sets forth from Scripture as articles of faith are not "in relation to Scripture itself," but only "with respect to the Church" obscure and uncertain until the ecclesiastical or papal decision has remedied this defect and fixed the dogma. - Finally, with regard to the third question: "How are such symbolically open questions to be treated, i.e., whether they may be regarded as separating the church?" Löhe's answer is no less clear and definite, that such "questions which have not yet been symbolically fixed and come to a conclusion" may not abolish church fellowship. According to Löhe, such questions, because they have not yet been symbolically resolved and fixed, are to be regarded "within the Lutheran Church" as free.

questions or as yet unsolved problems, and leave their solution, until the church itself once decides, to the conscience of the individual. And against this Loehe-Iowaian theory, Missouri has always protested and must still protest today and fight this "direction" as being highly dangerous for the unity and purity of doctrine "within the Lutheran Church." as follows:

For by this, in our congregations and synods, instead of the Word of God, only the ecclesiastical confession would be allowed to stand as the actual authoritative rule and guide for doctrinal purity, doctrinal discipline, and church fellowship, and many errors would thereby be assured free access to our pulpits and schools. According to this theory, all disputes "within the Lutheran Church" about points that were not yet symbolically fixed would always have had to be about "open," i.e., symbolically unresolved and therefore free, non-church-dividing questions (e.g., the disputes after Luther's death, insofar as these had not already been expressly decided in the Augsburg Confession). And whoever went beyond the symbols of that time in such questions and practiced doctrinal discipline on the basis of the decision of the Word of God, or whoever for the sake of his false doctrine proclaimed the brotherhood of faith, would, according to the Loehe-Iowaian "direction", have committed a flagrant sin, because these questions had not yet been settled, decided and brought to a conclusion "within the Lutheran Church".

If the "Kirchenblatt" now tries to present the matter as if Rev. Löhe had spoken of "open questions" only in the same sense in which the Missourians themselves admit that there are certain questions that do not divide the church, i.e. scriptural doctrines in which they do not believe they have to fight to the utmost in every case, then this is again nothing more than tiresome mirror fencing and shameful jugglery. For what we dispute about Löhe's and Iowa's "direction" is above all that it depends only on the decisions laid down in the symbols as to whether a doctrine "within the Lutheran Church" is to be regarded and treated as open or not open, church-dividing or non-church-dividing, and that one must therefore allow a justified freedom of doctrine to prevail in our Lutheran Church in the questions that have as yet been symbolically unsolved and unresolved. Nowhere did Löhe define his "open questions" simply as questions that do not divide the church; they always stand in direct opposition to those that have been symbolically concluded; and it is precisely in this "being left open" of such questions that he finds the reason why different views about them can stand side by side in the church. This is the real core point in the Löhe-Iowa theory, that it wants to assert the ecclesiastical symbols as the exclusive standard of doctrinal unity, doctrinal purity, and doctrinal discipline "within the Lutheran Church," and that any going beyond the symbols to the divine standard of Scripture, even in the handling of ecclesiastical doctrinal discipline, is continually exclaimed to be an arbitrary narrowing of the analogy of faith, a tearing apart of the community of faith, a sin that cries out to heaven, and so on. And now, in the end, the Missourians are said to mean just the same thing as Löhe and Iowa; and these again are said to have meant only the same thing as Missouri. O of the dishonest, false game! When shall there be an end to such gloomy nonsense and sleight of hand?

Finally, the third case, in which we are said to have "mutilated" something and "omitted the main point," concerns the statement of the Iowa Department on open questions. Because this particular statement is of vital importance, we are reprinting it here in its entirety. It reads:

"We treat the doctrine of the last things as an open question, that is, as one on which different opinions may be held without thereby disturbing the communion of the Church, as a question on which no symbolical decisions have yet been laid down in the confessional writings of our Church, for which reason also both views may stand side by side in the Church."

We had this explanation printed just as completely and precisely in our earlier article, but then we emphasized the second part of the explanation as the one that is especially important and decisive for our argumentation, because in it the very point that is at issue is clearly stated. To our good fortune, the "Kirchenblatt" now says here:

"But now see how the same Mr. S. has printed the same Iowa statement on the first column",

from which the readers of the "Kirchenblatt" can see that we have really given this explanation completely. But because, as already noted, in the following column, where we briefly characterized the Iowa open-question theory and compared it more closely with the later contradictory explanation, we have not again quoted the whole explanation, but only the second decisive part, we must now be accused of having committed an obvious villainy, because "the main thing" about this explanation is precisely the first part, in which it is explained that open questions are non-church-dividing questions! As if this had ever been objected to by us, that really "open questions" are also non-church-dividing, and that it was not rather only a question of this: What questions are open? And why are they so? Are they the "symbolically undecided" ones? And are they so precisely because they have not yet been symbolically decided? But let us now hear what charge the "Church Gazette" here brings against us:

"Q. But in all the world, Conrad, what are you to think of the man? He has just left out the passage where you say that open questions are non-church-dividing questions.

"C. He did, and because now the place doesn't stand there, he says we only said so now .

"Q. 3. I still can't believe how Mr. S. was able to get it through his conscience to omit this main passage and then to accuse you of concealing and covering it up. If Mr. S. mutilates your sentence and omits the main point, then the meaning comes out: an open question is what has not yet been fixed by the church. And because the fine Mr. S. would like to reproach you for this, he leaves out the main point quite silently." (!!)

We ask here: What right has the "Church Gazette" to accuse us of fraudulent "mutilation" and "omission" and to want to pillory us as conscienceless people, when it itself has to admit that just where we cite all the testimonies in turn, we also cite this explanation completely unmutilated and in full? Shall we then, after we have already communicated it in full, be obliged to print it again in full every time we want to emphasize something from the statement? Shall we not refer to the decisive words and

How can one explain this Iowa accusation and suspicion in any other way than by the fact that the "Kirchenblatt" is again playing a quite unfair and quite false game here, and that any accusation and suspicion can only be explained by the fact that the "Kirchenblatt" is again playing a quite unfair and quite false game here. - But how can this Iowa accusation and suspicion be explained in any other way than by the fact that the "Kirchenblatt" is again playing a rather dishonest rather false game here, and is using every conceivable trick and deceit to attach an undeserved stain to our evidence?

We are said to have "omitted the main thing," for Iowa's main concern was to declare that there are "doctrines in which a difference is not church-dividing," and for this reason the words "doctrine" were omitted from the statement:

"an open question, that is, one on which different opinions may be held without disturbing the communion of the Church."

as the most important thing!! Strange! How everything clears up so beautifully! Alas, alas, it is all Iowa jugglery and mirror-imaging! For in this statement it was a question of chiliasm, which the ministry of the Iowa Synod wants to be tolerated as an "open question", "on which no symbolic decisions have been made". Quite apart from the question of how the chiliasm of the Iowa Synod of 1858 is to be judged according to Scripture and symbols, it is quite clear that the Declaration calls "the doctrine of the last things" an "open question" and for that very reason, because this question is still "open," demands toleration for its chiliasm. This is stated in the first part of the Declaration, where it is said that an "open question is "one in which different opinions may be held without disturbing the communion of the Church. And what is really an "open" question cannot be church-dividing. For this reason we wrote in our earlier article that there was no dispute about this between us and Iowa. But the further question is: Why does Iowa consider chiliasm to be such an open question? For what reason does it reckon its "doctrine of the last things" among the open questions? And to this the second part of the explanation answers:

"as a question on which no symbolic decisions have yet been laid down in the confessional writings of our Church, for which reason both views can stand side by side in the Church."

The question of how to answer the question of how to answer the question of how to answer the question of how to answer the question of how to answer the question of how to answer the question of how to answer the question of how to answer the question. This is supposed to be the mark of an "open question," by which it differs from others, and by which it is to be recognized as open. If something has not yet been symbolically decided, different views of it are therefore to be tolerated, because it is then an "open question. And this was precisely the point at issue between Iowa and Missouri, for the question is: whether, because no symbolic decisions have yet been laid down on a doctrinal question, the question is also necessarily an "open" one in the sense that "different views" on it are justified "within the Lutheran Church. If we were to prove that the Iowans, in their earlier debates, simply made the "non-symbolically decided" questions open, that they took the lack of a symbolic decision as the characteristic feature of their "open questions" and as the reason why they were not "open", we would have to prove that they were "open" in the sense that "different views" were justified "within the Lutheran church".

If we have established that these questions are "open" in the first part of the Iowa Declaration, we obviously had to adhere to the second part of the Declaration, in which all this is stated. Let an example make this clear. Let us suppose that someone had publicly declared: "I consider Freemasonry to be a middle thing, (a) that is, something in which various actions can take place among Christians without church discipline being applicable, (b) a thing that is not condemned as sinful in our symbols, for which **reason no** one is to be brought under church discipline for it. This explanation, so far as it concerns the description of a middle thing, has two parts. The first part, designated by (a), we also accept as true, for what is really a middle thing no one is to be conscience-stricken about. But the second part, from (d) on, we most decidedly reject, for in it is uttered the false proposition that it depends on the decision of our symbols whether something is a middle thing or not, and that consequently everything that is not symbolically rejected is to be counted among the middle things. We say, rather, that here it depends only on the decision of the Word of God, and that nothing is a middle thing that has already been decided in God's Word. If he who had made such a declaration should later deny that he had simply made the things that were not symbolically rejected all mean things, I should have to reproach him not with the first but with the second part of his earlier declaration in order to convict him. This is exactly how it is with the Iowa Declaration. If Iowa had meant nothing more by "open questions" than that there are certain doctrines that do not separate the church, then it should simply have said nothing more. But why does it always emphasize the lack of a symbolic decision as the right characteristic of open questions and as the right reason why they should be open?

And if the "Kirchenblatt" here makes us out to be unscrupulous deceivers, because we have not printed the whole Declaration every time, but only the second part on the one occasion; - if it further forgives that we have just "omitted the main thing"; - if it supposes that the Declaration, as it reads in full, contains the meaning: "open questions could only be such doctrines as are not in the confession," but by our alleged mutilation it gets the sense: "an open question is that which has not yet been fixed by the church"; - what is all this but obvious jugglery and mirror fiddling and a shameful false game? It is, after all, written large and wide in the Declaration that because no symbolic decisions have yet been laid down, the question is an open one and not one that separates the Church. Here again we recall the words of Luther in reference to the king of England: "Thus we hear that the king is a sophist and a glossator, who wants to color all things with little bells and keep them with a semblance. Now he that hath not air to clear, certain truth, may easily twist and affect, though he must tear his mouth a little, as the pike when it is torn from the rod. For there is no end of brooding and twisting, therefore nothing steady can be done with such."

But the "Kirchenblatt" crowns its audacious counter-attacks on us by also accusing us of a "bold, wanton lie". If, then, Iowa is to be accused by us of a false

is already accused of play and convicted with documents, it feels so deeply offended and hurt by this that it may not answer us at all, because we do not come "nicer" and "more mannerly". But if it is a question of doing something to us, then Iowa is right at hand with the charge of "malicious, wanton lying"! But now let us see what this "lie" is supposed to consist of! In the "Lutheran" of last year, p. 115, we had pointed out that there was still a great difference between Iowa and Missouri in the understanding of the expression "non - church-dividing? doctrine" there was still a great difference, for Iowa meant that in such a doctrine one was not allowed to practice ecclesiastical doctrinal discipline "under any circumstances," while Missouri meant only that in such doctrines it was not necessary "under all circumstances" to recite the brotherhood of faith; and we had then added: "Everyone can now easily see how great a difference there is between saying, 'Doctrines which must not in any case lead to the abolition of ecclesiastical fellowship,' and saying, 'Doctrines which need not in **every** case lead to it.' But how far this difference really proves to be a great one in practical application to individual cases, we did not think we needed to go into further. The questions themselves may be more or less important; the erring persons may come out of them in very different ways; the ecclesiastical conditions under which an error appears in such doctrines, and the dangers of its spread or further development, may be very different. But the "Kirchenblatt" now lets its super-smart "Conrad" interpret our words thus:

"By this he means that in such a case the Missourians look to see whether the contradictors! submit to the word of God or not, while we care nothing for that, but simply allow the contradiction to stand, however clearly one shows that it overturns the very ground on which all doctrines rest."

Do we really have to "want to say" just that? Has the "Church Gazette" the slightest proof of this? Is there no other possibility at all than that we have "wanted to say" that the Iowans "would not care anything about it, even if one showed so clearly that he would overturn the ground himself"? On the contrary, we think that even the Iowans would then, of course, put on other strings, and say to the false spirit: "Now it is no longer at all a question between us, but a question of the fundamental doctrine of the divine standing of the holy Scriptures!" For if one even in one question, which in and of itself is quite indifferent to our blessedness, such as: "Whether Balaam's ass spake or not," clearly showed that he overthrew the reason itself, a whole new case would indeed arise thereby. For then it is no longer a question of that single, subordinate question, but of the high article of the prestige of the word of God in general. But even if an erring man does not overthrow the reason itself, there always remain considerations enough, for which reason it is not at all the same whether I say, "a doctrine is in no case church-dividing," or whether I say, "it is not in every case, not under all circumstances church-dividing." But the "church paper" knows better than that what we have "meant to say," though it has not a shadow of proof of it. It follows the old wicked rule:

"If you don't lay it out, put something under it."



And so it continues fresh and lively, after it has put its meaning under our words:

"C. Is that the point?

"Q. Yes, that's what he means.

"C. Here I ask thee not first how he will prove it, for there is no letter with us that can even be turned and pressed to that sense. But I call it a wanton, wanton lie, which God forgive and pardon him for. (!)

"F. He did not even attempt to prove it, but left it at the mere assertion (!).

"C. This he knows, who has ransacked all that we have written, that we have ever and ever rejected from us with the greatest indignation that which he here tolerates as our opinion." (!)

Well, what is one to say to such a game? We must confess that we know of no similar example where, with such unbelievable impudence, one first imputes an opinion to one's opponent as certainly his own, without having the slightest clue in his words, then calls it his "mere assertion," and now even accuses him of a "wanton, wanton lie" for which "God forgive and pardon him"! Such a thing has not yet occurred to us. What kind of a conscience can people have who so lightly jump around with the accusation of a "wanton, wanton lie"? Isn't it pathetic jugglery and alfanzeri that Iowa is doing here again?

Indeed, if the "Church Gazette" had taken it upon itself to give us the most striking new evidence and facts that it is playing a bottomlessly false, unfair game, it could hardly have done better than it has done by these desperate attacks upon us. But one can well see where the shoe pinches our Iowa vocal leaders! What was once their special glory, when they were still glowing with enthusiasm for their "direction," they would now like to see buried in silence and forgotten. But no matter how tearful and cruel they may become "with pain and wrath", we will not let this stop us from exposing these dishonest cover-ups and cover-ups even better and from thoroughly bringing to light the true connection with the Iowa "direction", because we expect much from this for the establishment of true unity on the basis of truth and integrity, with all honest-minded members of the Iowa Synod.

S.

To the ecclesiastical chronicle.

I. America.

Donner. In No. 29 of the 29th volume, the "Lutheran" reported on a rationalist preacher of a very mean kind, named Donner. The following number brought the news that he had become Roman. Great rejoicing prevailed at that time - towards the end of the year 1873 - among the Romans. Donner became editor of a Roman newspaper. But the rejoicing has now come to an end again. The "Catholic People's Newspaper" of Baltimore writes: "Mr. F. Donner, once a Protestant preacher of the most advanced sort, and in more recent times editor of the "Columbia," published at Cleveland, Ohio, has renounced, or has been renounced, that position, and has taken a journey to Europe, or perhaps to the Salt Lake. We wish him a happy journey and a speedy recovery; Catholic journalism in this country has certainly lost nothing by his going." - Strange it is that the Romish themselves should be

The most miserable subjects, if they come from non-Catholic communities, are used to become editors. It almost seems as if they have that on the 10th of April of this year the last day - "as sure as there is a shortage of people who are Roman by birth and can write properly; God in heaven" - will appear. But, mind you, our Baptist preacher is not otherwise they would hardly make such *loafers* editors of their papers. infallible, otherwise the last day would have been there already in 1873.

In the G'sch there is neither rest nor quiet with all his works. We were reminded of these words of the pious poet Paul Speratus when we read the following letter of a Methodist preacher in the "Happy Messenger": "But to get some light on my condition, I will tell you the following about myself: I am an earnest seeker after sanctification for a second blessing. Thirteen years ago I was converted to God, and have ever since sought to serve God as well as I understood and knew how. For the last eight years, however, I have served God more earnestly than before, and can remember no relapse. During this time God has twice blessed me wonderfully. The first time I was completely delivered from the use of tobacco, and suddenly lost all taste for it, although I had used it for 27 years. By the other blessing I was suddenly delivered from my hot temper, so that I have had no struggle with it since. These blessings were so great that at first I thought I had obtained the blessing of entire sanctification. I am now certain that I was mistaken in this, but I certainly believe in such blessings and that through them God redeems us from all sinful desires and lusts, for he has redeemed me from the above evils. I believe that I have completely consecrated myself to the Lord, but I also feel that I am still lacking something. I think this something is complete faith in a perfect Savior for complete cleansing from all uncleanness. But it seems to me that something else is missing from me . What,

this is, that troubles me now." - Poor congregations that have such shepherds!

"Be not deceived, God is not mocked." According to the report of the "Chicago Tribune," there is in the county hospital of Cook County, Illinois, a man named Wiggins, son of godly parents, but who did not heed their admonition, fell into gross sins of the flesh, and also gave himself up entirely to drink. One evening he was taken to a temperance meeting, was moved, and resolved to become a temperate man. Although he began to live moderately, he declared that he did not need God's help to do so. No religion should dwell in his heart and home. In a meeting he publicly adjured God to let his right arm perish if he ever again brought a drop of intoxicating drink to his lips. But behold, the man, who thought he could put away sin without God's help, fell again, and deeper than before, into his old vice. Suddenly, however, God's hand also seized him in the way he had summoned it upon himself. The right arm of this normally large, heavy man weighing over 200 pounds began to dwindle until it is now only the size of the arm of a three year old child. The arm looks ashen and feels quite scrawny. Although the man can move it well, he has no strength in it. The doctors do not know what to say. No applied remedy helps. Yes, God has done a sign here, Wiggins also recognizes this and bends under God's hand, recognizing that whoever wants to become a different man must begin with God. Mark this, ye who so often use the name of God lightly and blasphemously. Ph. Studt.

There is a peculiar enthusiast at present in the coal town of Lonaconing, Alleghany Co, Md, namely, a Baptist preacher, who, since the 6th of March, has been formally

Well, "to err is human," and that Baptist is also a human being, *ergo* he can also err, indeed he erred in 1873, and there the dear man must not be able to tell it to us simple-minded Lutherans, who in such Scripture research remember the true Lord JEsu Word Ma2c. 13, 32, "do not interpret it as naughty" if we call him a "swarming man" and remind him earnestly of the second commandment, so that he may repent. For as certain as it is that the Lord will come to the last judgment (Acts 17:31), though the "when" is hidden from us (Ma2c. 13:32), and true Christians daily look forward to the day of his future with joy, as the day of their redemption (Luc. 21:28), it is certainly an abominable folly and sin to prophesy the last day beforehand, as that preacher does. Therefore read, listen and follow Matth. 7,15. C. Lauterbach.

At this year's celebration of "St. Patrick's Day" in Boston, the Governor of the State of Massachusetts refused to officially inspect ("to review") the long procession of celebrants, because, as he himself publicly declared, a large number of detachments in the procession were armed, against the express laws of the State. But without bodily arms the Roman sect has never been able to cope at any time, and in any country. The unlawful arming of Roman Catholic societies is certainly characteristic enough to show what peaceful (?) desires the Most Holy (?) Church cherishes even here in this country.

Ad. Vol. Tractate Society. Recently, the American Tractate Society celebrated its fiftieth anniversary in Washington.

It has raised and spent KI2,700,000!

How the Reformed in Frankfurt once came into possession of a Lutheran church, Grote tells in his writing: "What is the Union?" as follows:

The Reformed in Frankfurt repeatedly petitioned the Reformed Elector that the lower church, which was under the patronage of the city, be granted to them for joint use. As a result, in 1653, the Elector ordered the magistrate and the clergy through the Privy Council to settle with the Reformed for the hours during which they could hold their services in the lower church. The magistrate and clergy unanimously declared that the Lower Church belonged to the city for the sole use of the Lutheran congregation and would not open itself up for use by any other church community with good will. The Elector was very dissatisfied and summoned Inspector Heinsius, the mayors and the deputies of the citizens to Cüstrin on September 4, 1653. But neither promises nor threats were able to change their resolutions in the slightest. The reformers now asked the Elector for the desolate Nikolai Church, in which no services were held. It, too, belonged to the city and was denied just as definitely as the lower church. When the written negotiations led to no result, the Elector sent the Chancellor of the Neumark, Georg von dem Born, to Frankfurt in 1654, who demanded on June 16 that the Magistrate hand over the Nikolai Church in the name of the Elector. In vain! The Chancellor had to leave without having achieved anything. A lively exchange of correspondence now began again, which led just as little to the goal. The Lutheran Ministry

presented the matter to the legal and theological faculty in Leipzig and demanded an official opinion. This was delivered on August 11, 1654, and was to the effect that the Magistrate of Frankfurt, as owner and patron of both churches, could in good conscience neither permit the Sunday service*) in the lower church, nor allow the desolate Nikolaikirche to be given to the Reformed, nor could or should the Evangelical Lutheran Ministry consent to such an offer or transfer. A new petition of the Reformed of February 8, 1656, obtained from the Elector the promise to take action with earnestness and emphasis, for which they expressed their most joyful thanks on May 24. Under threat of violence the Elector now demanded the surrender of the desolate church. Magistrate and citizens remained steadfast and declared that they would only yield to force. Then the negation council Lange from Cüstrin appeared in Frankfurt, accompanied by five companies of soldiers, and summoned the magistrate to the town hall on July 3, a Sunday, in order to make one last attempt at kindness. But since the magistrate did not want to give up his right of ownership even now, the Negierungsrath went with some reformed professors to the Nikolaikirche and had the padlock "taken off. Then he entered the church and handed it over to the reformed congregation in the name of the Elector. On the way out, another lock was hung in front of the church and the key handed over to the reformed professors. The city remained calm, but the magistrate brought a court action and the estates demanded the return of the church. The Elector, however, confirmed the handing over of the church and had a formal endowment instrument made, and also gave 2000 Thaler for its repair. One year later the church was consecrated by the first service.

Which will is the best?

Once upon a time there was a mother who had an only child, a little son. Now it happened that this child became ill, worse and worse, and one could see that there was no help for it and that the child would have to die. At first the mother was terrified, but as the illness seemed to be approaching death, she became mad with despair, for the child was dearer to her than the whole world, and - than God himself. When the clergyman heard this, he too went into the house to teach the mother comfort and submission; but it was all in vain. Then he tried another way; he stood by the deathbed of the terminally ill child and prayed aloud, and among other things thus: "O Lord, if it be thy will, restore this child to life and health." The mother heard these words of prayer, and cries out as if in a rage, "Not if it is his will, I cannot stand that; it must be his will. He must not let my child die to me." The priest was frightened at these words, and went home. But see, against human reasoning, and to the immense joy of his mother, the child recovered and grew up. -

Yes, it has grown and grown, that mother's child, whom she did not want to let die by force; it has grown and grown in body and - in wickedness. And from year to year the boy has made the mother more and more annoyed, disgraced and heart-breakingly sad. And at last she saw that the son had committed a crime of death, and was judged and killed by the executioner. -

A simultaneous service is one that is held by different believers at different times in one and the same church. Such a church is therefore also called a simultaneous church. While it is not a sin to worship in such a church, a true believing congregation cannot allow a false believer to share their church, as they would be promoting false worship. 2 John 10:11, W. [Walther].

I do not want to brood over the mysteries of God, for such brooding thoughts are like mosquitoes when they swarm around the flame: they are burned by it. But this much I say: do not reach into the arms of God's will with speeches of sin and with defiance of sin, otherwise he might let your will be done, which would often be a great misfortune. (Elsässer luth. Friedensb.)

Warning.

Since, as we have heard, a certain F. Heinle is still up to his mischief and deceiving congregations, we feel compelled to reprint the warning published in No. 13 of the "Lutheran" of 1864. It reads:

It is with deep sadness that the undersigned feel compelled to publicly warn against a former pupil of the Concordia Seminary here, by the name of F. Heinle from Würtemberg. For a year now, under the cover of a hypocritical pious pretense, he has repeatedly committed the sin of gross fornication with a child of fifteen, whom he had lured into his net by the most refined arts of seduction. He admitted this himself, but only in order to force the father of the violated woman to agree to marry her and thus to escape the danger of discovery by other means and the feared rejection from office.

We feel all the more compelled to issue this warning because, to our astonishment, the local Protestant preacher, Mr. Rödcr, opened his pulpit to the unrepentant criminal yesterday, just two days after his expulsion, even though he was aware of the man's atrocious crime. He even tried to justify Heinle by saying, in response to a verbal warning he had received, that young people should not be given so much credit for such crimes, since students at German universities often fell even lower. We are convinced that even among the university evangelicals there are still many who are horrified by sins like those of Heinle, who think that they make them unworthy and incapable of the holy office, since, according to God's clear Word, a bishop should have a good testimony of those who are outside (1 Tim. 3:7), and who still have so much conscience that they may not make a nefarious deceiver of innocence the leader of the nobly redeemed Christians.

All religious papers are requested to give this warning wider circulation in the interest of careless congregations.

St. Louis, Mo. 29 Feb. 1864.

The professors of the institution:

- E. A. Brauer.
- A. F. Crämer.
- C. F. W. Walther.

Anonymous letters,

The "Lutheran" or one of its editors will either not read them, or, after a cursory reading, will throw them into the fire, and in any case they will not be taken into consideration. He who is too cowardly, especially when he wants to reprimand something, to state his name openly and honestly, has no claim that his nameless note will be heeded. D. R.

Inauguration.

Rev. C. H. W. Stärker having received and accepted a regular appointment from the new congregation at Hamtins Centre, Monroe Co., N. I., I installed him in his new office in the midst of this congregation on Sunday Quasimodogeniti, by order of our Hon. Mr. District Praeses.

L. Frese.
Address: Rov. 6. 8. 4V. Ltai-Ksr,
8ort.II Unmlin, Hloirros Oo., 8. 5^.



Notice.

The following candidates have been nominated for the second professorship at the practical seminary to be transferred to Springfield:

1. by the electoral college, by majority vote:

Pastor Heinrich Wyneken, Pastor Heinrich Löber, Pastor C. Groß.

2. from the teaching staff: Pastor Heinr. Wyneken.

3. From synodal congregations: Pastor H. C. Schwan, Pastor Heinr. Wyneken.

The teaching staff and each synod congregation has the right to protest against one of the persons nominated as candidates "within four weeks".

St. Louis, April 14, 1875, Th. Brohm,

d. Z. Secretary of the electoral college.

Solicitation.

Since the present caretaker in the local school teacher seminary has applied for dismissal from his office due to illness, and the supervisory authority has granted him the same, it has once again become necessary to fill this position as soon as possible. Since no one has come to our attention in this region who could be entrusted with this not unimportant office, both Lutheran Christians who would like to take on this job and all those who can provide information about suitable persons are kindly requested to contact the undersigned as soon as possible.

In order to avoid unnecessary paperwork and to speed up the decision, the following should be noted:

Under the supervision of the officials appointed by the Venerable Synod for this purpose, the steward has to take charge of the minor cultivation; he has to keep the household treasury, - to see to the procurement of food, fuel, etc., - to take care of the healthy and sufficient feeding of the pupils rr. :r. He has to take care of the external prosperity of the institution and the physical well-being of its pupils to the best of his ability. A servant is not kept; however, the students willingly help out in many ways.

The steward's wife is expected to take care of all the cooking for 125 to 150 people. To help her, she can keep three or even four maids, whose wages are of course paid from the household budget. She has nothing to do with the laundry of the pupils, but the baking of bread is part of her work.

The salary, which the Venerable Synod has at present suspended for the steward and for his wife (that is, for both together), consists in a salary of 300 dollars, and in entirely free station (that is, free table, free lodging, free firing 2c.) not only for themselves, but also for their children, provided they still belong to the parental house.

The conditions prevailing here make it desirable that the caretaker at least understands the Low German idiom.

Addison, Du Page County, Ill.,
on April 1, 1875.

A. Francke.

(Submitted.)

Biblical wall sayings

from the Epistles and Gospels of the Church year,

152 on 38 sheets, selected by Mecklenburg ladies, appeared in November 1874 and are already printed in second edition, as proof of their good reception. Equipment is most pleasing, size 22 centimeters high, 28 wide. Price, postage included, \$1.50. The very tasteful frame to it also rs.1.50. The net proceeds will go to the publication of Luther's Bible in the Tamul language among the Indian Hcidenchrisias. Such sayings are particularly suitable in town and country, sick, old, lonely and busy persons, as well as in private and public schools, a": the wall before the eyes hanging the main sayings of the pericopes to firmly imprint the readers.- To obtain this collection of Mrs. Neichsfreiin von Maltzan, Klein- Luckow near Grubenhagen in Mecklenburg-Schwerin.

Serrahn in Mecklenburg.

Pastor Plaß.

* * *

Annotation. With pleasure we have excluded the above advertisement. The idea of displaying especially important Bible verses on the wall of the living room, in writing that can be read from afar, in order to impress these words of God on the residents and visitors and to awaken godly contemplation in them, is a good biblical one. For thus it is written: "These words, which I command thee this day, shalt thou take to thine heart, and they shall be for a memorial unto thee before thine eyes; and thou shalt write them upon the posts of thy house, and upon the gates thereof." (Deut. 6:6, 8, 9.) In our church also it is



Therefore, in earlier times it was the custom in many places to affix Bible verses in letters that shone far and wide on the gables and walls of the houses. We also read in the excellent "Instruction on how to read and understand the Holy Scriptures," which precedes the incomparable so-called Weimar Bible, that it is of great benefit "if, in addition to reading and over-reading often and for a long time, as well as over-reading a chapter that is clear to others, one also gets into the habit of writing soon this, soon that passage of Scripture, if not completely, then at the beginning on a board or door hung up for this purpose (with the number of the chapter). For in this way it happens that, if one looks at such a written saying, for example, for a whole week, not only do the words remain more firmly imprinted, but also, where one wants to find them again, they adhere almost immovably in the memory." That the wall-sayings indicated are taken from the Sunday and feast-day Gospels and Epistles, and from them are selected just those which shine like suns in the pericopes and form the actual centre of them, this too seems to us a most happy thought. Whoever has these tables may, on the morning of every Sunday and feast day, hang up the table in question, and have it preached to those who go out and come in until the next. The selection made is, in our judgment, a thoroughly successful one. May the offer made here for such an edifying decoration, which changes from week to week, and which soon found favour among the dear Christians in Germany, also find acceptance in our "local" Christian families! Our general agent, Mr. M. C. Barthel, is ready to accept and procure orders for the "biblical wall sayings" indicated.

W.

[Walther]

Book Ad.

Seven Letters for and against the Lodges or Secret Societies, Presented by I. P. Beyer, Lutheran Pastor. Pittsburg, Pa. 1875.

A tract in verse has just appeared under this title. Whoever knows the delicious gift of our dear brother, Mr. Pastor Beyer, to speak to the heart of his fellow Christians in a popular tone, will also expect something good here. And we can assure those who think so, that they will not find themselves deceived in their expectations when they purchase the tract. Even he who is still in a Lodge, or who thinks that the matter is not so bad as some think, will read the Tract with interest, yes, with pleasure, and - by God's grace - become of a different mind. Pastor Beyer is in the habit of telling the truth so faithfully, so blandly, and in such a good-naturedly coarse manner, that at least in the long run a reader can hardly be angry with him, but must finally agree with him. How excellently the aforementioned knows how to win the heart of all kinds of people in flowing rhymes, of which the following is a strange proof. Some years ago he also wrote a tract in verse for the immigrants, in which he greeted them on their arrival in America, gave them Christian advice and sent them all kinds of important warnings. This tract was not only read by many thousands with joy, in part with tears of joy, but the Roman Catholics even reprinted it immediately, only adding a little papist curd and thereupon thievishly spreading the Lutheran tract as their own product! Thus, not only should every Lutheran acquire the new tract, but especially preachers, school teachers, congregational leaders, and Lutherans in general who are able and who have the salvation of the brethren at heart, should acquire a fairly plentiful supply of it for the widest possible distribution. Such small tracts, as experience teaches, are more likely to be read than detailed books, no matter how thorough. A copy of our pamphlet costs 6 cents; for 50 cents one receives a whole dozen. It contains 16 pages in duodec plus a coloured cover. The tract can be obtained from the following address: liev. ck. l>. 39HiLÜ 8tr., kitlsdui!-,

W.

[Walther]

The Illinois - District of the German Lutheran Synod of Missouri, Ohio and other States will,

God willing, hold its meetings this year at the congregation of Mr. Rev. A. Wagner's in Chicago, Ill, from the 19th to the 25th of May.

C.

S. Kleppisch, d. Z. Secretary.

For your kind attention.

All pastors, deputies and teachers who intend to attend the meetings of the Illinois District are hereby cordially and urgently requested to notify the undersigned as soon as possible and by May 1 at the latest, since circumstances make a later date seem inadmissible.

At the various stations, those who need it and who are not "late" will be received and reprimanded.

NL. Whoever pays full fare on the Illinois Cen- tral or the Chicago - Alton Railway to Chicago from the aforementioned gentlemen is entitled, upon presentation of a ticket to be received there, to travel back to the respective point of the aforementioned railways for one fifth of the fare (40 per cent).

Chicago, March 11, 1875. A. Wagner, l>astor loei.

The Western District

of the German^ Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will hold its sessions this year at the congregation of the Rev. I. Biltz at Concordia, Lafayette County, Missouri, from the 2d to the 8th of June.

C. S. Kleppisch, d. Z. Secretär.

The Western District

will continue in the discussion of the remaining theses from the series of those already partially treated, that is, the doctrines of justification, of the necessity of regeneration, of sanctification, and of good works, of the foundation, validity, power, and immutability of the means of grace, of conversion, of the invocation and worship of God, of obedience to men in matters of faith and conscience, and of the election of grace, inasmuch as the Lutheran Church in these doctrines gives all glory to God alone.

Northwest District.

On inquiry, it is preliminarily reported that on the occasion of this year's meeting of this district, the doctrine of our symbols, rv8p. of the Schmalkaldic Articles, of the power of the keys, will be discussed.

The Evangelical Lutheran Synod of Illinois and other states.

will meet for this year's sessions, God willing, from the Thursday after Trinity Day until the following Tuesday at the home of Rev. I. Heiniger in Hanm'bal, Missouri.

The main subject of the meetings are: Theses about the office the key.

All those who wish to take part in the meetings of the Synod are requested to report to Pastor Heiniger before the holy feast of Pentecost.

I. G. Goehringer, Secretary.

Warning.

All those to whom booksellers come with books which are also available in our Synodal Bookshop at Mr. Barthel's are asked to look at the prices set in the catalogue and calendar and not to regard every bookseller as one accepted by the Synod or Mr. Barthel. M. Töwe.

Conferenz - Ads.

Since the Wisconsin Synod has postponed this year's meetings to April 15 et seq., the mixed pastoral conference for Milwaukee and the surrounding area scheduled for April 13 cannot be held on that date. The President of the Conference, in consultation with the brethren living in Milwaukee, has fixed May 25 as the day for the beginning of the Conference. It will be held in Freistadt, Ozaukee County, in the congregation of Mr. Pastor Schumann.

G. Kühle, Secretary.

The Second Conferenz.District of the mixed Lutheran Pastoral Conference of Minnesota will hold, s. G. w., its meetings April 27th and 28th at the home of Mr. Rev. S. Deuber at Bremen, Wabasha County, Minn. - Those who wish to be picked up at Rechtster or Lake City April 26th are requested to report to the krrstor Incri 8 days before. G. Schaaß.

The Buffalo Districts Conference will hold its next meetings from Tuesday to Thursday after Jubilate - April 20 to 22 - at the congregation of Mr. Praeses Gross in Buffalo.

H. Kanold.

By Past. Loßner's Gem. in Brecher, Ill, 411.00. By Past. Wunder by E. Reinh rdt, 42.00; W. Kricdemann, 43.75; I. Tegge, 41.75. By H. F. H. by L. Lange in St. Louis, 41.00. By Past. Nützels Gem. in West Ely, Mo. 47.00.

To college - maintenance: from Past. Reisingcrs Gem. in Danville, Ill, 412.25.

For inner mission: Collecte from Past. Flachsbart's Gem. at Jron Mountain, Mo., 4-2.10. From Past. Ernst's Gem. at Blue Island, Ill, 410.00. By Prof. Walther from D. Rosebrok at Shelbyville, Ill, 41.00.

On the Leipzig Mission: From Past. Matuschka's congregation in Neu-Melle, Mo., 410-00, Past. Sandvoß' Gem. in Franklin County, Mo., 47.15. By the same from W. Holländer 4-1.00, Mrs. E. Schröder 50 Cts.

On the Hermannsburg Mission: From Past. Matuschka's Gem. in Neu-Melle, Mon., 4-10.00.

To the building fund: from Past. Facklcr's Gem. in St. Louis County, Mo., 4'20.00. Past. Achenbach's Gem. in Venedy, Ill, 2nd sending, 4-135.00. From a member of Past. Bergen's branch parish in Alexander, Ill., 4'25.00. From Past. Traub's parish in Trete, Ill., 4-88.05. Past. Schlchte's Gem. in Strasburg, Ill., -4'35.00. Past. Frckerkings' Gem. in Brecher, Will Co, Ill, 412.50. Past. HofiuS' Gem. at Columbus, Texas, 420.00. E. Lange there, 4-1.15. Past. Klindworth and his Gem. at Jndcpdence, Texas, 44.00. E. Reinhardt by Past. Wunder in Chicago 42.00. Past. Dorn's gem. at Elk Grove, Ill, 446.00.

For the Memphis congregation: from Rev. Wangerin's congregation at Bethlehem, Ill, 413.50. N. N. at Altenburg, Mo, 45.00.

For the congregation in Nankton,Dacota Ter- ritory: by Past. Heinemanns Gem. in Neu-Gehlenbeck, Ill., 427.50.

St. Louis, March 22, 1875, E. Roschke, Cassirian.

Received in the cashier's office of the northern and north ' Western Districts:

For teacher salaries: From Past. F. Sievers' parish in Frankenlust 50 Cts.

To the orphanage near St. Louis: From Past. Sievers' Gem. in Frankenlust 41.50.

For the Tractate Association: By Past. Engelbert, for sold Tractate 41.30, by himself 50 Cts.

For the Heathen Mission: From Mayville: from Florentine and Auguste Fellwork, M. Fellwork, L. Steinbach, G. Steinbach, C. F. Arndt 41.00 each. From Past. Aulich's parish 41.50. Thank offering from Mrs. Andr. Eichlnger in Amelith 4'2.00. Collected in MissionSstundcn, from Past. Strafen in Watertown 47.00. by Rev. Jos. Schmidt in Saginaw City 47.00. Rev. Sievers' Gem. in Franconia tust 417.33.

To the Deaf and Dumb An st alt: Baptismal Collecte at A. Drwvs in Readsield, Wis. 42.00. From Past. Stecher's congregation at Rantoul, 43.25. From Rev. Sievers' parish at Frankenlust, 43.00.

To the widow's fund: From Past. C. Seuels 2ter Jm- manuels-Gem. 49.88. From Past. Sievers' Gem. in Frankenlust 415.00. From the Pastors -Lpeckhard, I. L. Hahn, Schumann, Kühle 44.00 each.

On the Hermannsburg Mission: From Past. Js- kc's Gem. from their missionary box 410.00.

For poor students in Addison: From Past. W. Friedrich's congregation in Waconia from the collection bag 410.00.

For poor students in St. Louis: from Past. PlchnS congregations 49.95. baptismal collecte by Bro. Burke in Amtlich 42.50. dcsal. by Wm. Domers 42.25. From Past. Clöters Gem. at Aston, Minn. 45.00. For F. Wambsganß wedding collecte at L. Kroll at Mequon 44.00. For A. Dorn wedding collecte at H. Namthun at Cedar Creek 44.25. For Geo. Häff- ncr by Past. Präger 45.00.

On the Chinese and Negro Mission: From Past. I. v. Brandt's congregation 43.88. Past. I. L. Hahn's congregation in Sebe- waing 43.00.

For inner mission: Don of Immanuels-Grm. in Milwaukee 42.04. From Past. Lochner's Gem. there, MissionS- hourcnCollecte, 419.18. Past. Clöters Gem. at Aston, Minn. 46.88. Past. Schumann's congregation at Freistadt, 45.60.

To the building fund: From Past. Trautmann's congregation in Adrian 430.00. Baptismal collecte at Haag in Amelith 42.75. From Past. Stecher surplus of travel money to the delegate synod 44.75. Its congregation in Rantoul 410.00. Past. Trautmann's congregation in Adrian 435.25. Rev. Wambsganß' Gem. in Adcll, lte mission, 480.00. Past. WuggazerS Gem. in Big Rapids 411.20. also in Sebowaing 42.50. Past. Partenfelder's Gem. in Bay City 422.00 and 41.00. of Past. Johl's Gem. in Claremont, Minn. 450.00. of Past. Mueller's congregation at Amelith, 425.00. Past. Nohrlack's Gem. in Reedsburgh 443.00. Past. A. E. Winter's Gem. 420.00. Past. Lists Gem. in Noscville 432.70. Past. Schulze's Gem. in Courtland, Minn. 450.00. Past. Mueller's Gem. in Amelith, 2tc. mission, 410.00. Past. C. Seuel's Gem. in Mayville, Wis, 4'69.50. Past. WuggazerS Gem. in Rich- mond 49.62. Past. Plehn 42.00, whose Gem. in Brush Prairie 42 75, in Eagle Prairie 44.00, whose St. Peter's Gem. 42.85, whose St. John's Gem. 44.10. By Past. E. G. C. Mark- wori's Gem. in Caledonia and on Rat River 450.00. Rev. Wesemann's Gem. in Grafton and its branch 410.78. Rev. Näde e'S Gem. on Spring Lake, Minn. 410.75. Rev. Sievers' Gem. at Frankenlust, 5th mission, 434.00. Rev. I. M. Moll's Gem. at Lansing, 46 00. Past. Sievers' congreg. in Franken- lust 4142.45. Past. I. Karrcr's comm. in Hadley Hill 410.50. Past. Hügli's congreg. in Detroit, lte sending, 4110.00. Rev. A. E. Winter's congreg. 2nd lowering, 426.00. By Rev. Wnggazer of Mr. F. W. Nobbcr 45.00. By Rev. Allwardt 410.00, whose Gem. in Lebanon Jm- manurIs District at St. Louis 423.00. From the Immanucls- Distr. 435.00. past. Barth 42.00. Christ. Bruegger in Minnesota Lake 42.00. there 425.85. From Past. Janzow's congregation at Farloy, Mo. 43.00, from Past. Torney's St. Stephen's - Gem. 415.00. Past. Witte'S Gem. in from himself 42.00. To Mr. Weber by Rev. Heinemann at Neu-Maple Works 413.00. Past. Präger 45.00. Past. E. G. C. Mark- worth's Gehlenbeck, Ill, 42.00. From some members of Past. Achrnbach's Gem. Gem. to Fremont Rvad 47.00. Of some members thereof 41.80. Past. in Venedv, Ill., 477.00. By Past. Wille's Gem. in Lafayette County. Mo., Endeward 41.00, whose Gem. in Berlin 420.00. Past. SprhrS Gem. to 47.75. from Trinity Distr. in St. Louis, 4227.85. from Past. Hahn and his ConfirmationSsest-Collecte, 413.00. F. Reuhrig to Sheboygan 41.00.

Concerning the synodal treasury: From Past. Txautmanns Gem. in

Received in the Western District treasury:

To the synodal treasury: From the Young Men's Association of the Nobbcr 45.00. By Rev. Allwardt 410.00, whose Gem. in Lebanon Jm- manurIs District at St. Louis 423.00. From the Immanucls- Distr. 435.00. past. Barth 42.00. Christ. Bruegger in Minnesota Lake 42.00. there 425.85. From Past. Janzow's congregation at Farloy, Mo. 43.00, from Past. Torney's St. Stephen's - Gem. 415.00. Past. Witte'S Gem. in from himself 42.00. To Mr. Weber by Rev. Heinemann at Neu-Maple Works 413.00. Past. Präger 45.00. Past. E. G. C. Mark- worth's Gehlenbeck, Ill, 42.00. From some members of Past. Achrnbach's Gem. Gem. to Fremont Rvad 47.00. Of some members thereof 41.80. Past. in Venedv, Ill., 477.00. By Past. Wille's Gem. in Lafayette County. Mo., Endeward 41.00, whose Gem. in Berlin 420.00. Past. SprhrS Gem. to 47.75. from Trinity Distr. in St. Louis, 4227.85. from Past. Hahn and his ConfirmationSsest-Collecte, 413.00. F. Reuhrig to Sheboygan 41.00.

Gem. in Vallonia, Jackson Co, Ind, 410.00. Of Cross's Gem. in St. Louis 475.00. Of Past. Sapper's congreg. in South St. Louis 413.65, from himself 42.00. Past. Matusch- ka's congreg. in New Mile, Mo. 48.00, by himself 42.00. Dankopfcr from Mrs. Tjardcs in Effingham, Ill. for happy delivery 42.00. From Past. Biltz's congreg. in Concordia, Mo. 425.00. Abcndmahls collccte from Rev. Brügmnn's congregation in Rodenberg, Ill., 44.00. By the same from I. Lange 41.00.

Adrian 410.00. Past. C. Seuels 2nd Immanuel's congreg. 411-29. past. Trautmann's Gem. out of the communion treasury, 415.00. Bon Past. H. Meyers Gem. in Kirchhayn, 44.75, to Cedar Creek, 44.31. Past. Wesemann's Gem. at Graston 48.45. Past. Aulich's Gem. 42.00. Past. Plehn -42.00. Past. I. L. Hahn 42.00, whose gem. in Sebewaing 47.00. Past. W. Friedrich's congregation in Wa- ronía 47.15, in Watertown 42.85. Past. Allwardt's church in Lebanon 430.30. Past. Torney's congreg. in Ludington 413.W. Past. Witte's Zions Gem. 44.00. Past. Mueller's Gem. in Ame- lith 44.00 and 43.00. Past. Engelbert's comm. in Racine 447.21. Past. Hügli's parish in Detroit 417.35. Past. Hahn's congreg. in Sebewaing 45.00. Gottsr. Beckmann Sr. 45.00. Past. Clóter's congregation in Aston, Mkn. 427.82. Past. Sippel's Immanuel congregation in Potsdam 45.00. Rev. Schumann 4'3.00. Past. Lifts congregation in Roseviúe 410.00. Past. Löbers St. StephanS-Gem. in Milwaukee 464.10, from Concordia-Verein in the same 48.00. Past. Präger's St. Peter's congreg. in Granville 446.75. St. Jo- Hannis' congreg. in Rockland 417.50. From Past. Sievers' congreg. in Frankenlust 421.81. Past. A. E. Winter 41.00. Past. Torncy'S St. Jacobí Gem. 44.05. From Jungfraucn-Verein in Adrian 410.00. Bon Past. Jske's Gem. in Jda 429.25.

On the Emigrant Mission in New York: From Past. Wesemanns Gem. in Graston 410.00.

On the Emigrant Mission in Baltimore: From Past. Wesemann's parish in Grasten 43.73. Past. Müller's parish in Amelith 42.25.

Milwaukee, March 25, 1875, C. Eissfeldt, Cassirer.

Received at the Middle District Treasurer's Office:

To the synodal treasury: From Past. Karrer in Bielefeld 42.00. whose congregation 411.35. Past. Sihler in Fort Wayne 42.00. Past. Zschoche's congregation in Marion Township 411.00. Past. Schmidt's Gem. in Elyria 415.00. H. Toensing's in New- burgh 42.00. By Past. Knifcs Gem. in New-dettelSau 46.70. Past. HicbcrS Gem. in Mark Township 44.50. Past. Stocks Gem. at Fort Wayne 412.65. Of Past. Sihler's Gem. at Fort Wayne 464.43. Past. Seiß's Gem. in Avilla 411.50. Rev. Bode's at Fort Wayne 43.00. Past. Germann's parish in Peru 411.20. Rev. Zuckers Gem. at Defiance 415.95. Hm. Brueg- gemann at Columbia City 41-00. of Past. Zschoche's Gem. in Marion Township 413.00. Mrs. Ahrens there 41.0t). Past. Krafft in Archbotd 41.56. Past. Wunderlich 41.00. of Rev. Evers' Gem. in Root 423.53. Past. Dulitz 42.85. whose congreg. in Napoleon 48.00, whose St. Paul's congreg. in Hanover 46.65, of whose ZionS congreg. there 43.00, whose congreg. in Flat Rock 43.55, whose congreg. in Lüneburg 42.70. Past. Zage's gcm. at Fort Wayne 417.65. Of Past. Niethammer's comm. at La Porte 413.00. Past. Schb'nebcrgs Gem. in Lafayette 488.00. Rev. Jäbker's Gem. in Adams County 430.00. Rev. Jor' Gem. in Logansport 423.00. by Past. Steinbach by M. Mertz 45.00, by M. Spatz 41.00. by Past. Knief's Gem. in Ncu-Dettelsau 423.76. by Past. Schumms Gem. at Willshire 47.75. of Past. Mertz's gem. at Brownstown 411.60. Past. Jüngel's Gem. at Jonrsville 418.50. Past. Ca'mmerer's Gem. at Decatur 410.59. Past. Schlesselmann's Gem. in Hamilton County 432.00. Rev. Biedermann's Gcm. in Cincinnati 426.00. Rev. Kühn's Gem. in Minden 410.32.

To the building fund: from Past. JLBkerS Gem. in Adams County 4100.00. Ch. Prange there 45.00. Past. Katts Gcm. in Warrenton 424.00. Past. Biedermann in Cincinnati 410.00. Whose Gem. 2nd shipment, 450.00. Wittwe Bante in Way- mansville 41.00. A. Schmidt there 45.00. Past. Kühn in Minden 45.00. Whose parish 432.75. From the parish in Jn- lietta: from Past. Kunz, Wittwe Rösener, A. Richmann 45.00 each. C. F. Müller, N. N., E. B. K., H. Oertel, Fr. Landwehr 41.00 each. A. H. Rösener 410.00, C. W. Rösener, K. Eikmann, A. Rösener Sr. 42.00 each, A. Chr. Rösener, Fr. Oertel, K. Franke 43.00 each, W. L. Rösener 48.00, Chr. H. Ostcrmcicr, F. Müller, W. Knoop, W. Brauer 44.00 each, Wittwe G. Pfaff u. Fr. L. Müller each 50 Cts. From Past. Sallmanns Gem. in Ncwburgh 422.00. From Past. Kniefs Gem. in Neu-DettelSau, lte consignment, 442.75. Past. Kuehler's congreg. in Lancaster, lte consignment, 433.00. From Past. Sihler's compound at Fort Wayne, 466.00. From Past. Böse's Gem. at Defiance 4100.20, from himself 410.00. Past. Hild's Gem. at Woodland 427.50. Past. Karrer's Gem. at Bielefeld 460.40. Past. Gruber's St. John's gcm. at Conroy 437.00, whose St. Thomas gcm. 423.75. from an unnamed person from this parish 41.00. Past. Heintz's Gem. at Crown Point 426.45. V. Sauermann there 45.00. Past. Neichhardt's St. John's congregation 45.50. Of some members of this congregation 48.50. Pastor Lange's congregation in Valparaiso 420.00. Rev. Evers' church in Root 458.00. Rev. Dulitz's St. Paul's congreg. in Hanover 423.35. Whose Zion's congreg. there 418.25. Whose congreg. in Flat Rock 421.55, in Lunenburg 415.10. By the same of N. 45.00. Aus^LvganSport r by F. Behrmds, W. Peters each 410.00, Wittwe Rauch 45.00, H. Strinmann, F. Wustcr each 41.00. By Rev. Strinbach's Gem. in Fairfield, ltePayment, 4285.10. By Rev. Knief's Gem. in Ncu-Dettelsau, 2>e consignment, 433.00. Rev. Schumm's Gcm. in Willshire 425.00. Rev. Jüngels Gem. in Jonsville, 2ic consignment, 470.75. Past. Nützels Gem. in Columbus, 2nd consignment, 425.05. Past. WcndtS congreg. in Way- mansville 420.00. Mr. Weber & Mr. Pohlmann in Cincinnati 42.00 each.

For poor college students in FortWavner From Past. Bauer's Gem. in Wapakonetta 46.00. Past. Evers' Gem. in Root for Ph. Wambsganß 47.00.

For the Deaf and Dumb Institution: Kindtauf Coll. by D. Mcycr through Past. Karrer 41-55. from Mrs. Susanne Berger by Past. Weycl 42.00.

For poor students in St. Louis: From Ludwig Gerke for F. Zage 45.00. From 3 congregations of Pastor Schlesselmann 48.00.

To the seminary household inNddison: By Past. Wyneken's comm. in Cleveland 482.75. by Past. Dulitz of N. 45.00.

To the Orphanage near St. Louis: Dankopfcr from Mrs. Kath. Hartmann 45.00. Dcsgl. from Mrs. Z. 42.00. From N.N. 42.00. 'W. Bick inJonceville 41.00. FromGcm. in Hamilton County 45.00.

To the seminary household in St. Louis: From N. by Past. Dulitz 45.00.

For poor seminarians in Addison: from L. Gerke at Fort Wayne 42.50. N. N. through Past. Dulitz 45.00.

For inner mission: From Past. Neichhardt's congregation in Columbia City 41.82. Mrs. H. Lücke there 4100. From Lippelmann in Cincinnati 412.50.

On the widow's fund: From Past. Karrer in Bielefeld (reg. contribr.) 4'4.00. Past. Bauer's Gcm. in Wapakonetta 48.00. H. Sattler in Lafayette 45.00. Dankopfcr by N. N. in Zaneö- vitte 45.00.

To the college household at Fort Wavne: from Past. Weycl's Trinity Gcm. at Darmstadt 410.00, from its St. Peter's congreg. 4'2.85. ,K. Ph. Germann 43.00. I. Germann sen. 41.00. N. by Past. Dulitz 45.00. From Past. Schumms Gem. in Willshire 47.25.

To the Gentile Mission: by Past. Zschoche's congregation in Marion Township 410.00. H. Knorr and W. Beauclair by Past. Hild each 41.00. To Mr. Lippelmann in Cincinnati 412.50. Through Rev. Biedermann there from his children's savings bank 41-50.

To the orphanage in Addison: By.Past. Wcyel of Martin n. Friederike Keck 41.00 each, Jacob Keck 41.50, Mrs. Thrcse Schwircrch 41-50. by Past. Kühlers Gem. in Lancaster 411-00.

To the orphanage in Boston: By Past. Weyel from an unnamed 4'4.00. On the Hermannsburg Mission: From Past. Jox' Gem. in Logansport 411-00-.

On the Leipzig Mission: by Past. Jor' Gcm. in logansport 411.00.

On the Emigrant Mission in New York: From Past. Kuehler's congregation in Lancaster 45.00. From Past. Hild's congregation in Mishawaka 44.50. Past. Karrers Gem. in Bielefeld 43.33. G. Walther in Huntington 41.00. N. by Past. Dulitz 45.00.

For the congregation in Quincy: From Past. Bie dermann's congregation in Cincinnati 417.40.

To the Orphanage at Mount Vernon: By Past. Wcyel by an unnamed 44.00.

For the needy in the West: From Past. Karrcr, Mrs. Ch. Meyer, Mrs. D. Meyer each 41-00. from Pastor Evers' congregation in Root 410.00. Past. Nützelö congregation in Columbus 419.00. Mr. Hältke there 41-00.

For the Memphis congregation, Don Rev. Evers' Gem. in Root 47.69. Rev. Steinbach and his gcm. 411.15.

For the congregation in Philadelphia: From Past. Steinbach and his congregation 48.01.

For Past. Döschers congregation: From Past. Eoers' Gem. in Root 47.08.

Fort Wayne, March 31, 1875, C. Grahl, Cassirer.

Received for poor students: From Mr. Past. Rüdiger 42.00 for Mallon and 43.00 for MartenS. By Mr. Pastor Wunder from I. L. T. 43.00. By Mr. Pastor Biedermann Uebrsrschuß from Collcctcn in Christenlehren 420.00. By Mr. Past. Röder 47.56. Through Mr. Past. Hügli from the women's association of his parish 4'20.00. By Mr. Past. Biltz from the women's association of his parish 410.00 for Grafclmann. By Mr. Past. I. Horst 42.00. By Mr. Past. Arendt from his congregation 46.00 for the proseminarist P. Müller. By Mr. Pastor Dormann, collected at Mr. Müller's wedding, 45.70. By Mr. Past. I. P. Günther from the Women's Association of his Gcm. 1 receipt, 2 Bcttlüchcr, 2 pillowcases and 420.00, of which 410.00 for Mende and 45.00 for C. E. G. in Fort Wayne. From the parish of Mr. Past. Krauß 410.50, from that of Mr. Past. Wesemann 412.20, from the Jungfraucnvercin in Mr. Past. Lochners Gemeinde 48.00 and from Mr. Ruhr in Milwaukee 1 pair of boots for the proseminaristcn chest. From the congregation of Mr. Past. Wangerin 47.75, sür den Proseminaristcn Engel. By Mr. Pastor E. 2- Fröse of Jricdr. Busch 410.00, by himself 45.00. By Mr. Past. Hochstetter of the Women's Association of his congregation 418.00. By Mr. Past. Sapper from the Women's Association of his parish 49.00. By Mr. Past. Liebe from N. N. as a thank offering 41.00 and from C. Weiter sen. 41.75. By Mr. Past. Hudtloff 45.00. Easter Collecte of my Gcm. in MinerStown 47.50 for I. Krause. From Mr. F. Klauenberg of East St. Louis 41.00. By Mr. Past. Jüngcl of H. From Bcgr 41.00. By Mr. Teacher Dicß- ner, gesam. from L. Bode'S baptism of children, 44.05. By Mr. Rev. Knifc: collected in PassionsgolteSdicnstrn, 43.75, Nest ciner other Collecte 41.25 and by A. Fuchs 41.00. By Hrn. Past. Bergen Easter Collecte of his congregation 411.10. By Mr. Pastor Holicrmann, gcs. on Bro. Scharr's wedding, 43.00, on Mr. Tadeln's baptism of a child 42.00. By Mr. Past. Große from Mr. Teacher Johnson 4100. by Mr. Past. Wichmann from sr. Gem. 46.65, by E. Ruhlmann 43.00 for Polack. By Mr. Pastor Gräbner Öfter-Collecte of his Gcm. 49.00 for I. Krause. By Mr. Past. Kothe, on W. Niemann's wedding gcs., 47.00. From the Staunton Women's Association 6shirts, 7handkerchiefs, 2bed sheets, 17 towels, 1 pair of underpants, 2 pairs of stockings. Through Mr. Past. Biltz from the women's association of his community 410.00 for C. Schröder.

A. Crämer.

For the preachers' and teachers' widows' and orphans' fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of February:

1. contributions:

From the teachers: H. H. Mcycr and Fathauer 44.00 each.

Two. Gifts:

From Mr. Past. Biltz' parish in Concordia, Mo.: from Mrs. Wiltwe F. 4'5.00. From Mr. Past. Claus' congregation in Shclby- ville, Ill. by N. N. 41.00. From I. L. T. in Cbicago 43.00. Collecte of the congregation of Mr. Past. Baumgart in Warsaw, Ill, 43.25. Dcsgl. of Mr. Past. Dorn's congregation in Elk Grvve, Ill, 42.25. Dcsgl. of Mr. Past. Röder's congregation in Arling- ton HeightS, Ill., 420.26.

St. Louis, March 15, 1875.

Oskar Gotsch.



For the orphanage in Addison

Received since December 1874: From Wittwe M. Harmening in Crete, Ill, 27 sausages. By G. Brauns there 13 Id. Kat- tun, 12 Id. Stuff to bed sheets. AuS Addison, Ill: By Bro. Leeseberg 24 sausages, 1 piece of tallow, 1 pot of lard; by Wm. Heuer 1 sack of apples, 1 p. of potatoes; from Wm. Leeseberg 100 lbs. of flour, 2 fat geese; from Ch. Heidemann 21 chickens; from H. Backhaus 2 p. potatoes, 1 roll of butter, 2 pieces of wool yarn, several pieces of meat; from Fr. Oehlerking 2 p. potatoes; from N. N. 1 roll of butter & several pieces of woolen yarn; from Bro. Mesenbrink 6 pairs of stockings; given by Ch. Strauschild to harness horses to the value of 45.00. From Wittwe M. Hölscher in Elmhurst, Ill, 10 Id. Stuff to clothes. From Past. Lange'S parish in Chicago: from Mrs. Schorr, 3 aprons, 3 caps, 2 pairs of stockings, 1 shirt, 6 hats for girls; from Mrs. Cle- mentine Glaser, 12 pairs of stockings. From Ph. Bach in Chicago 1 quart of beef, 1 barrel of Mchl, 1 barrel of turnips, 4 pounds of coffee, 2 pounds of raisins. By L. Brauns in Chicago: from Charles Dorn 410.00 for Christmas; from N. N. 1 hymn book and 3 primers. Ans Aurora, Ill: from Mrs. Louise Betz and Mrs. Ch. Grupe 1 pair each of stockings; from N. N. 3 pr. shoes, 1 pr. boots. By Past. Hallerberg at Quincp, Ill, from the Missionary Sewing Society, 10 dresses, 5 aprons, 4 pants with vests, 5 underpants, 3 Pr. stockings, 24 shirts. From Heinr. Tbicße in Schaumburg, Ill, 1 fat goose. From Singverem in Rock Island, Ill, 4 dresses, 1 jacket, 1 shirt, 5 pairs of stockings. By M. C. Barthel in St. Louis, various school books. From Heinicke <L Berg there kitchen and table ware, valued at 430.00. From Mrs. EhlerS 1 pr. stockings. From Proviso, Ill, 5 p. potatoes, 12 p. oats, 1 p. grain. From Elk Grove, Ill, 1 p. oats, 1 p. grain, Z p. mchl, 1 shoulder, 3 pieces of bacon, 6 lbs. of pearl barley, 1 sausage. - Many thanks to all kind givers 1 Addison, Ill, March 22, 1875, John Harmening.

With hearty thanks Concordia Library received for this purpose from Messrs. Siemon and Bruder, booksellers in Fort Wayne, Ind: 1U. Doliur, 8vnos>?i5 critieorum ulioruwcjuo s. kcripturav intor^rstum. 5 volumes, folio.

vou Mr. Pastor Sauer in Mobile

C. W. F. Wa Ich's Entwurf einer vollständigen Historie der Ketzereien, Spaltungen und Religionsstreitigkeiten bis auf dir Zeiten der Reformation. 10 volumes in octavo.

M. Günther.

With thanks received from Hm. Past. Häuerbrg'S parish in Quinry, Ill, from the Casse für innere Mission O4.80

Aug. Senne.

For poor students, by Pastor Schwensen, collected at the wedding of Mr. E. AlSmeyer, H8.00. By Rev. Kleist from the werthen Frauenverein of his church in Washington, Mo., P9.00. Through Mrs. Pastor Wüstemann from the werthen Nährverein in Collinsville, Ill. 9 pieces of bust shirts, 6 pairs of woolen stockingsC . F. W. Walther.

In aid of the congregation at Lansing, Mich. still received by the undersigned are: By Mr. Roschke: from the congregation at Addison, Ill., H6.46; from the congregation at Trete, Ill., H8.72; from Mr. Schuricht at St. Louis Pj.16; from Mr. Past. Schuricht- parish at Wilderten, Ill., 4'4.56, by Mr. Past. Keller at Mequon River, Wis. 4'4.00. - Let the Lord JESus Himself be the giver shield and their very great reward.

I. M. M. Moll.

For our church building

received from the congregations of Messrs: F. W. Lange 45.00, H. Bremer 3.35, M. Eirich 37.00, H. Engelbrecht 2.50, F. Lochner 20.50, W. Lothmann 10.40. By Mr. L. Lange from the Krcnz congregation in St. Louis 18.50. By Mr. Kassirr Roschke from Mr. Past. Heinemann's parish 27.50.

Wishing God's richest blessings to the dear givers Jankton, Darota Territory, March 20, 1875.

E. A. Schulze.

To my last receipt I have to add the following items: From Past. Lothmanns Gemeinde for H. Feiten 423.50. From Past. Hochstetter's parish for H. Frinckr 419.30. Don Chr. Wieser from Past. Stock's parish 4'20.00. From Rev. Joh. Große'S virgins' society 48.00, from the women's society 45.60 for W. Leverenz; from the latter's young men's society 48.00, from the women's society 45.00 for F. Otte. From Wittwe Marg. Tuckhorn for F. Droge 412.00. Mrs. Preinkert in Washington 6 bed - QuiltS.

Fort Wayne, Ind.

Otto Hanser.

I have received the following gifts of love as support for the needy in my parish: By Mr. Rev. K. F. Schulze at Cortland, Nicollet Co., Minn. 4'11.44. By Mr. Rev. G. E. Ahner at Nicollet, Nicollet Co, Minn, 45'75. by Mr. Past. H. Sprengeler, Jr. at Lake Elysian, Minn, 426.00.

To the dear givers, may God's rich blessings be upon you! Charlestown, Nedwood Co., Minn, March 11, 1875.

A. Kenter, Pastor.

Changed addresses:

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Our. Prairie ^vo. L Nrrturrl Uriclxo Uoaä, 8t. Dvuis, IUo.

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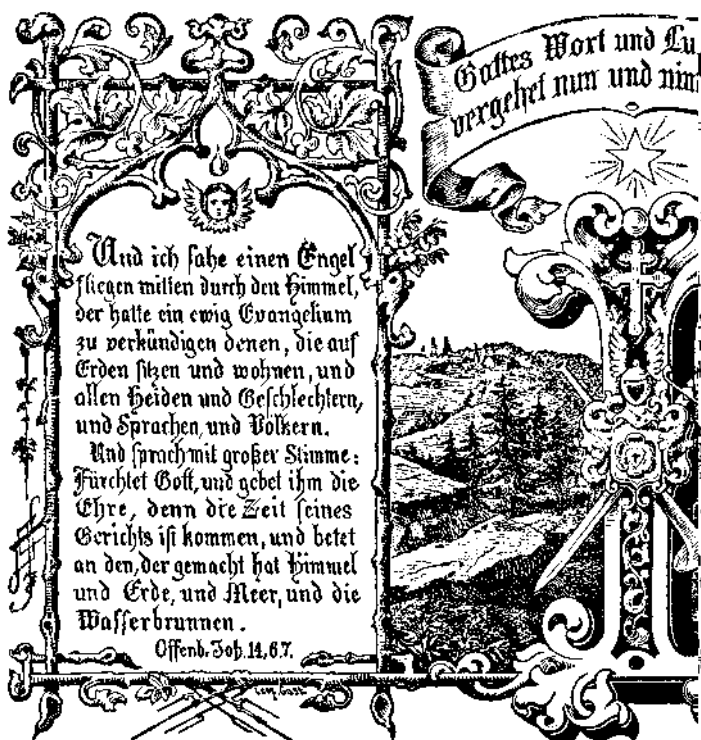
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Lckm. I,utL, 144 Uviäcn 8tr., dlovoulauä, 0.



Herausgegeben von der Deutschen Evan.
 Zeitweilig redigirt von dem

Year 31.

To shed light on the latest Iowa effort.

Motto: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrines; let us now become wiser, beware, and teach rightly. For it is truly not possible to do this by covering up and concealing things, just as neither one's own conscience nor that of other people can be quieted by this. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially on account of doctrine."

Luther's words to Bucer. -Walch 17, 2593.)

III.

What we have said so far to throw light on the latest Iowa attempts to obfuscate has not left the main matter itself, namely the question of the old and new standpoint of the Iowa Synod, entirely untouched, but it has also by no means exhausted it. So far, it has been a matter first of all of the insidious counter-attacks of the "Kirchenblatt," which document in a striking way as new facts the sad spirit of ambiguity and falsehood that reveals itself in all the intricate crusades and cross-pullings of our opponents. We now proceed to the main question itself, namely: What was the peculiar doctrinal position of the Iowa Synod in former times, in regard to which we, in order to be able to "keep peace and friendship with it," cannot possibly be satisfied with the previous dishonest cover-up and concealment, but must simply demand an honest confession and open recantation? We would ask our dear readers, especially those who are members of congregations which are not opposed by any Iowa congregation with its counter-altar, not to be annoyed that we are trying to hold our opponents in Iowa to the point which is now at issue between us and them, and to do everything in our power to thoroughly expose their dishonest art of concealment. Hopefully, such a thorough reckoning with Iowa will not fail to serve its purpose, but will contribute to the early establishment of an honest peace with the honest-minded part of the Iowa Synod.

That which most separates Iowa and Missouri, and which, in both parts' opinion, is the real



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 1, 1875. No. 9.

"Fundamental difference" between them is the different position on the so-called "open questions." Iowa has put forward a special theory about this and has been seriously opposed by Missouri because of the great dangers this theory poses for the preservation of the unity and purity of doctrine in our Lutheran Church. In our article on the Iowa "misunderstandings" we had now proved how wrong the Iowans do when they now always behave as if they had never taught what we have opposed in them, but had ever and ever agreed with us in the main, indeed, it was Missouri, which had abandoned its own former position, "dropped its former principle," but had "adopted the Iowa principle" and "acknowledged exactly what the Iowans understand by open questions," and what other such boastful, quite untrue, even silly phrases were.

For better understanding, we had summarized Iowa's open-question theory into the three main points: "1. What questions are open? 2. why are they open? 3. How are these open questions to be treated in regard to doctrinal discipline and church fellowship?" - And had now proved that, according to the wording of that theory, these questions are answered thus: 1. Which doctrinal question has not yet been symbolically fixed, concluded, and decided in the confession, is also still open, because "left open" in the confession; 2. The reason is, that it is not the business of individuals, or only of a part of the church, to expound doctrines as undoubted articles of faith, or to decide and conclude upon them for the sake of doctrinal discipline and church fellowship, but rather the business of the church as a whole, in that it symbolically fixes doctrines, and lays down its decisions in the confession; but the church, again, cannot symbolically confirm anything which has not yet passed through the struggle, and thereby only received its decisive bright light; 3. In the open questions, doctrinal discipline must not be practiced within the Lutheran Church, nor must church fellowship be abolished; rather, legitimate doctrinal freedom must prevail in these matters until the church itself, in

In the end, when a new symbol has finally solved, settled and fixed these hitherto unresolved, pending, unfinished, doubtful questions, the open question has thus become a closed, answered and decided one, for then the freedom of doctrine ceases. We had broken down the Loehe-Iowaian theory into these individual pieces, and from the "trades and books" we had cited our testimonies and proofs that this is really the doctrine of the Iowans in its main features; we had also demonstrated how unbiblical, un-Lutheran, downright Papist, and highly dangerous for our church this position was; Finally, we had also illuminated in more detail how Iowa, by his later statements, only wanted to "decorate, clean up and make honest" the matter, but in doing so got into the most cutting self-contradictions and betrayed something even worse than a mere lack of complete orthodoxy. Iowa does not want to have any word at all that it has ever put forward such a theory. We Missourians are said to have shamefully misunderstood them and to have formed quite false ideas of their opinion, to have "put an alien meaning" under their words, and thus, in a decades-long struggle, to have only made nonsense of them and fooled them. Thus writes Prof. G. Fritschel, among others, in Brobst's Monatshefte":

"Thus it would be unreasonable in the highest degree if someone were to say: 'open question,' i.e., not yet decided and answered, is everything that is not stated, substantiated, defended, symbolically fixed in the symbols of our church as a doctrine of the divine word. For the opinion would be wholly contrary to the evangelical consciousness of faith that any doctrine only becomes a doctrine that unites consciences by being pronounced by the church in its confessional writings. That would be an entirely Roman conception."

But how could Iowa ever have set up anything so "most unreasonable," so "altogether unevangelical," so "altogether Roman"! No, no, "of course" Iowa must - his words may now be what they will! - must have had quite a different opinion with his open-question theory, and "most decidedly rejected" what the Missourians, in their twenty years of "misunderstanding" fever, had imagined only to be

have pre-fantasized the opinion of the lowans and thus quite nonsensically raced and fooled! This is also the case in the latest editions of the "Kirchenblatt", where Prof. G. Fritschel B. writes again:

"The difference between the Synods of Iowa and Missouri is truly not in the nonsense which a certain S. in the 'Lutheran', with really unparalleled impudence, endeavors to foist upon us as our opinions and doctrines, who, notwithstanding our so often repeated counter-sanctimonious declarations, passes off as our doctrines and propositions sentences and doctrines which we decidedly reject and condemn, when, in fact, the same are entirely his own invention."

Well, well, just don't get into unnecessary heat right away and "libel" against our argumentation as "nonsense" and false game, which we were doing "with unprecedented impudence"! Should the evidence provided so far from the "trades and books" not yet have fully satisfied the matter which we should certainly think - we will gladly procure more testimony from the acts of the dispute and let everyone judge for themselves whether we or our opponents are playing the shameful false game, whether Missouri or Iowa has fooled nonsensically.

First, however, we ask: What does Iowa now claim to have ever and ever taught by its Open Question doctrine? G. F. answers:

"The term 'open question,' according to our oft-repeated explanation, is synonymous with 'non-church-dividing questions.'"

Thus the "Kirchenblatt" also instructs its readers through its Conrad, by having him answer Fritzen's question: What then Iowa understands by open questions:

"If you want me to put it in a single word, non-church-dividing issues or doctrines."

And in the following number:

"C. Fritz, but how do you seem to me? It is not a fortnight since I told you how we understand 'open questions' to mean simply doctrines which do not separate the Church, but which are by no means doubtful, undecided, unfinished, smouldering - or however your Mr. S. may say?

"What, that's what he's denying, that by 'unanswered questions' we simply meant 'non-church-dividing questions'? Fritz, Fritz, that's not even possible."

So what Iowa ever wanted to say with his "open questions" - no more and no less - is that there are such doctrines at all, which in and of themselves are not church-dividing. About this alone had been the actual controversy. On the other hand, they had never made the "unreasonable" statement: "An open question is what is not symbolically fixed"; for this had "never occurred to them"; the Missourians only wanted to impute this doctrine to them, but it was "entirely their own invention" and pure 'slander.

In order to be able to make sense of Iowa's present position, we now allow ourselves the further question: What doctrines are there, then, which, according to Iowa, are supposed to be such non-church-dividing questions? What does Iowa now give us as the distinguishing characteristic between the church-dividing and the open (or not - church-dividing) questions? For that there are such questions at all, Missouri has never denied, which is already evident from the fact that already during the disputes about chiliasm (1856 and 1857) it repeatedly declared that it considered the doctrine of the conversion of the Jews and the "hope of better times" listed by Pfeiffer as the "finest chiliasm" to be indeed an error, but

for something in and of itself church-dividing. Later, it has also often been explicitly stated that we certainly also distinguish between church-dividing and non-church-dividing doctrines, but that we cannot accept to look for the distinguishing characteristic of church-dividing doctrines in an existing "symbolic decision," since this would relegate the non-symbolic church-dividing doctrines, precisely because they are not yet fixed, to the area of the non-church-dividing, thus according to Iowa open questions. What standard, then, does Iowa give us today in order to be able to determine the difference here? It only tells us correctly from Conrad's mouth:

"In faith one must be of one mind. He who deviates from it cannot be tolerated in the church. For two faiths cannot be or be valid in the church. We are mutually agreed in this, that one must be one in all wholesome doctrine, if one can acknowledge one another as brothers in the faith, and stand in ecclesiastical fellowship."

That all sounds quite splendid! And if this "present agreement" proved to be a real, reliable one, we would be able to welcome it as a gratifying rapprochement. But, as has often happened to us with Iowa, the limping messenger follows! For we must again ask: According to what standard is it to be judged in Iowa's sense which doctrines belong to the "faith" and to the "whole wholesome doctrine" in which one must be one? Does Iowa mean in the end only that the doctrines which separate the church are all summed up in the confession, and that therefore the doctrines which are not yet in the confession are also simply non-separating, i.e. open questions? Well, it sounds quite well there what Prof. S. Fritschel (in Brobst's "Monatsheften," 1868, p. 83.) says, namely, that by saying that the symbols are "the sum of church doctrine," "it is not to be said that they are a complete catalogue of all doctrines of faith." And still better sounds what Past. Matter even takes as the "public doctrine" of the Iowa Synod:

"In the symbols all the articles of faith are not named: but therefore they are no less conscience-binding than if they were; and that because the Scriptures bear them out.... The articles of faith - that is, the revealed Word of God - are and at all times remain unchangeably clear, firm, certain, and complete."

However, we would be greatly mistaken if we were to trust this apparent "agreement. Iowa, however, still holds to the proposition that "agreement with the Articles of Faith or (!?) the doctrine of the Confession of the Lutheran Church is sufficient for ecclesiastical fellowship" ("Kirchenblatt", April 1, 1874); that "in the ecclesiastical symbols there is the sum of doctrines in which there is no agreement.1874); that "in the ecclesiastical symbols there is the sum of doctrines in which doctrinal agreement must necessarily take place" ("Kirchenblatt," August, '67); that we "may not demand more for full ecclesiastical fellowship" than "unity in the confession" ("Kirchenbl.," Jan. 1, '74). To this, as I have said, Iowa thus holds that, while the confessional doctrines are certainly church-dividing, the non-confessional doctrines (i.e. articles not yet symbolically fixed), on the other hand, are naturally non-church-dividing, i.e., according to Iowa's own interpretation, are open questions. Thus, for example, Prof. G. Fr., in the number of Feb. 1 of this year, interprets the words of the Augsburg Confession: "It is enough that, in accordance with pure understanding, the



Gospel is preached and the sacraments are administered according to the divine word," as if they were synonymous with: "it is enough for ecclesiastical unity to agree in the right understanding of the gospel, as the same is proclaimed in the confessional writings as the confession of the Lutheran Church, and is accepted by it," while the Missouri Synod, on the other hand, as he says, "in incomprehensible blindness and presumption, wants to have the grievous and heaven-screaming sin before God's judgment seat on its conscience," that, going beyond the confession, it "narrows the bounds of church fellowship arbitrarily"! 2a, while Rev. Matter represents it as the "public doctrine" of the Iowans that "not all articles of faith are named in the symbols," the immediately preceding number of the "Kirchenblatt" contains statements by Conrad, who after all should also understand the doctrine of the Iowans, that virtually contradict this. For he says:

"We have, by the way, also sought to indicate more clearly which doctrines are to be regarded as actual doctrines of faith, in which a difference of opinion may be entertained and in which not. For we said thus: In the doctrines which are known and summarized in our Lutheran confessions, all Lutherans must agree. So we have shown exactly which doctrines we understand by the doctrines of faith, in which no deviation can take place or be tolerated. ... We have remarked that in questions about which there is no decision in the confessions, a difference of opinion could therefore exist, because there is no such thing, without it being necessary to abolish church fellowship over it. When it is a question of matters which are not touched upon in the confessions, one may not, for that very reason, abolish church fellowship on the other.

For it cannot be one of the essential points, not an article of faith, which it then concerns. For they are summed up in the confession."

Strange how with our Iowans, as soon as they open their mouths, everything rhymes and works so beautifully. Everything fits together so harmoniously and is in the most beautiful harmony! Sometimes it is said, "Not all doctrines of faith are named in the confession"; and sometimes again, "All doctrines of faith are summed up in the symbols." Soon it is said that Iowa did not at all establish the proposition, "An open question is that which is not symbolically fixed," but that by "open questions" she always simply understood those which do not divide the church; soon again it is said that these questions which do not divide the church (i.e., which are open) are precisely those "about which there is no decision in the confessions." At one time their opinion is said to have been only this: open, i.e. not church-dividing, questions could only occur among those which are symbolically undecided, but not that these are all of the same kind; at another time they simply say that questions which are not symbolically decided are therefore also non-church-dividing. Here Luther's word is quite true: "There is no end to brooding and twisting, therefore nothing steady can be done with such." And if these were the only or the worst contradictions in which the Iowa leaders have entangled themselves with their false, noisy game of palliation!

When in our "Misunderstanding" article of last year we examined the gigantic so-called "misunderstanding" concerning the open-question theory, we put the proposition at the top:



"The dispute between the two synods over the 'open questions' is closely connected with the founding of the Iowa Synod and the 'purpose of its existence' expressed from the beginning. In contrast to the Missouri Synod, which had raised its strictly old Lutheran banner of 'unity and purity of doctrine' and fought vigorously against external and internal dangers that threatened to devastate our Lutheran Church, the Iowa Synod, planned and modeled from Germany, was to represent a more modern, progressive, liberal, broad-minded Lutheranism in America. While the position of the Missouri Synod was to be accepted as a special 'direction' within the Lutheran Church, Iowa herself wanted to pursue a newer and nobler 'direction', a direction 'which, she need not conceal, she has as an inheritance from the spiritual fathers of most of her members, from her nurses in Germany' - as the memorandum of the Iowa Synod p. 29. still boasts."

We then very briefly described the main points and goals of this Iowa "direction" in order to illuminate the Iowa Open Question Doctrine from this point. The "Kirchenblatt" now selects only individual points from our whole article in which it thinks it can attempt a somewhat apparent answer with luck, but passes over most of it with silence, so also just the point about the "direction", which is actually the root and source of the whole theory. In general, Iowa's behavior with respect to its "direction" is most conspicuous. It used to be trumpeted to the whole world that the difference between Iowa and Missouri was so great and important precisely because Iowa had a peculiar "direction" as an "inheritance" and "entrusted pound. This had to be given full expression not only in the synodal constitution, but even in the congregational constitution, for the first of the "few sentences," as the Iowa "Memorandum" of 1864 says,

"which served as a basis for the new Synod, but which, in German enough, show the sense and spirit which filled it from the beginning, and the direction which it wished to pursue."

was thus:

"The Synod confesses the entirety of the symbols of the Evangelical Lutheran Church because it recognizes the entirety of the symbolic decisions for the issues that arose before and during the Reformation as corresponding to the divine word. Since, however, there are different directions within the Lutheran Church, it professes that which, by the way of the symbols, strives toward a greater perfection of the Evangelical Lutheran Church by the hand of the Word of God."

And that after ten years it was still considered a glory to have entered into existence as the Iowa Synod with this "direction", the "Memorandum" said immediately below:

"Thus standing firm (?) from the confession of our Church, faithful adherence (! ?) to the achievements of the Fathers; but on this foundation holy forward by the hand of the Word of God to greater perfection.... May only our Synod build itself ever more firmly on this foundation, never straying from this path, pursuing this goal evermore with holy earnestness."

In the "Gemeindeordnung" it was then expressly stated in § 3 that the ordination vow of the Iowan pastors suffered the same restriction as the synodal confession to the symbols, in that the pastors indeed "faithfully vow to follow the entire symbols", but with the clause:

"because they recognize all the symbolic decisions for the controversies that arose before and during the Reformation as corresponding to the Word of God."

So also Rev. Löhe praised his "friends in Iowa" that they to get the swings, twists, and turns of the Iowa Synod, get "had not denied their direction in the sentences they had to the bottom of the matter, and lay out the whole connection provisionally adopted" (Kirchl. Mitth. 1854, p. 84), and still in with this Iowa "direction," so far as the same concerns 1859 Löhe wrote:

"When she" (the Iowa Synod) "shall have yet overcome the financial distresses of her initial states, the purpose of her existence may be the more powerfully and inexorably striven for by the strength and earnest union of her members. This purpose is no other than to represent our own direction.... in America."

And in 1863:

"Fully aware of the direction it has received from home and of its purpose, it" (Synod Iowa) "has also so carried out the internal construction of the congregations and the Synod that it stands like a united phalanx (?), in the midst of the contending parties of Lutheran Church America's a little peace and a messenger of peace, a hope of better times." (.)

How "perfectly conscious" the Iowa Synod really remained of its special direction for quite a number of years is proved by the fact that the Synodal Address of 1861 deals with this very Iowa "direction" on 17 pages, because the Praeses thought that the Biblical exhortations to faithfulness had the meaning with regard to Iowa that - so his words read - "the Iowa "direction" was to be the Iowa "direction".

"In our work of building up and extending the holy Church, we always allow ourselves to be seen as those who handle most conscientiously the pounds entrusted to us in our direction.

The "Memorandum" also illuminates the "direction" on at least 9 pages, but in some points (p. 17 ffg.) already indicates the occurrence of a transformation, the beginning of a "progress", which was actually a step backwards from the original "direction". In short, for a long time the Iowa "direction" was no different than when a young peacock strikes its rainbow-iridescent, golden-eyed wheel in the courtyard and struts around with visible contempt for other plumage in its brilliantly colored ornament of radiant beauty and splendor.

But how times can change! Inspector Bauer has certainly expressed it quite mildly when he writes that among the Iowans many things have "historically changed. For the Iowans have now let little or nothing be known of their particular "direction" for quite some time. It has also disappeared without trace from the Synodal Constitution, for the Synod now professes "as a part of the Evangelical Lutheran Church, to hold to all the symbolic books of the same," and indeed "as to the pure and unadulterated exposition and explanation of the divine word and will. Neither the particular "direction" nor the "symbolical decisions" are mentioned in the present Iowa Synod Constitution! All that remained was for the Iowans to say to us in amazement: "If you Missourians think that we Iowans ever had a special direction, you have just grossly misunderstood us; we meant, of course, only that the Synod tolerated this direction in its midst, which is already evident from the fact that there were members of our Synod who were not inclined to this direction. Thus Iowa will perhaps want to talk itself out of it, for as far as chiliasm is concerned, which after all was also an essential piece of that "direction," they have really just declared themselves so. We must therefore, in order to have a thorough insight into all the

books."

The word "directions" in the Lutheran Church is a particularly popular one in Loehe's circles, and from there it has often been applied to our American conditions. As soon as it became clear that Missouri could no longer go along with Löhe, people in Germany began to explain the differences from a difference of "direction. In Löhe's and his friends' opinion, Missouri held too firmly and faithfully to the old, to the symbols taken as a whole, to the acknowledged orthodox doctrinal fathers of our church, especially to Luther as the God-awakened reformer of the last time, in general to the old theology and dogmatics, and

on the other hand wanted to know too little of modern further development of doctrine and of the achievements of the newer theology. Especially in the question of church and ministry, which first emerged as a point of difference between Löhe and Missouri, the Missouri Synod had a collection of testimonies from the confessional writings of the Lutheran Church and from the private writings of orthodox teachers of the same" printed as "the voice of our church" and as "a testimony to its faith" in order to make it clear that this question had long since been decided in our

church and was not, as Löhe thought, still awaiting a solution. Since then it has been a main point of Löhe's "direction" to strive towards a "greater perfection of the Lutheran Church" in doctrine as well! The new, the progress, the further development, the completion through final symbolic fixation, stands in Löhe's "direction" in contrast to the old, the regression to the old theology, the being finished and already having finished, which Löhe always thought he had to reproach so sharply in the Missourians. The firmness and immobility of Missouri on the true standpoint of our old Lutheran theology was then, and still is today, a dome in the eye of the German theologians. They want to have more freedom and flexibility in doctrine, more opportunity to supposedly correct, purify, supplement, and complete something, because our scientific time, they say, must have its work and its task. Thus, for example, Inspector Bauer in the "Correspondenzblatt" (No. 10, '59.) characterized the two "directions" that stand opposite each other as the old and the new:

"A new time is struggling to emerge from the old. That is why one can also say of the directions in the Lutheran Church which have been drawn in detail above: in them a new time is struggling with the old time, a new way of thinking and approach with the old, the right (?) progress with the wrong (?) stability, the reform with the conservative elements."

And the Iowa Synod, by virtue of its "direction", was to stand here in America, in contrast to Missouri, as the representative of the "new age", the bearer of the "new way of thinking and approach", the champion of "progress" and "reform", hence the very first fundamental sentences set up this as the platform and the programme of the Iowa Synod, that it professed the "direction",

"which, in the way of symbols, strives by the hand of the Word of God toward a greater perfection of the Evangelical Lutheran Church."

which words, according to the "Kirchenblatt" ('61, p. 3), "say" could only by such distortions make our position into something so monstrous that one would like to fight and reject it. For the present, however, it is not our intention to set forth and justify our position in this matter with respect to Iowa, but we only want to show irrefutably from the "trades and books" that Iowa, by virtue of the cardinal point of his "direction," the point in which all others are summarized, wanted to form a sharp contrast to Missouri as the representative of the old theology, standing with his whole theology on the height of the new time and the new achievements. For while Iowa found in Missouri only the old theology of the sixteenth and seventeenth centuries represented, it did not want to be content with that, but professionally strive for the new, the progress, the further development and perfection of doctrine, and made a courageous beginning in this direction with its chiliasm.

"by our Synod such a further education is claimed also concerning doctrine".

That is why Prof. S. Fritschel, according to a report in the "Kirchliche Mittheilungen", presented the following at the pastoral conference in Neuendettelsau in 1860:

"The Iowa Synod was the bearer of a certain ecclesiastical direction, by which it differed equally from Missouri and Buffalo. Both basically wanted nothing other than a repristination (reheating) of the Lutheran church of the solder and achievements. For while Iowa found in Missouri only the old seventeenth centuries, in that Missouri set the tone on doctrine, Buffalo on church government, while Iowa, on the other hand, strives for progress on the basis of what has historically come about. This is also evident in the fact that the synod allows the so-called chiliasm or biblical realism in the area of prophecy.

In his synodal address of 1861, President Grossmann also deals with this part of their "direction" and mentions as the first moment of the Iowa direction: "progress strivings according to work and symbol". Iowa, he said, draws its clarity in doctrinal matters directly from Scripture, while Missouri, which is admittedly a distortion of our position, "instead of this (!) first and foremost takes the symbols, the church fathers and dogmatists, and with the measure thus gained uses the sayings of holy Scripture." Yes, he says:

"With the view taken from Luther 2c. and with the conviction that this is the only correct one and can be the only correct one (!), and with the intention of proving it as such, one approaches the reading of the holy Scriptures.... We are not those Lutherans who think that the time had come in the first or seventeenth century when, in view of the growth of ecclesiastical knowledge, the word was fulfilled: so far and no further, but we believe in a progress of ecclesiastical knowledge, in a growing church in salutary knowledge reaching perfect manhood."

So it is not that we still have much to learn from the fathers, because God gave the Reformation a much richer measure of knowledge than ours, but rather that the fathers could still have learned many things from us - from the Iowans at least the chiliasm, because that is mainly the Iowa "progress in knowledge. The "Memorandum" also says similar things about the Iowa Synod:

"She has confidence in the Lord that, as he has hitherto led his church from one stage of knowledge to another, he will also henceforth lead her ever farther and deeper into the knowledge of his blessed mysteries, and bring her ever nearer to their consummation."

And also the "Fathers and Nurses in Germany" could not emphasize often and sharply enough just this as the difference between Iowa and Missouri, that Missouri closes itself off against the further development of doctrine by the alleged achievements of the newer theology, while Iowa "represents the progress of Lutheranism in the understanding of Scripture against a false dogmatism (?). (Kirchl. Mittheilungen 1855, No. 5.) That Missouri's firm adherence to the old theology is quite wrongly presented as a slavish submission to the mere authority of the ancients, - as, for example, when Bauer's "Correspondenzblatt" v. J. 1859 puts the sentence into Missouri's mouth: "one can only consider oneself assured of the scripturality of a doctrine when it is proven that it is found in Luther and the Fathers", - this will not be very surprising to one, because one can only be sure that the doctrine of the Fathers is not a doctrine of the Scriptures.

Perfection and completion of our Lutheran doctrine through newer doctrinal teachings, that was the keynote and the basic thought in the Iowa "direction" as opposed to Missouri's firm position on the ground of the old Lutheran theology. Therefore the "Kirchliche Mittheilungen" wrote in 1863:

"Nothing (!) separates these brethren except that some do not want to go a step further in doctrine than the old teachers of the soldered century went, while others want to hold on to the whole (?) achievement of the Reformation without renouncing a proper progress of knowledge from the Holy Scriptures."

And in 1869:

"What the Iowa Synod is striving for is to make room for a healthy (?) development of the Scriptures on the basis of the Lutheran Confessions. Missouri represents the activity, and Iowa the mobility, or rather the activity with the mobility.... Should there now be nothing at all to decide in the church from the sacred Scriptures? no more open questions at all? All ready and closed in doctrine, like a crystal?"

And as late as 1874 it was said that "the intra-church doctrinal controversy between the American synods" was

"a sign of existing life, made necessary by the struggle of the old with the new".

Here we must now ask our Iowans: Is this still your banner, slogan and field cry today? In contrast to our so-called Missourian theology, which clings too rigidly and stiffly to the old, too old-fashioned and narrow-hearted, do you want to be the champions and representatives of the newer theology, of the "new way of thinking and looking at things," of progress and further development, as the newer theologians boast of these things? Do you still hold to your progressive "direction" which makes the "struggle of the old with the new" necessary? If so, then we are just as divorced people today as ever. For we can never and will never, as long as God in grace keeps us in the right spirit, make the newer theology ours, with its falsely praised new "achievements," its broad-minded indifference to doctrine, its various deviations from our symbols and the example of the wholesome words in general, and its alleged development of doctrine into all kinds of old or new heresies, but must rather seriously fight it as a terrible cancer. And why does Iowa now want to



now always present it as if it were actually almost entirely in agreement with Missouri, only a few subordinate points still exist in which the Missourians did not want to "give way". (?) Iowa has never revoked its old direction of progress, but this fundamental difference of spirit, this deepest and widest dividing gulf, still exists today as it did twenty years ago.

But it is from this direction of progress that Iowa's old position on the symbols, on the "open questions," on chiliasm and on the doctrine of church and ministry can be properly recognized and understood. For if progress was to be "made room for", then the area of the symbolically already decided and concluded questions had to be limited to as narrow a space as possible, while the area of the "open" questions, i.e. those still capable of further development and decision, had to be expanded as much as possible. Hence the restriction of the former Iowa Confession on the symbols to the mere "symbolic decisions for the controversial questions that arose before and after the Neformation," whereby all other doctrinal content in the symbols was separated out as not belonging to the "confession in the confession," peeled off and eliminated, but a free, wide and level path was made for the "open questions," especially for chiliasm and the new findings in the question of church and ministry.

More of that next.

S.

(Submitted.)

Open letter to the dear rural congregations of our synod.

Beloved brethren in Christ!

You have also received the fatherly admonishing and pleading and evangelically enticing letter from our dear General President, Professor Walther; and you have also seen from it how, in view of the existing urgent twofold need, it must also be a twofold urgent matter of faith and heart for all of us to remedy this need as quickly and thoroughly as possible.

Now, however, the situation of things is undeniably this, that the present inhibition and stagnation of trade and commerce and the consequent reduction of income, in short the pressure of the times, has primarily affected the townships and still weighs on them; for many a day laborer and family man has had for weeks, even months, either no work at all or very interrupted work and earnings; And even on the railroads, some of the workers have been laid off and the others have had their hours and wages reduced; and yet they still had to pay the high county and city taxes and feed their families, so that some of them have not been able to get by without running up debts, especially when persistent illnesses have broken into the family.

But you, dear brethren, have not yet been affected by the pressure and hardship of the times. The kind and loving God has graciously preserved you - I am writing primarily to the older rural communities - from general drought or wetness, misgrowth, locusts, hailstorms, livestock death and other damages and ills connected with your profession, and has abundantly blessed the work of your hands. The faithful God has, of course, also considered our, the townspeople's, need; for we live much more from you than you from us. Without you



we would have no bread, no meat, and in some places no wood for the fire. In addition, you are also quite happy people in that you live, as it were, much closer than we city dwellers from the hand of God, who gives you sunshine, early and late rains in his time and faithfully and annually protects your harvest. Yea, that I may go further, your estate and profession is peculiarly honored of God, in that it is one of the few whose origin is not connected with the fall of man; for from Genesis 2:15 we learn that our Lord God placed our first progenitor in the garden of Eden, "that he might build it and keep it." So it is not the work, but the sweating, the tiredness, and the slackness, and still more the unwillingness to work, that comes from sin.

In sum, I have, for my own part, such respect for your profession and occupation, and such pleasure and delight in it, that I would prefer to be a farmer myself, if I were not too old a journeyman and, by God's grace and calling, a spiritual farmer and house builder at the same time. And therefore I gladly shut the mouths of many an arrogant half-educated man when he speaks disparagingly of your profession and standing.

But I will return from this digression, which I hope you will think too good for me, to my purpose.

So the state of the case is this, that you, dear brethren, you older country congregations, are on the average quite well-to-do and well-to-do. For not a few of you members of these congregations came into the country thirty, twenty years ago and under, quite poor, or even in debt for traveling money, and now have hundreds of acres free from debt, yea, still surplus money in stores and houses in the cities. God, as I have said, has abundantly blessed skill and persevering diligence; for, of course, without this blessing of his in the fields, in the stables, and in the houses, and in warding off all kinds of greater misfortunes, all diligence and all skill would not have helped them to their temporal prosperity.

As your situation is at present, brethren, compared with that of the city churches, so, I think, in regard to the relief of our twofold synodal need, the saying comes to you, "Let your abundance minister to their want this precious season," 2 Cor. 8:14. For while indeed many a city church has palpable want and need to provide for their families, to pay their taxes, and to maintain preachers and school teachers, you have rather abundance; for all your products have on the average a good price; and while formerly you received money only for wheat thirty years ago and less, now you can make money for every pound of butter and every dozen eggs.

It is therefore in accordance with the love of Christ that you make up for the lack of the poorer brethren in the city communities in your part for the relief of the existing need. Of course, it is not the opinion that the city congregations should lay their hands in their laps and leave you to do the work of faith and the labor of love alone. As is evident from the "Lutheran," the congregation of Pastor Wyneken in Cleveland, which has only recently built a new church, has set us all a shameful and attractive example to follow.

Let me now take the liberty of putting a few points to your heart as well, which relate to the matter at hand.

For one thing, it is an undeniable truth

It is clear that our Synod, as an orthodox ecclesiastical little as the regular visitation of pastors and congregations body, must be most concerned with the preservation of the by the presides concerned.

pure evangelical beatifying, i.e. Lutheran, doctrine for us But the other miracle of God's grace in our Synod, which and our descendants. And compared with this, even the should move us all the more to give thanks to the Lord, is spreading of this doctrine and of our church, let alone the almost greater. And this consists in the fact that the devil founding and cultivation of all kinds of institutions of saving has not yet succeeded in tearing apart our unity in spirit and love, such as orphanages, hospices, institutions for the deaf in pure doctrine by the intrusion or emergence of false and dumb, etc., takes a back seat; for in the preservation of teaching, this from without, this from within. And what an the pure doctrine rests our entire spiritual welfare for us and unspeakable sorrow and heartache such disruption is, we our children; and for this the dear apostles as well as the can see especially clearly from the Epistle to the Galatians orthodox fathers of our church, of blessed memory, Luther and from the whole history of the suffering of the orthodox first, have devoted their lives. And only the last day will church from the beginning. But this leads me reveal how much effort, diligence, work, prayer, life, and to the third, which I would urge upon you, dear brethren. blood have gone into it.

For if the devil, as the ancient enemy of Christ and His To this preservation, however, belongs necessarily the Church, does not yet succeed in tearing our Synod apart by foundation and promotion of orthodox teaching institutions, false teachers from without or within, he uses, according to in which godly and gifted young men are instructed for the his old practice, another means to hinder and hinder as far service of the church in the pure doctrine and other as possible the flourishing of our Church in the sphere of sciences serving it. As far as the founding of these our Synod. And this consists in the fact that he seeks by his institutions is concerned, your love has already brought clandestine activity to strengthen the old Adam in all of us, them into existence, and you have not failed to promote whose watchword is: It is more blessed to take than to give, them. But while there is a lack of young people in all places and who is always indolent, reluctant, even unwilling to offer in Germany who want to become preachers and school a righteous piece of money for the advancement of teachers, the Lord sends so many to our institutions that the Christian and ecclesiastical causes, but least of all for the existing rooms can no longer hold them. benefit of the teaching institutions. And Satan, in league

What is to be done now? May we refuse them? Far be it with our rotten flesh, has nothing less in mind than to starve from us. That would indeed be a shameful insult to the them out wherever possible.

gracious and merciful God, who sent them to us and gifted How then shall we do to him? We are to follow the Spirit them especially for the future service of his faithful church. and put the word of Christ, "It is more blessed to give than We have nothing else to do, therefore, but to set our hands to receive," into practice; and the more the devil and the cheerfully to work anew, to continue in the works of faith flesh try to tie up our heart and purse, the more we are to and in the labor of love, to enlarge our rooms, and to open our heart and purse, according to the prompting of the procure whatever else is necessary. After all, our synod is Spirit, and the more abundantly we are to give. In this way the foster mother of its institutions and these are its we also take this opportunity to put into practice the saying, children. Just as a Christian housemother does not grumble "Resist the devil, and he will flee from you."

against God, but is grateful to Him when He gives her more Fourthly, the word of the prophet Haggai is also to be children and is not at a loss to provide for them, so our taken seriously to heart for us all, as he Cap. 2:8. thus saith, synod should do likewise. "For mine is both silver and gold, saith the LORD of hosts."

On the other hand, you too, like all of us, should be For it is evident from these words that we are all, in the sight moved by the gratitude we owe to God, when we look back, of God, only managers and stewards of the money and to attack the new work of faith with earnestness. For is not goods which He has given and entrusted to us for faithful the coming into being and existence of our Synod in two administration according to His will, and of which we shall respects a miracle of God? First of all, that it has grown from one day have to give an account. But it is primarily the will 15 preachers and 10 congregations to 550 preachers and of God that we promote the prosperity of our church for his about 700 congregations in 28 years, and that it has grown glory, for she is our spiritual mother who gave birth to us from a mustard seed to a stately tree by God's grace and and brought us up. And this promotion cannot be more blessing. And in doing so, we do not omit, which is closely or better accomplished than that we should diligently admittedly not customary in the country and does not make cultivate her institutions of learning, out of which her future us popular with the people, to severely punish the false ministers will grow.

teachings of the papists and the enthusiasts, as well as the Fifth and last, or rather first, let the example of our dear sins and the annoying behavior of our own church children. Lord and Savior move you, dear brothers, as well as all of In the same way we have the registration of confession; and us who want to be faithful Christians, to follow him the church discipline ordered by Christ is completely vigorously and persistently in sharing and doing good deeds present in the older congregations and yet has been of love; and indeed most of all where our helping and caring initiated in the younger ones. These two things, however, love is most intimately connected with the honor of his holy do not exist at all in the older Lutheran synods as the ruling name; For out of our teaching institutions, by God's grace church order and practice, just as they do not exist in the and blessing, especially the witnesses of Christ crucified younger synods. and risen for all of us are to come forth, through which

witness alone true faith in him is worked and strengthened in the hearts of poor sinners, and thus his church is founded and preserved.

Just as then, according to Ephesians 5:2, Christ has given us

having loved and offered Himself for us as a gift and sacrifice, a sweet savour to God, it behooves us, as children of God and followers of Christ, in grateful return love to Him, with all the strength of our souls, with all the members of our bodies, with all our money and goods, to offer ourselves as a sacrifice to God, living, holy and pleasing to God, according to Rom. 12:1.

But since the rich God, who is all-sufficient in himself, from whom we always take and receive without ceasing bodily and spiritual goods, has no need of our giving and active love, it is his will that we should give it to our neighbor, as it is written, "Do good and do not forget to give, for such sacrifices are pleasing to God." But what can be more dear to us, next to the care of our house, than the care and support of our church and its educational institutions? Yes, and even if we were to offer more than the need of money in the love of Christ for the relief of the existing need, it would still be an infinitely small thing compared to the infinitely great thing that God's and Mary's Son has redeemed us miserable lost sinners, enemies of God and slaves of the devil, with his blood and death from God's wrath and judgment, has acquired forgiveness of sins, the filiation of God and eternal life for us and given them to us through faith. And what is all temporal money and goods, which we use here for God's glory and for the benefit and piety of his church, compared with the imperishable, undefiled, unfading inheritance, which awaits us in the kingdom of glory, if we persevere in faith in the kingdom of grace.

In the hope, dear brethren, that you will not take this letter of mine amiss, I commend you to the Lord and to the word of his grace.

as
Yours in service and
intercession in Christ.
W. Sihler.

Fort Wayne April 16, 1875.

Theses on the Purpose and Use of Holy Communion,

submitted to the Illinois District of the Synod of Missouri, Ohio, &c. States, meeting, God willing, at Chicago, Ill, on the 19th day of May, this year, for discussion, by the Chicago Pastoral Conference, through Rev. R. Lange.

001 By JESUS Christ, who is true God and man, the world is perfectly reconciled, and forgiveness of sins, righteousness, life, and salvation are obtained for it.

002 All the benefits of Christ are contained in the gospel, and by it are offered and given to men.

(3) Faith is the only means of receiving and retaining these benefits of Christ.

(4) As God from the beginning hath dealt with men not only by word, but also by outward signs; so hath he added unto the promises of grace in Christ JESu, in the old testament, the sacraments of circumcision and the paschal lamb; and in the new testament, the sacraments of holy baptism and holy communion.

005 That the holy supper is of great importance and use for the salvation of men, the Lord shows by this, that he

a. had a heartfelt desire to use it;

b. had the institution recorded by three evangelists and the apostle Paul;

c. That this apostle received them from himself; and

d. that the celebration of the same has been commanded by him until his return.

(6) What the holy supper is, what benefit it brings, how it benefits and works, and how it is rightly used, can only be known from God's word and especially from the words of institution; what is not found in the latter cannot concern the essence of the matter.

7) In the holy supper the whole gospel is contained and summed up.

008 The benefits of Christ, especially the forgiveness of sins, are put into the word of the Lord's Supper, and are given out by the word of the Lord's Supper.

(9) The benefits of Christ are confirmed and sealed in the Lord's Supper by the pledge of the body and blood of Christ.

(10) The benefit and effect of the word of the gospel and of the holy supper are of the same kind, but by the confirmation and sealing of the benefits of Christ in the holy supper the individual believer can and ought to be assured of them all the more unquestionably, that he may

- a. seize them with all the more firm faith,
- b. the most intimate union with Christ, and
- c. to be all the more certain of the resurrection of the body, and d. to be all the stronger in love of God and neighbor.

011 This benefit the holy supper worketh not in the same manner as God, or without and beside God; but it is a means whereby God worketh all these things.

(12) The salutary benefits of Holy Communion cannot be obtained by mere bodily eating and drinking, but, according to the word of Christ, "Do these things in remembrance of me," only by bodily eating and drinking in faith, which takes hold of and appropriates to itself the benefits of Christ offered in the Word, sealed with Christ's body and blood in bread and wine.

013 Without spiritual food and drink, that is, without faith, bodily food and drink is not only not profitable and wholesome, but is unto judgment.

014 The use and administration of the holy supper is at the same time, as a secondary purpose, to be a visible sign and testimony of what the word of God generally requires of Christians, namely

- a. That they proclaim the death of Christ;
- b. That they profess the faith of the community;
- c. That they acknowledge themselves joined and united among themselves as members of one body.

15. the benefit of Holy Communion consists in so not

- a. merely in an outward remembrance of Christ for the awakening of devotion and the revival of Christian fellowship; nor
- b. merely in an elevation of the soul to fellowship with the transfigured Christ in heaven; neither
- c. in a bodily transfiguring penetration by the bodily transfigured Christ, whereby the seed of the bodily blessed life is laid in the believer; also not

6. in anything in the unworthy communicant.

-
- that makes him a member of the body...
Christ; neither do
- e. in the establishment of a bodily foundation for the faith of the soul.
16. holy communion does not produce fruit and benefit
- a. by the human work of the act and the custom thereof, without faith in the promises of the gospel thereby imparted (ex opere operato); nor
- b. as a sacrifice offered by men for the living and for the dead; nor
- c. magical and as a magic means for the revelation of guilt or innocence, or for help in physical distress and danger.

To the ecclesiastical chronicle.

I. America.

The Methodist papers are at present teeming with articles on perfect sanctification, on the possibility and necessity of attaining it 2c. In the Methodist communities there is not a little movement about this doctrine. Now, if it is already wrong to pursue the doctrine of sanctification at the expense of the main doctrine of justification, it is undoubtedly much more terrible to make the abominable doctrine that Christians can and ought to be perfect according to life already here the main doctrine. Of this we are sure from God's Word. But even the confession of such a perfectionist, Mr. Nast, editor of the Methodist "Apologist," who has "confessed" perfection for his own person, denounces this perfection movement as a reprehensible one. For thus the same writes in No. 15. : "If this movement may not be altogether free from certain objections which may be made, if its advocates may often fail properly to acknowledge the fullness and unity in the character and life of various Christians, if they should also be tempted sometimes to speak too lightly of justification and growth in grace, if their measures should not always be in harmony with Scripture or the usages of the church, if the narration of experience should also sometimes degenerate into unintelligibility and offend good taste, if, unhappily, a party spirit should sometimes be produced by imprudence or ill feeling,-in spite of all this, 'what is the chaff against the wheat? -" Truly, this confession clearly shows what wretched men the Methodist preachers are, who seduce the simple-minded people into this rapture. If they "speak lightly of justification," how can they exhort men to sanctification? how much less can they urge them to perfection in sanctification! If "their measures are not always in harmony with the holy Scriptures," what is to be thought of such of their holiness movement? Nothing but what the Lord Christ says, "Every plant which my heavenly Father hath not planted, they are cut off." Matt. 15:13; and how abominable this doctrine is, may be seen from the fact that, according to it, those who are saved without having attained perfect sanctification already in this life, are really only saved like a fire out of the fire. For in the same number of the Apologist it is said, "How God communicates to them entire purification, in case they die without being conscious of having been purified from all sin, is as little known to us as how God prepares underage children for blessedness." - Truly the long-suffering of the Lord is great, that he allows these blasphemers of his glory!

G.



An abominable teaching about confirmation is presented in the "Dutlierun anä Alissionnr/". In an article entitled "Baptism and Confirmation" it says, among other things: "Confirmation is very closely related to baptism. It is the living fruit of baptism, and the culmination of baptismal grace in the life and character of the person."

When the baptizing catechumen sincerely surrenders himself to the Lord and opens his heart to Him in the solemn confession he makes, God's saving grace becomes even more effective to him, expresses itself to him with a living power such as he has never felt before, and gives him the assurance of rights, privileges, and position which he could not experience before. From that moment he is a brother in the Lord, and a partaker of all the gifts and privileges of the Holy Ghost. By coming forward as a child of God, God meets him as his gracious Father, and reveals himself to him as such through new revelations of that grace which he offered and covenanted from the beginning. -----

In baptism grace is offered, in confirmation it is grasped and enjoyed. In conversion we stand by our duty and take it upon ourselves; in confirmation we are given the power to do it. In baptism Christ impresses his mark upon us as those called and appointed to be his servants, and in confirmation we respond to that call and impress our seal upon that calling and receive the new life into our hearts. It is only through Confirmation that we step out of our spiritual immaturity and reach the full age to possess and enjoy the inheritance of grace, concerning which our baptism long ago assured us that it was there for us and our good." - We cannot find words to express our horror at such a teaching in a Lutheran paper. The only thing missing here is the anatlema of the "Tridentine" Council and the provision that bishops alone may administer Confirmation, in order to finish the papist Confirmation abomination. - Question: is doctrinal discipline practiced in the Pennsylvanian Synod and Council. G.

The Jewish Rabbi Falk of Buffalo has also spoken out about the Roman school controversy. He, too, complains that the state schools here are Protestant, and thinks that the children of Jews attending these schools are in danger of receiving impressions not favorable to Judaism. He even declares himself against the reading of the Old Testament, because the teachers might read a passage "which refers directly to the so-called Redeemer." This is a strange confession of the Jewish rabbi. The Jews do not want the Old Testament to be read without restriction, lest Jewish children should come to believe that the Messiah has already come, that JEsuS is the promised Messiah - and the Catholics do not want the Bible to be read in the schools, lest the abominations of the Roman Church, the frauds of the Roman priests, should be revealed to Catholic children. G.

"Short and sweet" was the answer. After an article had appeared in the "Lutherische Zeitschrift", which Pastor Brobst had edited, which quite obviously contained un-Lutheran teachings, Professor E. Schmid reprimanded this in the Columbus Lutheran Church Newspaper. Pastor Brobst wrote: "Wouldn't it be better if each editor edited his own paper in his own way, and each swept at his own door?" To this naive remark Professor Schmid answered briefly and well that he would "only remind Pastor Brobst that his paper is not called 'Brobst's Zeitschrift,' but 'die Lutherische Zeitschrift,' and consequently must be edited Lutheran." W. [Walther]

Away with him! "Pilget has had to hear this enemy's cry many a time when, as a friend of German speech, he has called black black and not white. And so it has come to him again recently...

when he dared to touch the spirit of the secret societies with the 'broom' The delegates to the South Australian Synod were laughed at and instead of the feather duster. Quite so; whoever no longer wants to hear ridiculed almost at every earnest word into the Victorian conscience. So German - for that is the language which conscience understands best - at last it was played on them that they had to take their leave before the should get his 'comforter' elsewhere. To the pilgrim, however, the word Synod closed. The President of the Victorians declared to them, among still applies: "Woe to thee, if every man speak well to thee!" and no less other things: "We have learned in our debates that a different spirit the other: -Woe to thee, if thou speak well to any man! God preserve us prevails with you than with us, and we declare to you that with this from such bats!" - So writes the "Pilgrim." The "Lutheran" congratulates. direction of yours we cannot enter into a union with you, even if you

G. offered the same to us." (This the Mr. President could well say, knowing quite well that the South Australians were not remotely thinking of union any more). "But let me also speak out in love the truth" (should be: in hate the hypocrisy) "that the road you are on has led the Lutheran Church

II. foreign countries.

The Canada Kirchenblatt writes: "The next General Conference of the Evangelical Alliance will be held in Jerusalem. It is hoped that this will give Christians in the Orient a chance to enjoy the blessings of such a meeting and to exert a beneficial influence on the whole Asiatic world. On the way back, the delegates from Europe and America are to hold special meetings in Rome. Thus Jerusalem (which is in any case very conveniently situated as a centre) would again become the city 'where people come together' - in spiritual crusade, and provide its contingent to make Babel complete.

Failed attempt at unification. Unification is now often the watchword even within the Lutheran Church. If only unification on the basis of undiminished truth were meant here, then the frequent desire for it in our days would certainly be a most pleasing sign.

But all too often the zeal for external union has its ground in nothing else than indifference to truth and error. In this case all attempts at unification must either fail, or, if they succeed, God's blessing does not rest on them, so that instead of promoting the church they lead to its ruin. An attempt at unification of the first kind, that is, an unsuccessful one, is reported in the "Lutheran Church Messenger for Australia" of January of this year. In the (Australian) "Christian Messenger" there appeared an invitation from the President of the (Australian) Victorian Synod to the South Australian Synod for a "personal discussion about the points of difference between the two Synods" for the purpose of a final unification.

The South Australian Synod accepted the invitation and seconded two delegates, Pastors Stempel and Schürmann, to the Victorian Synod meeting in Melbourne the previous November. The delegates presented eight points to the synod, all of which protested against the unionist nature of the synod, demanded a rounded confession of defection, and made a return to the old Lutheran church in doctrine and practice a condition of unification. From the report, however, it is clear that even the unionist (so-called Lutheran) Victorian Synod realizes that the time is past in which one can engage in the crudest unionism under the Lutheran name. It too, therefore, wants to acquire a certain confessional character. But it is evidently not serious about this. She should

z. She wanted to break thoroughly with the unionist missionary institute in Basel, but she did not want to do that. It was supposed to admit and recant its former gross unionism, but it wanted that even less. Since most of its members, even its president Pastor Herlitz, came out of the Basel Missionary Institute and took part in the Reformed Lord's Supper in Basel, they preferred to insist that Basel was not Lutheran according to the public confession, but that the true Lutheran doctrine was presented there. Thus the result of the attempt at unification was that at the end of the negotiations the rupture was worse than before.

Inauguration.

On Sunday, Misericordias Domini, Rev. H. F. C. Ch. Grupe, with the sanction of his former congregation at Champaign, Ill, was installed in his new office in the newly established parish at Pierre City, Lawrence County, Missouri, by the undersigned, by order of Pres. Bünger.

Addresser Itov. L. I'. 6. Orupa, l'isreo Duvronco (lo., Hlo.

A. Schuessler.

Groundbreaking.

On the first holy day of Easter the corner-stone was laid of the church to be built by the English Lutheran congregation of St. Peter's, at Baltimore, Md. on the corner of Fayette and East streets. The building will be of brick performed in the Gothic style, but quite simple, and is to be 29 feet wide and 47 feet long.

Friendly request.

There is a debt of several hundred dollars in the budget of the local seminary. We have several students from Germany who do not have relatives and friends and churches here to support them. The household fund has not been as abundantly supplied in recent hard times as in former times. The gifts of food have also not been received in such large numbers as in former times. Who is now to pay this debt? Surely this debt cannot be laid on the other students. I have therefore been asked by the supervisory authority to make a request to the dear brothers and sisters of the faith to let a few dollars or a few cents from their assets flow into this fund. I remind you that God the Lord always puts the Levites first among those to whom good is to be done. For example, Deut. 14:29: "Let the Levite come, and the stranger, and the fatherless, and the widow, that are within thy gates, and eat, and be satisfied; that the LORD thy God may bless thee in all the works of thine hand which thou doest." Among our Levites are also those who are preparing for the holy office of preaching. The LORD will also fulfill his promise today as well as in the past. He is the same Lord. This presentation of the need, and this plea, and this reminder will be enough to move the dear Christians to open their hands. The gifts are to be sent to the district treasurer of each district synod with the remark: "For the budget of the seminary in St. Louis", who will transport them to the right place.

St. Louis, Mo. April 19, 1875.

I. F. Bünger, d. Z. Member of the Supervisory Board.

The Illinois - District of the German cv. Lutheran Synod of Missouri, Ohio and Other States

Will, God willing, hold its sessions this year at the congregation of Mr. Rev. A. Wagner's in Chicago, Ill, from the 19th to the 25th of May. C. S. Kleppisch, d. Z. Secretar.

Invitation.

The undersigned hereby brings the news that the ceremonial inauguration of the new institution building for the deaf and dumb will take place on Whitsun Monday, to which all friends of education and teaching are cordially invited. The celebration will begin at 10 o'clock in the morning. A train will leave Detroit from the Michigan Central Depot at 9 a.m. for Norris.

Norris, Wayne Co., Mich...,
April 15, 1875. G. Speckhard.

The Western District

of the German Lutheran Synod of Missouri, Ohio, &c. St. will hold its sessions this year at the congregation of the Rev. I. Biltz at Concordia, Lafayette County, Missouri, from the 2d to the 8th of June.

C. S. Kleppisch, d. Z. Secretär.

To the message.

Pastor Biltz wishes that each member of the synod who wishes to attend the synod in accordance with his duties should notify him 14 days in advance.

Those who travel from St. Louis or any other place with the Pacific Railroad have to take the train leaving St. Louis in the evening, if they do not want to stay in Sedalia for a day. Only the train that arrives in Sedalia in the morning has a connection with Concordia.

Northern District Assembly.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from the 16th to the 22nd of J'u n i within the congregation of the Rev. Jos. Schmidt at Saginaw City, Mich.

All who intend to attend the Synod and desire free lodging are requested to notify Pastor Schmidt at least 14 days before the Synod convenes.

I. H- P- Partenfelder, d. Z. Secretary. * *

The doctrinal negotiations at our Northern District Synod this time shall, v. v., be based on the theses of Hin. Pastor Ahner, which were already presented to the Synod at our last District Synod in Milwaukee, but could not be discussed in detail due to lack of time. They deal with the subject: The necessary caution and conscientiousness in the banishment process.

Whoever else wishes to submit an object to the Synod for discussion is hereby requested to inform the undersigned immediately and to send in his possible work.

I. A. Hügli, DistrictspräsrS.

The Evangelical Lutheran Synod of Illinois and other states.

meets for its sessions this year not after Trinity, as erroneously stated in the last issue, but on the Thursday before Trinity Day, with Mr. Pastor I. Heiniger in Hannibal, Missouri. The meetings are to be held from the 20th to the 25th of May.

The main subject of the discussions are: Theses on the Office of the Keys.

Dill. All who wish to take part in the meetings of the Synod are requested to report to Pastor Heiniger before the holy feast of Pentecost.

I. G. Goehringer, Secretary.

Conferenz - Ads.

The one-day St. Louis Localconserence will assemble this- time not on the 5th, but on the 19thcn M a i . A. Crämer.

The New Uork Districts-Conference vrrsamers, s. G. w., on the 18tcn, 19th and 20th of May, at the house of Mr. Pastor Gottlieb, at Port Richmond, N. I.

To prrdigon has: Pastor Fick; his substitute is Pastor König.

Conference - Relocation.

T he Southwest Indiana Districts Conference will meet, s. G. w., from Tuesday, May 25, noon, to Friday, May 28, noon, not at Rev. Katt's, as decided at last meeting, but at Rev. Saupert at Evansville, Ind. Greens for this adjournment will be set forth at the meeting.

F. W. Brüggemann.

With heartfelt thanks, the undersigned certifies that he has still received the following gifts of love for our church building: From the congregation of Hcrrn Pastor Schallers in Red Bud, Ill., 412.00. From the congregation of Hm. Rev. Hrincmann in Neu-Gehlenbeck, Ill., 415.35.

Independence, Kansas, d. March 30, 1875. f. Karth.

Received in the Western District treasury:

To the synodal treasury: From Past. Greif's congregation in Serbin, Teras, 434.65. M. Wukasch there 4-10.50. Collections at baptisms and marriages in that congregation 421.90. From some members in Past. Grupe's Gern, in Eisleben, Mo., 43 75. from himself 4'1.00. Past. Mists Gem. in Washington, Mo., 49.00. Past. Mare, in Shawano County, WiS. , 4'3 80. Rev. Willc's Gem. in Lafayette County, Mo., 4'9-10- Collecte of Past. Flaxbeard's Gem. in Pilot Knob, Mo. , 49.75- Collected from Rev. Nnvffer's Gem. in Eagle Lake, Ill. , 417.00- Collected from Rev. Stcege's Gem. in Dundee, Ill., 411.75. by himself 4'2-00. Chr. MörS in Chicago 50 Cts. Past. Wunsch and his gem. at Dwight, Ill, 411.00. Past. Herrmann at State Eentrc, Iowa, 45.00. Collecte of Past. Vettters' Gem. in Cole County, Mo. of, 43-00; Past. Endres' Gem. in Boone, Iowa, 413.00. by himself 42.00. by Past. Stephen's Gem. in Ehester, Ill, 44.40. Collecte of Past. Meyers Gem. in Houston, Texas, 45.00. From Past. Siek's Gem. in Champaign, Ill, 42.15. From himself 42.00. Collecte of Past. Mießler's Gem. at Palmyra, Mo. at, 47.00. Past. Love'S Gem. in Nandolpb County, Ill, 414.50. teacher Great in St. Louis 42.00. Past. Hartmann's Gem. in Milford, Ill, 4'15.00. Past. Nützel's Gem. in West Ely, Mo., 44.15. Collecte of Past. Sieving's Gem. in Manito, Ill., 42.45. Collecte of Past. Köstering's Gem. in Frohna, Mo., 421.45. Thanksgiving offering from Mrs. S. S. by Past. Studt at Luzerne, Iowa, 45.00. By Rev. Streckfoot's Gem. in Washington County, Ill, 415.45. Past. Kothe's Gem. at Litchsield, Ill, 410.00. Past. Prohl's Gem. at Darmftadt, Ill., 49.00. Past. Schwensen's Gem. at Non-Bielefeld, Mo., 424.25. Past. Halboth's Gem. in Franklin County, Mo., 47.50. Past. Grupe's Gem. in Champaign, Ill, 4'10.34. Past. Storms Gem. in Pleasant Ridge, Ill, 420.00. Collecte of Past. Hahn's Gem. in Staunten, Ill. 412.80. by Past. Nchting in Davis County, Kansas, 41.00. by Past. G. Horn's Gem. in Robin, Iowa, 4'22.80. by himself, 4'1.00. collecte by Past. Bruegmann's Gem. in Rodmbrg, Ill, 49.00. From L. Balgcmann in Adddison 43.55. From Past. Gotsch's Grm. in York Cntre, Ill., 426.17. teacher Bartling in Addison 43.00. past. Lange's Gem. in Chicago 4332.00. Past. EngelbrchtS Gem. there 434.00. Past. Große's Gcm. there 427.52. Past. Töderlein's church there 424.00. Past. Bart-- ling's church there 4'37.65. Past. Wagners Gcm. there 445.000 Past. Schmidts Gem. in Schaumburg, Ill, 417.81. Of Past. Feiertags Gem. in Aurora, Ill., 422.00. Past. Piffel's Gem. in Mattcson, Ill., 4'10.00. By the same from N. N. 45.00. By Past. Reinke'S Gem. in Chicago 4'40.00. By the same from F. Further there 4'1.00. By Past. M. Große at Oak Park, Ill, 45.00. From Past. Voigt's Peace- comm. at Frankenbrg near Perryville, Mo., 46-50. past. Bergt's branch gem. in Perry County, Mo., 4'3.00. By himself, 4'1.00. By Past. Heilkmann's gem. in New Gehlenbeck, Ill, 414.50. Past. Frank in New Orleans 4'1.00. Past. Sandvoß's Gem. in Port Hudson, Mo., 48.25. by himself 41-00. past. Fredericking's Grm. in Brecher, Ill., 44.25. by himself 42.00. Rev. Sapper's Gem. in South St. Louis 419.31. by Rev. Jungck at Jackson, Mo., 4'1.00. Collecte of Rev. Schuricht's Gem. in Wilbcrton, Ill, 48.72. Past. Studt at Luzerne, Iowa, 41-00, K. Meyer there, 41.00. Past. Sieving's Gcm. at Lincoln, Mo. at, 44 35. Past. Krämer's in Iowa City, Iowa, 42-00. collecte of Past. Francke's Gem. in Addison 452.15. From Mrs. Kehl by Past. Holiday in Aurora, Ill, 50 cts. From Past. Hieber's Gem. at Mattcson, Ill., 48.62. Collecte of Past. Ilffcnbckk's Gem. at Lemont, Ill., 45.50. From the Virgins' Association at Past. Siccks Gcm. in Meniphis, 4'10.10. From members of the same parish, 410.00. Collecte of Past. Holst's Gcm. in Troy, Ill, 422.00. Tcsgl. of Past. NiemannS Grm. in Little Rock, Ar., 420.00. Drsgl. of Past. Micßler's Grm. at Cole Camp, Mo., 44.15. of Past. Strvhlcins Grm. in Glasgow, Mo., 441.50. Lchrer Hafrmkistr dascלבst 4'2-00. N. N. in St. Louis 410.00. Of the Dreicinity District there 442.55. Collecte of Past. Name- lows Gem. in Prairietown, Ill, 411.00. Past. Bcyers Gem. in Pittsburgh 434.56. Past. Reinhardt at Bethalto, Ill, 4'2.00. F. Schildmeier there 42.00. Past. JanzowS Gem. at Farley, Mo., 44.60. Collecte of Past. PrimekampS Gem. in Randolph County, Ill, 49.45. From Past. Walkers Gem. at Zjork, Pa, 418.00. Past. Noiden in Dr Kalb County, Ill, 42.00. By dcnselbcn from the bell-bag of his Gem. 44.30. M. Rupp- recht there 45.00.

To the Synodal Mission Fund: From Joh. Ellrr- siek in St. Louis 50 Cts. From the confirmands of the Past. Koche at Litchsield, Ill, 42.75. past. Bergts Gcm. at Paitzdorf, Mo., 44.50. H. B. there 4'1.00. From an unnamed person by Rev. Heinemann in Neu-Gehlenbeck, Ill., 47.00. From H. Rathe through teacher Tröllrr in Homrwovd, Ill., 50 Cts.

For inner mission: From the mission fund of the Gcm. of the Past. Grrif in Serbin, Teras, 466.50. From Past. Lenks Gem. in St. Louis 4'10.00.

To the Emigrant Mission in New York: From Past. Lcnks Gem. in St. Louis 410.00. By Past. Kleist at Washington, Mo. 44.00.

To the building fund: from Past. Walker's Gcm. in Zork, Pa. at, 418.50. F. W. Th. Hcyßel in California, Mo. at, 41-50. eollrctc vcn Past. Grupe's Gem. in Champaign, Ill, 412.05. From Past. Michclö' Grm. in Canaan, Mo-, 4'15.00. By himself, 45.00. Past. Hcids Gcm. in Peoria, Ill, 484.00. by Past. Littmann's Gern, in CollinSville, Ill. rrst consignment, 475.00. From two members of Past. Grupe's Gem. in Eislcbcn, Mo>, 75 cts. Past. Ortings Gcm. at Willow Creek, Ill, 4'5.85. Of Past. Ociing and rinig members of his Gcm. in Lindrnwovd, Ill., 43.15. Past. Flachebart's Gcm. at Iron Mountain, Mo., 47.00. Past. Wunders Gcm. at Chicago, 454.00. Past. Sorge in Dun- dce, Ill, 46.25. n. 9k. by Past. Meyer in DanvcrS, Ill., 42.45. Past. Hrrrmann's Gem. in State Center, Iowa, 4'13.00. Past. Bremer's gem. in Lake Creek, Mo., 450.75. Past. Vcitr and Gem. in Cole County, Mo., 419.00. by Past. Brammer's Gem. in Lowden, Iowa, 4'26.00. Past. Schürmann's Gem. in Hvmestead, Iowa, 4'31.50. E. Bollmann by Past. Ebcrct in Houghton County, Mich. for Springfield 410.00. Past. Guenther's Gem. in Geneseo, Ill, 412.00. by himself 4'2.00. by Past. John in Pckin, Ill, 46.50. By Past. Brandt's

Gem. in Baden, Mo. at \$16.50. Past. Streckfoot's Gem. in Washington County, Ill. \$72.50. By Past. Krebs in La Rose, Ill. \$5.00. whose Gem. there \$24.00. whose Gem. in Barna, Ill. \$5.00. Past. Pröhl's Gem. in Darmstadt, Ill. \$45.00. by Past. Ncthing in Davis county, Kansas, 50 cts. By some members of Past. Schmidt's Gem. in Osage County, Mo. at \$7.55. M. Teyler in Rodenberg, Ill. at \$10.00. H. Hinze there at \$20.00. By Teacher Albers and his pupils in Mat-teson, Ill. for Addison at \$5.00. Past. Döderlein's Gem. in Chicago, first mission, \$116.00. Past. Sieving's Gem. in Lincoln, Mo. to, \$10.75. by dcnselbcn of N. N. \$5.00. by Rev. Stecge's Gem. in Dundee, Ill. to, first consignment. \$50.00. Pastor Rauschert's Gem. in Dalton, Ill, \$30.00. Chr. Muller by Rev. Bergt in Paitzdorf, Mo., \$5.00. Rev. Sandvolß' Gem. at Port Hudson, Mon. first consignment, \$20.00. Past. Frank's Gem. in New Orleans, \$230.00. By himself, \$15.00. Past. Nach- tigall's Immanuel's Gem. at Watcrlloo, Ill, \$10.30. By Past. Steege's Gcm. at Dundee, Ill. 2nd consignment, \$31.00. Rev. HieberS liliälgem. in Cook County, Ill. \$7.68. H. Kämpe there \$5.00. Past. Walkers Wem. in California, Mo., \$10.70. Past.Micßlers Gem. in Cole Camp, Mo., \$13.15. Past. WetzrlS Gem. at Stringtown, Mo., \$3.30. Past. Janzow's Gem. at Farley, Mo., \$20.40. Past. KösteringS congregations in Altenburg and Frohna, Mon., 2nd sending, \$200.00.

On the college household in Fort Wayne: from Past. Stecge's Gem. in Dundee, Ill, \$7.00.

On the institution for the deaf and dumb: Of the schoolchildren of teacher Koch in Minden, Ill, \$5.35. Past. Schmidts Filial- gem. in Palatine, Ill., \$5.80. H. Hinneberg there \$10.00.

FiiirZ) astor Ruhland's congregation: from Rev. Lenk's congreg. in St. Louis \$5.00.

To the seminary household in St. Louis: Collecte by Past. Grupc's Gcm. in Eislebcn, Mo., \$4.00. H. B. by Past. Bergt at Paitzdorf, Mo., \$2.00. G. Müller there \$2.00. P. Hör there \$2.00. Past. Stecge's Gcm. at Dundee, Ill. \$7.00.

For poor students: From Past. Stephen's Gcm. in Chcster, Ill., \$4.30. Past. M. Claus's Gcm. in Shclbyvillc, Ill, \$6.25. by Past. Ncthing in Davis County, Kansas, \$2.30. Don Past. Hieber's Gem. at Matteson, Ill, \$7.16. Collected atH. Tbies'wedding by Past. Pennrkamp in Rauldolph County, Ill, \$7.45.

On the Seminar - Household in Springfield: from Past. Steege's Gem. in Dundee, Ill, \$6.00.

On the Chinese mission: from Past. Dammann at Liverpool, O., \$2.10. By Rev. Sieck's Sunday school at Mcmphis \$5.00. By Rev. I. Dornbircr at Loudonville, O., \$8.50.

For the needy in northwest I. Iowa: from Past. Stiemke's Gem. in Serbin, Texas, \$16.80. From A. Abraham through Past. Neinkr in Chicago \$1.00. A. Schwankt there 50 Cts. By Past. Bergt's Gem. in Perry County, Mo. \$14.25. Whose Filial Gem. there \$7.65. By the same from Gottfr. Mueller and I. Mießner there \$1.00 each. St. Louis, April 24, 1875. E. Roschke, Cassirer.

The following gifts of love have been received for the seminary house in St. Louis since I took over the office of caretaker: From W. Stnmeyer in St. Louis 4 barrels of turnips, 5 CanS Tomatoes. W. Astrin there brushes to the value of \$2.20. Wedding Collecte by Mr. A. Vetter in CollinSville \$9.18. From Prof. Crämer's congregation in Minertown 17 pieces of fowls, lettuce, turnips, etc. From some members of the congregation at CollinSville by H. W. Metz 3 hams, 5 shoulders, 1 side of bacon, 4Z pf. sausages, 2 gallons of molasses, 6 gallons of preserved fruit, 18 lbs. of dried fruit, 1 Bush. Potatoes, \$2 00 cash. By Mr. Kassirer Roschke \$17.00, namely: \$4.00 Collecte of the congregation of Pastor Grupe in Eisikben, Mo., \$2.00 of H.B., \$2.00 of G. Müller, \$2.00 of P. Hoe, by Past. Bergt iu Paitzdorf, Mo., \$7.00 by the congregation of the Rev. Stecgc in Dundee, Ill. by a member ter congregation of Prof. Günther in Kirkwood, Mo., \$2.00.

Subsequent receipts are to be made for 2Z barrels of "Magnolia" flour from the congregation of the Rev. E. Lehmann at New Wells, Mo. which were delivered to my predecessor in office.

Many thanks to all these generous donors!

Heinrich Jungkuntz.

Received for church building in Memphis: From the congregations of Messrs: F. SicverS \$10.66, P. Brand \$10.00, Th. Jungck \$5.75, H. Holtcrmann \$1.20. Bon members of the Cross congregation at St. Louis by L. Lange \$26.50. From the Drcieinigkeits - Gemeinde there by E. Gotsch \$5.55. F. B. at Indianapolis \$5.00. N. N. at JonrsviUe, Ind.

God's blessings to the kind givers!
Mcmphis, Lenn. the 12th of April, 1875.

Dr. G. M. Gotsch. H. Sieck.

Changed addresses:

I!ev. II. Oru^o,

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The„Lutheran" appears aLe months twice for the annual sutscrip- tivn "pret" of one dollar and five and twenty harvest" for the auewäriige" un!eOchreiber. who have to preauode the same and cinzilseuden rar plague money, which" amounts to 10 Lt". - In St. Louis, each individual number is loused for ten Lenk".

Only letters containing information for the" journal are to be sent to the editor, but all other letters containing business, orders, cancellations," funds, etc. are to be sent to the address: kl. 0. NurlkvI, . c>I IUiunu 8liec3 .6, Ir>,Un. "n ^vc-nuo, 8t. 1>ouis, dlo., anberzusenden.- Zn Deutsch" land ist diese" Blatt zu beziehen durch Znstus Raumanu'S Buchhandluug



Herausgegeben von der Deutschen Evangelischen
Zeitschrift redigiert von dem Rev.

Year 31.

To shed light on the latest Iowa effort at redistricting.

Motto: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has caused us to be deceived, we have misled and taught false doctrine; let us now become wiser, be careful, and teach rightly. For it cannot be done by covering up and hiding things, nor can it be done for the sake of one's own conscience or that of other people. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine." Luther's words to Bucer. (Walch 17,2593.)

IV.

In the past, the Iowa Synod made the double claim of being both a confessional, true Lutheran synod and a progressive synod, a friend and promoter of new doctrinal achievements. On the one hand, it claimed to hold on to the entire Lutheran faith and confession as faithfully and unwaveringly as anyone else and not to give up the slightest of its previous "achievements. On the other hand, however, in accordance with its light of progress, it also claimed to strive towards a greater perfection of our Lutheran doctrine through further education and development. For Löhe's "direction", which the Iowa Synod was to "represent in America", and of which it also long boasted as a precious heirloom and entrusted pound, was, as Löhe himself says, the direction of "a Lutheranism that builds itself up ever more completely on an old basis and works ever more beneficially" (Kirchl. Mitth. 1859, p. 63). Now that sounds quite wonderful, if only the "old basis" were completely correct! If only the "building up more completely" did not also include the removal of genuine Lutheran doctrines (e.g. on chiliasm, antichrist, church and ministry, etc.) in favor of new "achievements"! But Iowa in America was supposed to "make room" for this progress. If it should so happen that between the old theology and the newer further education here and there unevenness and contrasts would emerge, then Iowa should, as Inspector Bauer already speaks more openly, "seek to reconcile the claims of the present and its creditable achievements with the historical!



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 15, 1875. ...

No. 10.

past, as far as it has lasting value" (Kirchl. Mitth. '66, p. 15). symbols are confined to the narrow limits of these

However, in order to ensure "a great expanse" for the further development to be striven for and not to block the way with too many old achievements se'hrn own new ones, one had to limit the area of those old achievements, as far as their "lasting value" is concerned, to as narrow a space as possible. This is now taken care of by the Iowa "Position on the Symbols," which tells us exactly what Löhe's direction understands by the "old basis" and what the Iowa Synod means by its "standing firmly on the confession of our church and faithfully holding to the achievements of the fathers. With rare perseverance and art of turns of phrase, Iowa used to be careful to emphasize that it distinguished between doctrines and doctrines in the symbols, between doctrines that stand in the symbols as "symbolic decisions" on "controversial questions" that have arisen and been fought through, and doctrines that do not stand in the symbols, i.e. that occur only occasionally and "incidentally", for example, as a justification or explanation of a "symbolic decision". And according to the guiding principle of this distinction, Iowa now further asserted, it is to be judged exactly what really belongs to the "confession" and what does not, what is "obligatory symbolic doctrine" and what is not, which doctrines in the symbols have "symbolic validity" and which do not. According to Iowa, only the so-called "symbolic decisions" were to constitute the essentials of the confession; all teachings that merely occurred in the "expositions," on the other hand, were simply to belong to the non-essentials and had no symbolic standing of their own, no obligatory validity.

Hence it came to pass that the Iowa Synod specified and limited its profession of the symbols, and the obligation of its preachers to the same, by the most significant appendage:

"because they have made all the symbolic decisions... for the controversies that arose before and during the Reformation as corresponding to the word of God".

With this clause, an abspcrrrende barrier was clearly drawn around the "decisions for the emerged disputes" and the commitment to the '

"decisions." For only these, according to the Iowa theory, were to constitute the "actual confessional doctrines," the "actual confession," the "confession within the confession," the "symbolic doctrine binding the conscience," and so forth. Other doctrines, on the other hand, which occur merely as justification, explanation, and execution, should have no actual share in the symbolic dignity and validity. For these doctrines, which were treated "casually," Iowa thought, were not the "questions of strife that had arisen," had "not passed through the struggle," and consequently the symbols could not have had the intention.

Iowa went so far in his assertions that the question of whether these "casually" treated doctrines were also "in all respects exactly according to the word of God and correct" could not even come into consideration; for this was basically of no importance here, since these explanations and the doctrines occurring in them did not belong to the "confession in the confession". Iowa argued, however, that it might well be the case that a doctrine which is applied "casually" is also formally "symbolically fixed" and decided elsewhere; in that case, however, it would have truly symbolically binding force only at the point where it appears as an independent, virtually intended "symbolic decision. It is also possible that a doctrine mentioned "in passing" may in the future become symbolically fixed and "a conscience-binding article of faith"; but so long as this has not yet happened, because the question has not yet "passed through the struggle," it must not, although it stands in the symbols, make any claim to symbolic prestige. It had not yet matured to the point of its symbolic firing through the controversy, and belonged before hand to the realm of open questions, i.e., questions that had not yet been decided and concluded by the church and therefore did not separate the churches.

Against this admittedly very "broad-minded" and liberal, but fundamentally obdurate position of Iowa on the symbols, the Missouri Synod has from the beginning seriously protested. Compare the negotiations

For Lutherans, this was obviously not an insignificant sidebetween our nature, as it is created and preserved by God, issue, but a profound question, a main and fundamentalwherein dwelleth sin, and between original sin, which question with regard to the meaning and value of thedwelleth in nature." This is what the Concordia formula commitment to the symbols. In particular, it must be of greatthere symbolically "intends" to establish in opposition to the importance to our congregations to know how the solemnerror of Flacius and as a "decision on a controversial guarantee and warranty which the obligation of theirquestion that has arisen." As proof of this doctrine, however, preachers to the symbols is supposed to offer them actuallyit now cites "the most noble articles of our Christian faith": stands. Has this guarantee not been touched andcreation, redemption, sanctification, and resurrection, and endangered by the Iowa theory? More than that, indeed! Itbases its "symbolic decision" on them. Is what is said in this was almost entirely robbed and destroyed from them. For ifplace about these four "noblest articles on several pages to the naked "symbolic decisions of the questions of doctrine"be excluded from the actual doctrine of symbols, because it are set up as briefly as possible according to propositionoccurs only "incidentally," only as a "justification" in this and antithesis, and everything else is then declared not toplace? Let us suppose, in particular, that a pastor had used be symbolically obligatory, then the "confession in theexpressions in a sermon which said that in the resurrection confession" must shrink to a tiny sum of propositions, whilewe would not have our present body, but a new resurrection the "justified freedom of doctrine" is everywhere secured "abody, and that a member of the congregation had therefore great breadth" beside it and beyond it, and the door andput him to the test, referring to the words of the Concordia gate are opened to all kinds of dreams of progress. Theformula in the place referred to (Müller, p. 583): "In the scriptural validity of our symbols is thus placed in a highlyarticle of the resurrection the Scripture testifies that this very questionable, ambiguous, and suspicious light, and onesubstance of our flesh, but without sin, shall rise again." Do would almost like to wish that the symbols had simplywe now agree with the pastor when he says: "Dear friend, omitted their justifications, explanations, and explanations,this is not at all a binding doctrine of symbols here, where so that one would be spared the trouble of first having tooriginal sin is treated of; for this was not at all the question "peel" the confession out of the confession - a task whichin dispute here, and therefore not the doctrine which the our congregations in particular should often find difficultsymbols here wished to establish; the proposition stands enough. According to the Iowa Principles, however, it says:here only -incidentally* as a -justification*, and "Yes, I am certainly obligated to the 'symbolic decisions,consequently, at least here, cannot belong to the because these form 'the knowledge-binding symbolicconscience-binding doctrine of symbols." Would we allow doctrine,' but not also to the other frequently occurringthis evasion to stand? And in how many similar cases would doctrines; for whether they are also to be symbolicallysuch hiding-places and evasions present themselves to a obligatory depends only on a 'symbolic fixation'; up to nowcunning misguided mind, so that the faithful members of the they stand only in the field of theological knowledge andcongregation, who are not able to circumscribe the opinion. This, however, evidently cuts off from the outset a "symbolical decisions" so exactly according to the "light of very important part of the doctrinal content of the symbolshistory," would have to let themselves be sent home with a from that which is to be obligatory in them, and ourlong nose by the studied gentleman! For example, in the congregations are already considerably deprived of their28th Article of the Augsburg Confession the Lutheran guarantee, even if it were true what Iowa asserts, that it isdoctrine of Sunday is contained, but not as an intended everywhere "obvious" what the actual "symbolic decision" is "symbolic decision of a controversial question," but only and what only further justification and execution. But it is by "incidentally," for the Article deals with "the authority of the no means the case that it would always be so easy to see, bishops. Thus, in the 23rd article of the Augsburg and that even a layman could recognize at first glance, Confession and in the ort of the Apology, much is indeed where the boundary between the "symbolic decision" andtaught about the marriage state, but - unfortunately again the mere "theological execution" is to be drawn. Iowaonly as a reason; for the article deals specifically with the himself admits that, in order to find this boundary, one mustmarriage of priests, and the naked symbolic decision in read the symbols "in the light of history"! How easy it is foropposition to the Roman doctrine of the celibacy (celibacy) a false teacher to say to his congregation, "What do youof priests is thus this: "the preachers may marry. What lies understand about the light of history? How, then, can youbeyond that, according to Iowa's "historical view", had to be unstudied laymen find out in the symbols the differenceonly an open question - at least here it is.

between the symbolic decisions and the mere theological But whether this position of Iowa or that of the Missouri execution and reasoning? You should leave that to me as a Synod is recognized by the symbols themselves as the studied theologian! I must understand it best myself, what correct one, is best seen from the way the later symbols use am bound to do and what I am not; you had better attend to the earlier ones, when they "take from them explanation and other things, which you need not read in the light of history." decision of the articles in dispute". E. g. Art. 2 of the Formula But what a shaky ground would this make the Confession of Concord deals "with free will." This doctrinal question is for our churches! For instance, in the first article of the decided here, next to God's Word, also according to the Formula of Concord, "original sin" is spoken of, and the earlier symbols, namely, 1. from Article 20 of the Augsburg doctrine is symbolically stated, and it is observed that "a Confession: "Of faith and good works"; 2. from Article 18 of the Apology: "Of free will"; 3. from Part 3, Article 3 of the distinction must be kept between the following Schmalkaldic Articles: "Of repentance"; 4. from the Large Catechism: "Of the kitchen"-that is, almost throughout from doctrines occurring incidentally.



Recently, however, Iowa has claimed that we had only misunderstood them. Prof. S. Fritschel declared in Milwaukee..:

"We assert and testify that Sir has greatly misunderstood us. Where then have you evidence that we do not hold doctrines of symbols to be binding even on him who subscribes to them? ... That has not been our opinion at all, that the doctrines mentioned in **passing** should be cut off from the Confession.... Even those doctrines of faith which are **not exactly decisions in** the symbols, we reckoned to be part of the symbolic substance." (Compare "Lutherans," May 1, 1874.)

And Past. Matters public doctrine" Iowa's reads thus:

"These confessions are the fruit of the church's controversy with the false teachers, and we accept them unconditionally as the true and unadulterated exposition of the Word of God. What here is doctrine of faith, be it confessed, in thesis or antithesis, **or parenthetical**, that is conscience-binding to us; not because they are confessions of the Lutheran Church, but because they agree them with God's Word, and are doctrines of Scripture."

But what is the reality of the old Iowa position? Did they really accept the "incidental" teachings as symbolically obligatory or "conscience-binding"? Or did they put the bare "decisions" as the only "confessedly said" and symbolically obligatory, but excluded all explanations and reasons from it? Well, the "Handel and books" may decide here for themselves.

As far as Löhe is concerned at first, he has expressly limited the obligation to the symbols only to the "symbolic decisions" by saying (admittedly erroneously):

"One has *quin* *) but nir referred to other than the "symbolic" decisions in the holy controversy and the great questions of the Reformation period, but not to the occasional, not to all, in the course of the long, yet still human, symbols appearing and presented" sentences and reasons. In the symbolic decisions all parties of the Lutheran Church recognize the right scriptural explanation. ... One will do wisely if one also leaves space and time for research until new symbolic decisions have matured in the pending questions."

Thus the "Kirchenblatt" (Vol. 1, No. 1) published under the title: "Position of the Iowa Synod on the Symbols of the Evangelical Lutheran Church", among other things, the sentence which formed, as it were, a cornerstone of its special position:

"Since our confessional writings contain in part not only the simple results of the ecclesiastical struggle, i.e. not only the confessional propositions and condemnatory antitheses, but also explain, substantiate, and defend them, a distinction must, however, be made between the essential and the unessential in these writings. Actual confession, the conscience-binding *norma docendi* (doctrinal guideline) can only be the thetical and antithetical decisions, which each article expresses and establishes against falsehood and error. On the other hand, not every proof, every explanation, etc., which is actually an accidens (something incidental) in a confessional writing, can be made a statement of faith binding on the conscience. What you want to establish as symbols has symbolic validity, and that is obvious in every article to him who reads it in the light of history."

Of these sentences concerning Iowa's position on the symbols, President Grossmann now says in his synodal address of 1858 that they "have not remained without appraisal," and adds:

*) Regarding the signing of the symbols, a distinction is made between "*quia*." and "*quatenus*" (i.e. because and insofar). Whoever signs the symbols with *quia* (because), thereby confesses that he simply recognizes the whole teaching of the same as according to the word of God and commits himself to it/Whoever, on the other hand, signs only with *quatenus* (in what respect), reserves the right to "determine" for himself in what respect the symbols agree or disagree with the holy Scriptures.



"If what we wanted to say had been correct in the judgments made known to us, we would not need to say anything more about it. But since it has been shown how much we have been misunderstood (!), it will be good to give a detailed explanation of our testimony, where possible removing all misunderstanding."

This "explanation eliminating all misunderstanding" is entitled: "Lecture on the Proper Conception of the Symbols. What Iowa is accustomed to call his "historical view" of the Confession is here widely disputed, and the main point sharply emphasized everywhere is precisely the distinction between the "symbolic teachings" and the mere explanations, justifications, and so forth. These explanations, also the "dogmatic" ones, and thus those concerning doctrine, are only intended to throw a clarifying and more closely defining light on the meaning of the actual "decisions," but do not themselves belong to the obligatory content of the confession. We therefore read, for example, the following sentences:

"There are frequent (!) exegetical, polemical, dogmatic remarks. Obviously, all this is not immediately confession.... In order to understand the symbols correctly, we will have to look beyond these remarks to the actual confession in them and the propositions which directly express it. The latter we shall hold to be the actual symbolic substance, and those explanations, on the other hand, must be assigned a subordinate position. We have had to separate the theological execution from the content of the confession, deny its direct symbolic validity, and assign it a subordinate position. Our conception vindicates only the testifying and confessing representations of immediate symbolic dignity. ... We will have to declare for the time being that symbols never and nowhere want to confess more to you, and therefore also really do not confess more than they are historically induced to do. We must not extend our theological decisions to questions which had not arisen at the time the symbols were written. Still less must we allow ourselves to be tempted to misuse merely occasional expressions of the symbols in this way.... The historical circumstances, especially the contrasts, give the norm according to which the confessing propositions must be supplemented by the explicating ones, the confession must be determined by the theological execution, and must be clearly drawn out of it.... If the symbols are to be 'explanations of the incursions of discord,' they cannot at the same time want to settle questions lying quite aside by occasional utterances; thus really only the historically demanded and intended doctrines can be symbolic.... The explicative propositions in the symbols belong 'not to the realm of the symbolically fixed, 'but to that of theological knowledge and opinion.'"

So now all misunderstanding was cleared up? Yes, it was, for there had been none at all; that was how Iowa had been understood before, as it was now widely explained.

In the 4th year of the "Kirchenblatt" (1861) there is then a longer discussion about the Iowa "Gemeindeordnung", in which also the more mentioned paragraph about the "symbolic decisions" is explained. One listens:

"There, then, we speak of symbolic decisions, namely of decisions on controversial questions which have arisen in the church, namely of controversial questions such as arose partly before the time of the Reformation, partly in the time of the Reformation.... These decisions, then, according to the view of our Synod, constitute the actual confession of our church, or that 'which is confessed'. Everything else serves merely to explain and justify what has been confessed. ... In the explanations and justifications statements occur which say more about what is spoken of in the confession than the confession itself does (?!). Now where someone could not subscribe to these statements, he did not therefore cease to stand on the ground of the confession of the Lutheran Church." (!)

In the synodal address of 1861, Praeses Grossmann says that it "certainly speaks from the soul of every Iowan what Hengstenberg says in these words.

"It is a weakness of our confessional writings as "such, and especially of the otherwise excellent Formula of Concord, that they abstain from theological expositions

have not kept completely free. We are thus placed in the position of not being able to dispense with the questionable question towards them." (!)

In the Synodal Report of 1864 it is mentioned as a "Declaration of the Synod",

"that only what is confessed is to be regarded as obligatory and binding, of course, in the definiteness which it receives through the further explanations, but not the introductory and proving propositions, but above all the doctrine which somehow occurs in it, may be counted as the confession of the church."

The memorandum (1864) likewise states:

"It will be necessary to recognize the justification of making a distinction between the confession of the faith itself and between the further performance, explanation, and defense of it. . . . It (Synod Iowa) does not consider the discussions and expositions to be an essential part of our confession, which they are not, and the question whether these expositions are also exactly according to the words of Scripture and correct in all respects does not come into consideration for it." (!)

And the practical application of this Iowa position on symbols was that only the "symbolic decisions," only the doctrines that had "gone through the struggle" and were thus intentionally "symbolically fixed" could be used as a standard for confessional fidelity and orthodoxy, as Inspector Bauer says of the "directions" in the "Correspondenzblatt" 185S, p. 10:

"Such directions presuppose the entire agreement in orthodoxy, that is, in all the propositions which have passed through the controversy and been symbolically established."

So also said the "Kirchenblatt" (June 1866):

"Church doctrine is pure when it is according to Scripture, more precise (!) when all that is taught corresponds to the sum summarized in the confession of the Church."

And in the August 1867 number:

"The proposition must be held with all its force that agreement in the doctrines established by the Church is sufficient for ecclesiastical communion."

What else can we say, after all these testimonies from the "trades and books", than that it is quite pitiful jugglery and miserable mirror-fencing, when the Iowans (resp. Prof. S. Fritschel) now assert that it "was not at all their opinion that the doctrines mentioned in passing should be cut off from the confession", but that they had rather "counted also the doctrines of faith, which do not stand exactly as decisions in the symbols, with the symbolic substance"? How does this rhyme with all the former declarations? Is there not here, as evidently and irrefutably as it is possible, a false and dishonest game of concealment and cover-up, even of insolent denial of facts?

Iowa's position on the symbols is closely and intimately connected with his doctrine of open questions as the natural reverse side of it. These two main pieces of the Iowa "direction" form two parts of the same whole that necessarily belong together, as far as the questions about Lutheran confessional fidelity, orthodoxy, doctrinal discipline, church fellowship, etc. are concerned. Iowa simply distinguishes between two areas of doctrinal questions: that of the symbolic-firmer doctrines and that of mere theological knowledge or opinion. The latter is the area of open questions which have not yet become a "matter of controversy", "have not yet passed through the struggle and thus become a vital question for the church", whose "correctness has not yet been established by symbolic prestige", in short, which have not yet been decided ecclesiastically and symbolically.

and fixed. For what has already been established by "symbolic decisions" can no longer be an open question, even after Iowa; but what lies beyond the sphere of these "decisions" is for that very reason also still an ecclesiastically unresolved question, capable of further development and decision, and for the time being not separating the churches.

It is true that here the Iowa leaders are resisting hand and foot the honest admission that, from the plain and direct wording and understanding of their former declarations, they have established the doctrine: "What is not symbolically fixed

is an open question. They stiffly maintain that we Missourians only imputed this theory to them! And we can scarcely hope that those who, in spite of the evidence hitherto adduced, persist in the evil course of denial, will allow themselves to be convicted by any testimony from the "trades and books," and

give themselves up to the clear, bright truth. In the conviction, however, that not all members of the Iowa Synod will want to weigh down their consciences before God with this brazen denial, we gladly take the trouble to make our evidence even more numerous and our proof even more convincing. This time we refrain entirely from Löhe, Dorpat, and the generally used language of the "new way of thinking" and stick only to Iowa explanations and statements. There we have immediately the highly significant declaration of 1858:

"We shall not be allowed to refuse to recognize, apart from what is symbolically fixed, a field of theological knowledge with open questions which have not yet been ecclesiastically and symbolically answered, because the Church cannot fix symbolically anything which has not passed through the struggle and thus become a vital question for her."

In his synodal address of 1861, Praeses Großmann also says that between those "in whom an unconditional recognition of all truly symbolic decisions is to be found", there are nevertheless also still

"Differences exist, they may have their reason in some difference concerning the conception of the symbols (both of the total conception (!) and of individual parts of it), or also in the answering of such questions about which symbolically nothing has been decided."

In the course of the speech, these questions are then called "open" and said:

"There is no other way to put a dam against the rampant divisions within the Lutheran church than by acknowledging open questions."

Furthermore, in the discussion in which the "Kirchenblatt" (January, 1861) interprets the Iowa "Gemeindeordnung" (congregational order), the paragraph about the confession of Löhe's "direction" is explained thus:

"We have just spoken of the fact that the symbols contain decisions on questions about which disputes had broken out in the church. He who knows himself to be in agreement with these decisions stands on the confessional ground of the orthodox Church of God. But now it may happen that among those who hold fast to those decisions, questions arise which find different answers. Now, while some, in their investigation of the point at issue, take this course and seek to lead it to this end, others take another, and head for another end; and so the "different directions" arise. The questions on which there is a difference of opinion are then called 'open questions'."

The Iowa theory, that non-symbolically-decided questions are therefore also open questions, is even more illuminated by individual examples of doctrinal questions. If, in Iowa's opinion, no "symbolic decision is laid down" there, the conclusion is also always immediately made: So it is also

still an open question! "Because the question is notmerely par excellence (as Iowa now asserts): a non-church-symbolically decided, there may be different opinions aboutdividing question, but: a symbolically unresolved and as yet it"! This is the proposition that passes everywhere, whetherunfinished question, the solution of which is for that very the questions be otherwise really of secondary importance,reason still to be free in our church; or as the Iowa such as the conversion of the Jews, or of the highest"Declaration" itself quite precisely defines and precisely importance, such as the questions of church, ministry,characterizes it:

church government, chiliasm, and so forth. Thus the "Ministry of the Synod of Iowa," in its well-known "Declaration" of 1859, deplores the fact that the Buffalo Synod had "departed from the course of acquiescence in the open questions which it formerly observed," because:

"On these points, about which there are two opinions in the whole (?) Lutheran Church, about which there are no symbolic decisions no such weight is to be laid as to abolish church fellowship for the sake of this difference."

And as far as the individual points of difference between the synods are concerned, Iowa, remaining true to his principle, always asserts the difference between what is the "symbolic decision" in the symbols and what lies beyond them. The former belonged to the confession; the latter was an "open question," even if it were in the symbols. E. g., in regard to the doctrine of the church, the Iowa Synodal Report of 1858, p. 15 first, according to its alleged "historical view," places the "confessional content" at seven lines (!), and then says:

"All the other contents of the article (Art. 5 of the Apology) have only the intention of proving and defending and illuminating.... The dogmatic expositions contained in this article could be omitted without detracting from the substance of the Confession.... It is certain that even now there are and can be many questions which have not yet been decided by this. I recall only the doctrine of the visibility of the church in the sense in which L  he conceives it in his aphorisms, and the question which has recently been so seriously raised: whether the Lutheran church is the church, a question which in the sense in which it is conceived, is by no means already affirmed by the symbols, but is a practical conclusion from them (!), the correctness (!) of which has not yet been decided by symbolic authority. It is certain that these questions must not be settled in a way that contradicts the previous decisions. But it is equally certain that, notwithstanding the prestige of the previous decisions, even in the case of "these" questions a further development beyond the area of mere theological knowledge and opinion, in which they still stand, to symbolic fixation is possible."

In the doctrine of the office the same unit proceeds even more summarily with the doctrine of symbols, saying:

"The Church as Church, not the Pope, not individuals, is the primary holder of the key power: that is symbolic position. What lies beyond that is an open question." (!!)

Concerning the doctrine of the last things (eschatology), the Iowa Synod also first distinguishes "between the symbolic doctrine that forms the confession of the church and binds the conscience" and the further "theological knowledge". "In the area of the latter," it then says, "fall all (!) eschatological questions that are of contemporary concern" (Synodal Report 1858, p. 19). As far as the symbolic doctrine of the 17th Article of the Augsburg Confession is concerned, only the "Anabaptist chiliasm" is rejected there, and a chiliasm that is "free from the terrible characteristic of the Anabaptist chiliasm" has "as much right before the 17th Article as the antichiliasm view. Incidentally, it goes on to say, "the barriers drawn for the doctrine of the last things in the symbols give great latitude for further development." Iowa, however, does not want to be "closed to all the light that the Lord is pouring out and will pour out on his church in our time. Therefore chiliasm was an "open question", i.e. not a closed question.

"a question on which no symbolic decisions "have yet been laid down in the confessional writings of our "church, for which reason both views can stand side by side in "the church."

In this sense, the chiliastic congregation in Toledo, because it, as the Iowa "Declaration" says, "shares our direction," asked to be admitted to the Iowa Synod. In the application for admission of this congregation, upon which it gained admission to the Iowa Synod, it is expressly stated (see Kirchl. Mittheilungen 1859, No. 12):

"It is pleasing to us that this doctrine of the last things should be treated by the Iowa Synod as an open question, on which opinions may differ, until the Church has spoken upon it, and the saying has acquired symbolic standing."

With these earlier statements of Iowa's we now ask our readers to compare the later assertions and to judge for themselves whether we do not blame our Iowans with full right for a rather dishonest and false game of pretence and denial. The question here - as we have already noted earlier - is by no means whether Iowa considered its open questions to be non-church-centered at all. We know very well that this was of course the case. It has never occurred to us to dispute this, and we have repeatedly stated that there can be no dispute about it. But the question is: whether Iowa, with its open question doctrine, did **not** assert **more**? whether it **only** taught: There are certain questions which do not separate the churches, and these we call open questions? In other words, the question is whether Iowa did not establish the proposition in clear, vague, unambiguous, and unmistakable words: What has not been symbolically decided and fixed still belongs to the realm of open and therefore non-church-dividing questions?

This is what Iowa now denies tooth and nail, and never claims to have taught. They claim that it has always been their opinion what Prof. G. Fritschel wrote in Brobst's Monatshefte:

"Thus it would be highly unreasonable if anyone should say: 'open question,' i.e., not yet decided and answered, is everything that is not stated, substantiated, defended, symbolically fixed in the symbols of our church as a doctrine of the divine word. For the opinion would be wholly contrary to the evangelical consciousness that any doctrine becomes a doctrine uniting the churches only by being expressed by the church in its confessions. That would be an entirely Roman conception."

So says the "church paper" now again:

"That we acknowledge such doctrines, that is, that we admit that there are such doctrines in which a difference of opinion may take place without thereby rending the communion of faith and abolishing the communion of the Church, is the right meaning and essence of our hard-pressed 'doctrine of open questions.'"

By open questions they had always understood "**simply** those that do not separate the churches", but it had "never occurred to them" to declare: "What is not symbolically fixed is an open question":

"Missourians make eS our opinion to the people that we hold all doctrines not in the Confession to be open questions.... It is not true that we make all non-symbolic-fixed doctrines open questions, much less that we mean by the expression 'open question' to say that such a doctrine is undecided in itself until the church has decided it. . If Mr. S. mutilates your sentence and omits the main point, then the meaning comes out: an open question is what has not yet been fixed by the church."

But if we now approach Iowa's earlier statements and ask: What questions are open? we get the answer over and over again: Open questions are those "which have not yet been ecclesiastically and symbolically answered"-"about which nothing has been symbolically decided"-"which find a different answer among those who hold to the symbolic decisions"-"about which there are no symbolic decisions"-"which have not already been affirmed by the symbols"-"the correctness of which has not yet been decided by symbolic prestige"-"which have not yet been settled by the symbolic decisions hitherto"-"in regard to which a further development beyond the field of theological knowledge and opinion, "which are beyond the symbolic positions" - "about which no symbolic decisions have yet been laid down in the confessional writings of our Church" - "about which opinions may differ until the Church has spoken about them and the statement has acquired symbolic standing."

As a cause, however, Iowa now further states: "Because the church cannot symbolically fir anything that has not passed through the struggle and thus become a vital question for it" - because no "dispute had yet broken out over it" - because it was not yet an "emerged controversial question".

And thereupon Iowa finally asserted: "Because the question is not symbolically decided, there can also be different opinions about it" - "different views can stand side by side in the church" - "no such weight is to be placed on these points that the church fellowship is abolished for the sake of this difference" - they "still stand in the area of theological knowledge and opinion" - they allow (like, for example, the doctrine of last things) "a great breadth for further development" - they do not belong to the "doctrinal line binding the consciences". They "still stand in the field of theological knowledge and opinion"-they allow (as, e. g., the doctrine of the last things) "great latitude for further development"-they do not belong to the "doctrinal line binding the consciences," must not be "made into a creed binding the consciences," do not form a part of the "symbolic doctrine binding the conscience," even if they occur "incidentally" in the confessional writings.

Is it now finally clear enough from the "trades and books" what "the right sense and core" of the Iowa Open Question doctrine had been? Is it clear what the theory consisted of, of which Prof. S. Fritschel already so openly confessed at the Milwaukee Colloquium: "We don't give a damn about our theory, we don't care about it at all, and are always ready to give it up"? Is it clear why Inspector Bauer raises the question whether the Iowa Synod intended its propositions on the difference between Iowa and Missouri, published in 1873, to be "regarded as the actual creed of the Synod now in force, as opposed to the principles professed by the Synod of 1858"? Is it clear why he advises them to "consider this again, also that which has historically become different with them; otherwise they might encounter the reproach that they have fallen into a certain ambiguous position"? Is it clear how it relates to this, when Iowa boastfully triumphs just in the point of the open questions: Missouri has "adopted Iowa's principle," Iowa's standpoint "as the only correct one in fact and expressly recognized," yes, "exactly what the Iowans understand by open questions in the sense taken by them"? Is it clear

enough, in what evil sense Iowa does, however, as Inspector Bauer says, "represent mobility"? Is it clear enough that Iowa merely will not honestly and openly admit what it has formerly really taught, and that it must itself know best that the past game of palliation, cover-up, and denial is but a sad tissue of open untruths? Is it clear that Iowa has high cause to apply to itself what the "Church Gazette" once wrote (like Caiphas prophesying against himself)?

"This is the point at which the Lutheran Church (!), i.e. its representatives, would be wished more honesty and love of truth. One sets up "sentences which one cannot keep. But instead of honestly and manfully recanting the untruth, instead of that one gradually comes up with quite different things.... We Lutherans have no right to return thus quietly from heresies, but honest repentance should and must be done." Cf. Rom. 2, 21. ff.

And are we now expected to let the Iowans play their dishonest game without serious rebuke? We are to patiently let them make us out to be people who in the past had only raved and made nonsense of themselves, but who finally, of necessity, had adopted Iowa's principles and gone over to its position? We are to listen calmly when Iowa, drunk with victory and crowned with glory, exults and triumphs: "Missouri has given way, Iowa still stands; Missouri has given way, Iowa has remained veste"? Yes, we are even to make peace with them now on the basis of such a .present understanding" unv let the past, with its delicate "misunderstandings" and desperate criss-crossings, be buried so quietly? That would indeed be a very rotten, quite unholy and unchristian, thoroughly miserable peace treaty! For who can vouch for the fact that sooner or later it would not bite again: "That was not our opinion at all, which, however, is expressed in clear, concise, explicit words in the peace treaty; you have only misunderstood us very much, misunderstood us very strangely," and so on!

No, Iowa will become honest and give us by open confession and honest recantation of its former position first the proof that it honestly wants to dumbbell with us in the future and that we may hope to be able to "dumbbell" something lasting with them! Iowa openly and unapologetically renounces its former "direction"; it abandons its modern (or chiliastic) "aspirations to progress"; it honestly and manfully recants its original fundamentally wrong position on the symbols and the open questions. For in these pieces lie the most decisive nodes of difference and struggle between us and them. Without honest and open retraction in these matters, true agreement cannot come about; for we cannot possibly enter into brotherly fellowship with people who do not want to retract their obviously erroneous propositions, but rather to let them stand, and who are only eager to engage in the miserable art of palliation and denial. In short: Iowa, Iowa, take our motto to heart at last, become honest, and desist from your false, dishonest game! S.

"If we have a just cause against our adversaries, then they themselves will present the opportunity to answer them in the best possible way and to defend our sackcloth most steadfastly." Brenz on Ap. Gesch. 4, 7.

Rome's machinations.

The Roman Church seeks with all its might to attain dominion. The ways in which it seeks to attain this goal are many and varied. One of these ways is the expansion of its schools, its efforts to win the property of the state schools for its schools and to make its schools state schools.

To be sure, even a Lutheran regards these religionless schools as a necessary evil; he is convinced that he cannot send his children to them, but he will not deign to agitate with the Romans against them. He knows, after all, that it is the State's duty to see to it that the children who do not attend a "religious school" at least acquire such knowledge as is absolutely necessary if they are later to perform their civic duty; he knows, after all, that religion cannot be taught at all in State schools. However difficult it may be for him, he will not refuse, in addition to the contribution he makes to the preservation of Christian parochial schools, to give the tax imposed on him by the state for the preservation of the state schools, mindful of the great benefit of religious freedom and the separation of church and state in this country.

Not so the Romans. Precisely religious freedom is a thorn in their side. Their aim is to undermine it, to bring their religion to rule, to subjugate the state to their church and make it subservient to it. To this end they seek to bring one after another of the state schools under their control. For a long time they have been agitating for as much to be paid out to them from the state school funds as comes to their schools. More and more boldly they approach the authorities with this demand.

At Buffalo, N. Y., as reported in the "Catholic Messenger of the Faith," Bishop Ryan delivered a lecture in which he called for a lively agitation in the schools. He complained that Catholics in this land of religious liberty were being treated so unjustly by having taxes imposed on them for schools they could not use. It is indeed ridiculous to speak of injustice when one is charged for state institutions which he does not use for his own person. According to this, it should also be unjust if an honest citizen is required to pay taxes for the maintenance of penitentiaries! - The Bishop then showed how justice could be done to Catholic taxpayers. The state, he said, should not interfere in education and tax the people for school purposes, the school being the business of the individual, not of the government; since the "school tax" was collected from all citizens, all should also have an equal right to the use of these funds, and all schools should receive a *pro rata* share, without regard to religion, with the design of state superintendence. But since it might then be objected that the Catholics would "get" the lion's share of the school fund, it would be a better plan if the taxes collected by Catholics were taken separately, kept in custody, and used for Catholic schools. However, since all these methods require time and new laws, he proposed that the City Council adopt the parish schools already established, if requested by any denomination, as state schools, pay their teachers, and assume all maintenance costs. He informed that Connecticut compassionate sisters teach as teachers in schools, which are financed by the state.

are recognized as state schools, and that the same is also the case in some areas of New York *). He urged those

assembled to call a meeting in each Catholic church, and from each to elect six men to draw up a petition to the starting council, to present it to the same, to be present in the city council itself, and to conduct their own cause.

"And," he remarked, "if the present City Council will not hear and do you justice, then, in electing another Stadthaus, you will vote for one who will not refuse to do you justice."

The Catholics of the city of New York have also laid claim to one-third of the public school fund for the maintenance of their parochial schools. The trustees of these schools promise to tolerate an inspection of them by the school authorities of the state and to have their teachers examined by them; only the teachers must be either priests or otherwise faithful followers of the pope and be exposed to certain hours of the day for Roman religious instruction.

Who is not frightened at these machinations of Rome? Who does not know from history how Rome and Romanists have always kept their mouths shut? They will gladly "put up with" the supervision of their schools by the State, if by so doing they can gradually gain the supreme control for themselves. Whoever knows what influence schools have in the State and in the Church, can also imagine what the Romans gain and will gain if the State grants them their torture. How they will attract children of non-Catholic parents to their schools even more than they do now, when these are first regarded as *public schools*!

But danger threatens from another side; namely, the danger that the previous separation of church and state will be abolished and religious freedom undermined. If the authorities grant the Romans a portion of the school fees for the support of their schools, then they must not deny a share to other sects, then also Methodists, Baptists and others will claim that

*) I" Poughkeepsie, N. Y., the Catholic schools are already recognized as State schools. A correspondent of the "Buffalo Commercial Advertiser" reports that.

among other things the following: "The same (both Catholic schools) appear on the official list as Nro. 11 and Nro. 12Nro. ----- 11.

carries at the front, in sublime letters, the words, St. Peter's Girls' Academy.' I arrived there a few minutes before 9 o'clock and sent my card to the Principal. She immediately appeared in the robes of the Sisters of Mercy with a rosary at her belt. ----- She told me,

this was one of the public schools of Poughkeepsie, and gave me a hearty welcome. I was first shown into her own department, which was furnished with black boards, maps, and the ordinary apparatus of a schoolroom, and had a curious addition. In a small compartment at one side of her desk was a picture of the Blessed Virgin with crucifix, rosaries, and other ornaments. The door was immediately locked. In another schoolroom I found a similar compartment. Ten or fifteen minutes before the start of school, there is usually prayer. A

few minutes before 9 o'clock and from 9 o'clock to 9 o'clock.

religious exercises were carried out. ----- The school

Nro. 12 lies close by and is in similar type ----- ,St.

Peter's Academy for Boys'. As in No. 11, instruction is given exclusively by ladies, two or three of whom wear the habit of the Sisters of Mercy.

----- The

The teachers unanimously testified that the two schools have made tremendous progress during the year and a half they have been under the care of the Schulrath. Instead of the former 6 teachers for 700 pupils, they now have 13, and they also draw twice as high a salary as before."

according to the size of their community, also a certain necessary and useful spiritual rights, offices and powers in number of chairs in the State schools are occupied by themselves.

tenants of their communities, as such, and certain hours are devoted to the teaching of Methodist, Baptist, 2c. Doctrine to be devoted. What is right to one is right to another. But to what will this lead? Without doubt, to the ruin of religious liberty.

If this were to happen, and only the papists were first granted their demand, a faithful Lutheran would suffer no small distress of conscience. He knows that if he now pays the "school tax," he gives to Caesar what is Caesar's. He may often find it difficult to raise the money even for this tax, but he would not be able to do so. It may often be difficult for him to raise the money for this tax, but his conscience is not weighed down by it. But how if now the state school fund is also used for the support of Roman schools, if it is to contribute to the promotion and expansion of the antichristic empire! Can it do so with a clear conscience? Certainly not.

Lutherans should therefore work with all seriousness to keep the state and the church separate, to keep the state and religious schools unmixed; they should guard against all participation in such mingling, however heavy a sacrifice it may cost them; indeed, they should rather work toward ever more complete separation of the state and the church. So much depends on it; so much is at stake if it is tampered with. Whoever accepts benefits from the State also concedes to it a certain supervision. If the State does not do so now, it has the right to do so. And who guarantees that it will not sooner or later make use of it? Who will defend him?

Let us keep our schools pure and free from all outside interference and maintain them ourselves. Let us keep what we have, that it may not be taken from us. Let us not strengthen Rome in her demands and thereby contribute to the advancement of her cause. If all congregations that want to be Christian would fulfill their duties and establish their own schools, the need that the state now feels would be limited to a very small degree, and thus taxes would become less and less.

G.

Theses, concerning the doctrine of our church confessions of the power of the keys, and their practical importance, presented to the Northwestern District of our Synod assembling this year, by Rev. W, Krauß.

Front row.

- (1) The office of the keys is the power to forgive the sin of penitent sinners, but to retain the sin of impenitent ones.
- 2. a. This authority is vested in Jesus Christ.
- b. Jesus Christ, however, has made his church on earth, i.e. the congregation of the true believers, the grantor of this authority, who are both entitled and obligated to its wholesome use and are bound to the divinely ordained means (the right use of the word and the holy sacraments).
- 3. this key power given to the congregation of true believers - the invisible church - implies the possession of all the instruments necessary to its wholesome exercise

(4) In the first place, therefore, the power and custom of the keys belong to the invisible Church; but for the sake of the true believers hidden in them - invisible kitchen - also to all those ecclesiastical communities in which the Word (and also the Sacrament) are still in essence;

(5) Hence also to each individual local church of which this applies.

(6) When the members of such a local congregation choose a preacher by ordinary appointment according to the will of God, they do not thereby relinquish either the possession or any right to use the key power given to the congregation by Christ, but confer upon him alone the power to exercise the rights of the spiritual priesthood in the public office of the community.

(7) What then (in commission and agreement with the church) the called ministers of the same act with sinners according to Christ's divine command, by rightly dividing the word of God and scripturally administering and refusing the holy sacraments, is as powerful and certain, not only on earth before the whole true church, but also in heaven, as if our dear Lord Christ himself acted it.

Second row.

(1) Every doctrine which makes the (purely spiritual) key power an earthly, worldly-political power is unevangelical, papal, dangerous.

(2) Any doctrine which makes the divinely ordained office of preaching not only an office of service to the church of Christ, but grants to the bearers of it the sole possession or use of the power of the keys, is, as a break with the Scriptural Lutheran doctrine of justification and as a robbery of the church of Christ, an appalling step backward into Roman pabbacy, is a fruitful mother of other soul-corrupting false doctrines and of religious indifferentism among the people, is the death of evangelical church discipline.

(3) Every doctrine which, pretending that the power of the keys is to be found only in the one congregation of believers scattered over the whole world, denies the right and duty of exercising the power of the keys to the individual local congregation, deprives its members of the above-mentioned certainty (I, 7) and directs them for it - not to Christ, the Head of the Church, but - into the blue or to the Pope.

Where, on the other hand, the pure Lutheran church doctrine of the power of the keys is in force, there alone is the possibility - and, as historically demonstrable, also the reality - that the highly consoling doctrine of justification and of the spiritual priesthood may be recognized and preserved in its value and in its central significance, and that, according to the measure of the existing calling of the whole church, through the exercise of the power of the keys, aversions may be rightly warded off and the kingdom of God may be rightly built for the praise of Jesus Christ. -

To the ecclesiastical chronicle.

I. America.

Cardinal celebration in New York. The Pope has made Archbishop McCloskey of New York a Cardinal. The Roman papers do not know how to praise enough the honor thereby done to America. And while some American non-Catholic papers, however...



raise the question whether a citizen of the United States could become a minister of the Roman pope, there are on the other hand not lacking those who are completely delighted and feel exceedingly flattered. On the 27th of last month the solemn presentation of the "Beretta" and the other insignia of the Cardinal dignity took place in St. Patrick's Church. The crowd to this "magnificent spectacle" (as the "Katholische Kirchenzeitung" calls the festivity) is said to have been great. The people probably also otherwise crowded to the circuses to see the rider harlequins. They also wanted to see a Pabst harlequin once. The curiosity of the people was also sufficiently satisfied. After the archbishop had put the new cardinal's cap on his head, he went into the sacristy and returned to the altar in his new red robe. And not only were the people able to satisfy their curiosity, they also received the papal blessing at the end of the comedy! The buffoon Oertel "and others are not happy that President Grant did not accept the invitation. But they can console themselves with the fact that so many of America's greats, especially among Grant's acquaintances, now consider it "*fashionable*" to be married by a cardinal. As childishly innocent as this comedy of cardinal celebrations seems to be in itself, it gains a different reputation when one considers how the papal creatures are working everywhere to get to the helm and are also trying to capture the people through such comedies. There is no doubt that the papal curia, having lost its foothold in some countries, is directing its main attention to the United States, and, as it seems, is having an easy time of it. The people do not see that, for all the ridiculousness of the spectacles put on by the papists, it is only out to defraud and ruin immortal souls. When will poor America wake up from the dream into which the cunning Jesuits have already lulled the same?

-

"That the pope's kingdom may be dreaded...
He must attack with might, many lords and
servants he must make. "Who would be
useful to his cause, as cardinals and others.
Such a great army follows.
This sect was all dressed in red, There was
not a good hair on the skin."

Thus Luther sings in the "Pabstthum with its limbs painted and described". Erl. A. 29, 362. And in the writing "to the Christian Nobility of the German Nation" he writes: "What is the use of the people in Christendom called the Cardinals? ----- They do nothing that They are only engaged in money and quarrels about the bishoprics and prelates, which any robber could do. (Erl. A. 21, 293 f.)

G.

Rome's interference in politics. At its last session, the legislature of the State of Ohio passed a bill to secure religious liberty in religious matters to those in penal, reformatory, or reformatory institutions, or in houses of correction, workhouses, prisons, or public asylums of the State. Provided, That no person in any such institution shall be compelled to attend any religious service if it be against his conscience, and the officers of such institutions shall permit such persons to avail themselves of the services of preachers of their own denomination, and no preacher shall be prevented from giving to such inmates the consolations of his particular denomination in full measure, provided that no expense shall thereby be incurred by the public treasury. The adoption of this law is represented in the papers as a victory of the Roman, and not altogether unjustly. He who proposed the law is a strict Catholic; he also openly declared that this measure concerned Catholics alone and was a specifically Catholic measure. And one should not be surprised at this, if one



considering **that the Pabst Church supplies a significant contingent for the prisons.** Further, the Roman priests demanded the passage of the law and threatened all who would not vote for it with deprivation of the Catholic vote. Yes, even the Archbishop of Cincinnati, as reported in the "Christian Messenger," declared to an inquirer (interviewer) concerning those who voted against the adoption of the law, among other things, the following: "By their own record we will judge them. From their own mouths we will condemn them, if possible, to the seclusion of private life. They have attacked us in our most sacred and precious manhood and we will hold them punctually responsible for it. They have dug their political graves; it will truly not be our fault if they do not fill them. If one of them appears in the political arena again, we will brand him, which every Catholic citizen will recognize and understand. On the other hand, Catholics will never forget those who did not allow themselves to be driven to and fro by sectarian folly, who boldly supported the justice of the Bill, who defied intimidation, who stood firm against corruption of bigotry, who did not lose sight of the right and unswervingly stood by it. In the St underer danger we shall be their political friends." Who is not appalled at these machinations of Rome and her interference in the politics of our country! But there is a "but" in this matter. Reprehensible as the interference of the Romans in politics is, it is certain that all prisoners and inmates of the institutions mentioned, even the Romans, must not be denied religious liberty. And when Puritan, Methodist papers call the adoption of the law par excellence a disgrace to the Ohio legislature, it shows us that religious liberty is not safe in the hands of the Roman, nor in the hands of the Puritan. G.

The Hon. Evangelical Lutheran Synod of Wisconsin held its sessions this year at Milwaukee, April 15, and the following days. The same voted to rebuild the burned wing of their institution at Watertown, Wis. for the sum of \$12,600. At the same time the Synod celebrated its 25th anniversary. Praeses Bading, in his ceremonial address, as reported in the congregational bulletin, referred to the "severe struggles which the Synod had gone through from the beginning, not only in external matters, but above all for the truth of the divine word; In these disputes many wrong directions and opinions had come to light, but they had found opposition and fight; so God had brought it about that we were driven deeper and deeper into the teaching of the divine word, and that now both, law and gospel, were going on in a right way with us." The subject of the doctrinal discussions was, "the glory of the church." G.

One word of Wesley, the founder of the Methodist community, seems to be completely overlooked by his followers. In his "Instruction for Confessors of Entire Sanctification," as given by the Apologist of May 3, he says: "Beware of censure; do not think those who in any way oppose you, in their judgment or action, dead, blind, departing from grace, or enemies to the work of God." - As is well known, in the eyes of the present Methodists, all Lutheran er who punish their heresies from God's Word are "dead, blind, gone from grace, and enemies to the work of God." G.

General Synod. Pastor Behm, a member of the synod, held a very interesting examination with his confirmands on the first day of Easter. After Behm had already

After he had confirmed two girls in their parents' house early in the even with bloody violence. Only recently the Pope wrote in a decree morning, who did not want to be confirmed in front of the congregation, issued to Professor Perlh in Louvain: "Freedom of conscience, freedom he went to the church to confirm the rest. An essential part of the of worship, freedom of the press, and the like were decided at the end of examination was: the last century by the revolutionaries and have been constantly rejected

PastorBehm: How many main pieces does Christian doctrine have?by the Church

Confirmand: Five.-

Behm: Right, my child! But aren't there people who have more?

Confirmand: Yes! (Spoken by two children.) Behm: Who are they?

Confirmand: The Missourians.

Behm: Right, that's the Missourians, and how much do they have?

Confirmand: Six.

Behm: Right!

By the sixth principal, which the Missourians have more than the Since he, in his impenitence and impudence, has already allowed Uniate General Synod, Behm understands "the doctrine of the office ofhimself to shamefully slander and blacken our congregation elsewhere, the keys". It has long been known to us, however, that the Uniatewhere his shameful deeds are not known, and has also already General Synod, like all enthusiasts and rationalists, thinks and speaks attempted to lie to and ingratiate himself with members of our synod, all contemptuously of this doctrine, which is so exceedingly comforting and Lutheran congregations within and outside our synodal association are so firmly established in God's Word, because it is not to the liking of most hereby warned in all seriousness against him. of its hearers; but here we have a new proof of this old truth.

M. Toewe.

On behalf of the same, the Church Council signs:

II. foreign countries.

Impoverishment in Germany. In his financial report for the year 1875, Finance Minister Camphausen announced that there are 6,447,631 persons in Prussia who must be exempt from the class tax because their income either does not reach the amount of 140 Thalers per year, or, if it exceeds this sum even by a little, they are not capable of paying the tax.

Roman Tolerance. The Prussian Lutheran Church GazetteDegginger, who is roaming the country and seeking employment as a of March 15 reports, as follows: "From Spain, too, one hears of violent teacher. proceedings of the Roman Catholics against the Protestants since King Alfonso came to power. While since 1870 the 'civil marriage' existed there, now for all Roman Catholics the ecclesiastical conclusion of the marriage is the only valid one. For non-Catholics, on the other hand, there is henceforth no marriage at all, but only a "union". The name of the spouses is thus denied to all who are not themselves Roman Catholics and as such are married by the Roman priest. Especially sensitive, however, is the provision that such as have once been Roman clergymen, even if they have given up their offices and left the Roman Church, may not nevertheless marry. If such are already living in marriage, their marriages shall be dissolved. Now there are quite a number of formerly Roman clergymen who now serve Protestant congregations: their marriages are now to be dissolved, and they are to be punished by their former ecclesiastical superiors, measures such as against the peasants. 4. about secular authorities, how far one owes them obedience. 5th Interpretation of the 82nd Psalm. 6. of matrimonial matters. 7. sermon on Joh. 5, 39. 40. 43. missions and Bible societies have therefore appealed to the legations of the German Empire, England, Holland, Sweden, the United States, and Switzerland for protection for the Spanish Protestants." - Thus acts the Roman Church where it has power; but when, where the so-called Protestants have power, as in the German Empire, they are only supposed to submit to the civil laws, and because they refuse to do so are a little reprimanded, they cry out about outrageous intolerance, nay, about the most cruel persecution. It is indeed truly ridiculous when the Roman Church cries foul over religious intolerance; it, which, wherever it can, has made everything, where it can, a matter of course.

Warnings.

The undersigned congregation feels compelled to publicly announce that its former second teacher, I. F. W. Bunge, has been revealed as a shameless, lewd person and a clever liar and hypocrite, and has evaded the investigation initiated against him by fleeing.

I. F. Nuoffer. Christoph Scheiwe. Johann Scheiwe. John F. Meier. John D. Meyer. August Claus.

Crete, April 29, 1875.

* * *

The evang.-luth. Gemeindeblatt warns of a certain Herrmann Degginger, who is roaming the country and seeking employment as a teacher.

Notice.

No protest was received against the candidates for the second professorship at the practical seminary listed in No. 8 of the "Lutheraner". The members of the electoral college have to send in their votes. St. Louis, May 15, 1875. Th. Brohm " d. Z. Secretary of the electoral college.

Book Ad.

The 27th and 28th volume ofjLutherS VolkSbliotheek has just been published and is ready for dispatch! The following writings of Luther are excluded from this double volume: 1. Exhortation to Peace on the Twelve Articles of the Peasantry in Swabia. 2. against the murderous and predatory mobs of the peasants. 3. a sendbnef of the hard little book against the peasants. 4. about secular authorities, how far one owes them obedience. 5th Interpretation of the 82nd Psalm. 6. of matrimonial matters. 7. sermon on Joh. 5, 39. 40. 43. Price: in ordinary binding, 50 cents; in finer binding, 75 cents.

Communion - Hosts.

The undersigned always has communion wafers in stock for Lutheran congregations, procured promptly and cheaply to the farthest limits of the United States, postage prepaid by the post office. 1000 pieces for Z2.25 500 pieces for P1.25. Dubuque, Iowa. Ernst Wüst.

Northern District Assembly.

The Northern District of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from the 16th to the 22nd of June, within the congregation of the Rev. Jos. Schmidt, at Saginaw City, Mich. All who intend to attend the Synod and desire free lodging are requested to notify Pastor Schmidt at least 14 days before the Synod convenes.

I. H. P. Partenselder, d. Z. Secretär. * * *

To the doctrinal proceedings at our Northern District Synod this time, l>. v., the theses of the Hrn. Pastor Ahner

which were already presented to the Synod at our last District! Synod in Milwaukee, but could not be discussed in detail due to lack of time. They deal with the subject: The necessary caution and conscientiousness in banishing.

Anyone else who wishes to submit a matter for discussion at the Synod is hereby requested to inform the undersigned immediately and to send in any work he may have done.

J. A. Hügli, District Pres.

To the message.

Regarding price discount for synodicals traveling to Saginaw serve notice,

1. That all Synod members may travel by rail from Port Huron to Flint at half fare. The persons concerned, on their arrival at Port Huron, will go to the office of Mr. John C. Kaumrier (opposite the Post Office), who has kindly offered to buy the tickets.

2. the Flint and Pere Marquette Railway will only grant pastors half fare. Those pastors who travel on this railway and do not yet have a Half Fare Pass (such as your brothers from Canada), may contact me western district, Mr. Gotsch, teacher 917.49 Number of members on by June 1, together with their exact address, and I will arrange for one.

Saginaw City, den May 6, 1875. i os. Schmidt.

The Western District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. Baar will hold its sessions this year at the congregation of the Rev. I. Biltz at Concordia, Lafayette County, Missouri, from the 2d to the 8th of June.

C. S. Kleppisch, d. Z. Secretär.

Received in the Eastern District treasury:

To the synodical treasury: From Past. Brandt 21.00. Bon of the congregation at Tonawanda -26.46. Gem. at Paterson 4-8 86. Gem. in reserve 213.00. From Past. Schmidt -22.50. From d r Gem. in Wellsrvlle -26.85. Gem. in Allen Center -26.20. Gem. in Williamsbueg 2'10-75. tower Past. Ernst in Canada >211.23. From the Treifaltigkeits-Gem. in Buffalo -213.25. (Aem. in Eden 29.00. Gem. in Neu Oder Hosen 28-00. Gem. of the Past. Rushes 214.00. comm. in Menden -217.71. comm. in C. liege Polio 21150. comm. in Cumberland 211.26. Immanuel's ttiem. in Baltimore 255.83. wem. in Olean 24.70. comm. in AUrganv 24.91. Gern, in Nordt East 29.75. St. Andrew's comm. in Buffalo 29.50. comm. in Williame bürg 29 25. comm. in WellsviUc 210.25. of Past. Graves 22.29. past. Frey 25.00. From Wittwe Krull -21.00.

To the building fund: by Von der Gern, in MartinSville 227.00. Joh. Tegler 50 Ctö. By Past. Ernst in Canada 26.37. By Mrs. Streiber 21.00. Gem. in Norbury -251>.OO. Gem. in Al legheny City, Pa. 237.00. Gem. rn Port Richmond 2'32.00. Job. Rest 25 00. comm. in North East 214 50. comm. in Bergholz 225.00. I. Scherer sm. 22.00. comm. in College Point 2106.25. comm. in Boston 230.25.

For those affected by the locusts: Thank Offering from Mrs. Rev. Level for happy involvement of twins -25.00. From W. Gram 21.00. Immanuel's congreg. in Baltimore -243.66. Congreg. in Llean and Allegany 27.46.

To the Gentile Mission: From the Tieifalligieits congreg. in Buffalo 223.65. Immanuel's congreg. in Balumoie 215.00. congreg. "n Olean 23.47. congreg. rn New York 25.00. E. Felder for Leipzig 210.00. By Past. Ernlrt m Canada. trSgl. -26.00.

To the widow's fund: From Past. P. Brand 24.00.

For Past. Brunn's Institution: By E. Felder 210.00. On the Chinese Mission: By Past. Ernst in Canada 21.20.

For the congregation in Pembroke, Canada: From the GIM. in Martinsville 25 47.

Freed the congregation in Quincy, III: Of the congregation in MartinsviUe 2'4.05.

For the Upper Ottawa Community: By Heinr. Hardrr 21.00.

For poor students: From Mrs. Puls 50 CtS. For H. Jungkuntz from Karl Groß 21.00. For A. Pechibotd from the Gem. in Port Richmond 217.50. For Ackermann from the Gem. in Willianlsdurg 212.00. For Purznrr from the same parish 212.00. For F. W. Meyer from the Treisalligkens-Gem. in Buffalo 211-00.

On the Emigrant Mission in Baltimore: By M. Eicherich, Jr. 25 CtS. By Cassirer Schuricht 296.2^.

For college maintenance: from New York parish 213.04 & 216.40. St. Paul's parish in Baltimore 235.35.

To the orphanage near Boston: From E. Felder 2'5.00. Hochzeits Collecte bei Hrn. Kunze 25.00. From Jak. Ar uolds children 21-25. From the Frauenvenin der Treifaltigke'tSGem. in Buffalo 225.00. From the Gem. in New A "rk 25.00.

To the orphanage near St. Louis: By E. Felder 25.00.

Cure the church building in Philadelphia: By Karl Kromphardl 21 00.

For the deaf and dumb institution: Dom Frauenverein der Treifalugkens-Gem. in Buffalo 225.00.

For inner mission: From ImmanuelS-Gem. iu Baltimore 229.71. New village, April 1, 1875. I. Birkner, cashier.

For poor students received (already at the end of January) by pastor Hügli from the turn women's association of his parish rn Detion 2'15.00. By Hrn. Gkneratc ssier E. F. W. Meier 210.50. C. F. W. Walther.

Report of the General Kafsirer of the Prediger- u. LehrerWittwen- und Waisen-Kasse. j

1. from January 1, 1873, to December 5, 1873. Committee - Report.

We, the undersigned, being appointed by the Ebiw. General Pre'feS of the Svioke of Missouri, Ohio and other States, Mr. Pro fessor C. F. W. Walther, to make a report of the Cinnabmrn and Expenditures of the Preachers' and Teachers' - Widows' and Masses' Nasse for theJabr 1^73, have, because the books of the General KassircrS, the Blessed Rev. E. D. E. Böse, contain his exact statement of all receipts and expenditures of the said treasury for the year 1873, we have taken to our aid the reports of the various district treasurers and of the General Synod Treasurer, and have attempted to compile from all these sources, to the best of our knowledge and belief, a correct statement of the receipts and expenditures of the above-named treasury for the year 1873. The result, which we have arrived at after a close examination of the books and documents in question, is shown in the following table

Report on the Income and Expenditure of the Preachers' and Teachers' Widows' and Orphans' Fund for the Year 1873:

Intake:

By the casstrer of the eastern district, Mr. I. Birkner 2 227.98	By the casstrer of the northern D'str., Mr. C. Eißfrldt 670.70	By the casstrer of the middle district, Mr. Past. J.G.Kunz 354.56	By the casstrer of the western district, Mr. Gotsch, teacher 917.49	Number of members on the 1st of January 1873, according to the "Lutheran",
Year 29, p. 13,	345.50			
Total revenue	22516	23		
Issue.				
Baar paid to widows	22530.00			
Baar delivered to Mr. Past. Sapper for the takeover of the treasury	205.27			
Credit balance with the AUG. Svnobalkassirrr and from this to the Hrn. pastor C. F. W. Sapper credit 2166.09 and 2'32.98, together	199.07			
Summa drr output	22934	34		
Recap:				
Summa of the expenditure for the year 1873	22934.34			
Total revenue " " "	22516.23			
Remains guilt	2	418.11		

Accordingly, the above sum of four hundred and eighteen dollars in and eleven cents is owed to you by the Preacher's and Teacher's - Widows' and Orphans' Fund of the widow of the late Rev. E. D. C. Böse.

St. Louis, Mo. March 13, 1875.	August C. Burgdorf. Oskar E. Gotsch.
2nd Cathedral 5th Leeember 1873 to 1st January 1875. >4th intake.	
At the takeover of the treasury on 5 Der. 1873 by Mrs. Pastor Dorothea Böse	2205.27
Bon of the same one according to the code of sei. Past. E. D. C. Böse eingesandtr contribution of the Pastor Suceop	4.00
Intended for Mrs. Pastor Pallmer as support, but received by Mr. Pastor Prost	50.00
	----- 2 259.27
From the Western District: Credit at Leonhard: L Schurictt from 1873	166.09
By Mr Kasstrer O. Gotsch	1048.15
	----- 1214.24
From the Northern District: By Mr. KasstrerC.....	Eißfeldt 454.42454
	42
From the Middle District: By Mr. KasstrerPast ..	Kunzvon1873
	from1874
	395.61
	----- 443.61
From the Eastern District: Credit with Leonhard! Sc Schuricht ...	32.98
By Mr. Kasstrer I. Birkner.....	147.00
	----- 179.98

Total income

U. Output.

Supports to 22 widows and 24 orphans of preachers and teachers who died within our synod

Derseituog costs 2

Total expenditure

Compilation of revenue and expenditure:

/L. Revenue22551

ir. Edition22408

Cash on hand on 1 January 1875

Postscript. On this occasion, the Lower Chamber cannot refrain from urgently recommending the support of our preachers and teachers, widows and orphans, to all pastors, teachers and parishioners of our Synod. Our dear home-bound confreres, whose surviving dependents we are talking about, held the goods of this world in low esteem and preferred to worship the Lord in a mountain in which it was not possible for them to leave the young people much ridical goods. Now it would be the special duty of the worshippers to provide for the widows and the masses of those who preached the word of God to them. Since, however, many congregations are not in a position to do so, and others are not yet alive to their duty, a number of preachers and teachers of our Synod have come together to form a society, in order to provide support for the poor precarious and living widows and orphans, and to save them from the extreme hardship into which they would have fallen without such support. It concerns here a pure, un-



selfish act of love, a work of mercy. We are therefore noticeably different from all the usual support associations and life insurances. One pays into these in order to secure one's own relatives for the future. Therefore, they only support those for whom they have paid in advance. So this is a pure business matter, the root of which is unbelief, lack of trust in God, self-interest and selfishness.

But we pay into our treasury to support the widows and orphans of our deceased confreres who are now present, also the widows and orphans of those who were not members of the Society. It follows, of course, as has certainly been the case hitherto, that only those widows should accept support who are in need of it, and that the relatives of widows and orphans have first of all the duty to support them, if they are in such a position that they can do so, according to the saying 1 Tim. 5:16: "But if a creditor or a creditor has widows, let him provide for them, and let not the community be burdened, that those who are right widows may have enough."

Therefore, everyone can contribute to this fund with a clear conscience. Especially no pastor or teacher of our synod should be left behind, unless he can contribute nothing at all; nevertheless, this must be left to the discretion of each individual. The annual contribution of each member is set at \$4.40, but this is not intended to be a constraint or a limit on anyone.

The dear congregations are also cordially requested to remember this fund, for the Society alone is not in a position to raise what is necessary.

Last year 22 widows and 24 orphans were supported. Unfortunately, not even the small amount of support determined by the Society could be given to them in full. Since then, the number of widows and orphans has increased even more; in addition, a sum of more than 400 Tellurs must be repaid, which the previous general treasurer, Pastor E. D. C. Böse, who has passed away in the Lord, had advanced to the treasury in 1873, as can be seen above from the report of the committee. Therefore help is needed. Contributions and gifts are accepted from the District Treasurers.

South St. Louis, Mo. in April, 1875.

C. Z. W. Sapper, d. Z. allgemeine Kassirer der
Prediger u. 4'ehrer Wittwen- u. Waisen Kasse.

For the Lutheran Orphanage of the Little Child JESu near St. Louis

received since 7 March: from H. Büning through Past. Ackenback in Ber edn, III, 85.00. B. Hebe marin dcSgl. 82.00. From Pastor Sküßir's congregation: from Julius Busch 83.00, Mrs. Hornicker 82.00, Arau Gutcmutn 81.00, Heinr. Lehr 82.00, Heinr. Klein- sorge 82.00, Heinr. Niere 82.00, Jakob Wagner 81.00, Pastor Sküßir 81.00, Frau Webr 0 pair of scuuhc, 48 Av. calicoes, mcberrr pieces of other stuff, 4 dozen A ; Frau Vrspr ! Syeckicire, 1 pckd dried fruit, 1 dozen eirr; from Rev. Skußier rinc parthic tbst and cabbage; from Christ. Bockemcyer 1 pot of cabbage, 1 s'ück of bacon, 1 sack of potatoes; Fr. Wagner 5 Tutzcnd eggs, 3 psd. butter; D. Reinke 2 shoulder pieces and Wü-stc; from H. Schmidt potatoes, turnips and meat; W. Lppermann potatoes, turnips, 4 Tutzcnd eggs, 1 pot of lard; Hin. Wagner 2 pots apple cibutter, 1 bush. Potatoes; F. Wie- bagc 2 Bush. Potatoes; Hrn. Orf 1 bush. Potatoes; Wilh. Keck 4 toutzcnd eggs. From some members of the congregation at New Mcle, Mo. by Rev. Malusckka 813.00. From the Concordia - Schriet in st. Louis by Slud. Böitger 84.75, by Teacher Körner 83 50. from the Drcicinigkeirs Tistnet there by A. Ahncr 83.00, by C. Brockwever 84.90. from Mr. Leu 81.00. from the Gemeindr in Bremen (si. Louis) and llwgcgend by Teacher Karau 812.60. from the JuimanuclS- D'slrict in St. Louis by F. W. Springmeyer 82.75, by Joh. Heinz 83.50, by Past. Bünger by Mrs. Luttmcr 82.50, Mrs. S. 81.00, Mr. Bo>cr 81.00, Rev. Brecht 85 M. From the laudable Jurgfraienvcrein of Ji "m.-Tistricis 8'12 00. From a poor woman clothes for girls. From Mrs. Senne tcsgl. together with shudcii. From 7 4 in Michigan by Prof. Walther 85 00. From the piggy bank of Mr. Tjartr's children in Ef- fiugbam, III, 81.00. From an unnamed person in Past. GeyerS parish in Cailiuville, III., 85 00. from Prof. Chr. Schäfer in Wbccling, W- Ba., 8'5.00. By C. M. Barthel 810.t>0. From your T rcicinigkeits - Tistrict in St. Louis trough A. Ahncr 81.00, by Jul. Schubarth 81-65, by Fr. Hting 86.t>i>, by Mrs. Wüste 85 l>0. From the ImmanuclS Tistrt in St. Louis by Hrn. Kranie 81.00, by Job. Heinz 81.50, by F. W. Sering- mcocr 8- 7i>. From the Concoctia tistnet by Lehrer Körmcr 82.45, by Stud. Böttger 85 85. bon Mrs. Hege 82.00. past. v. Brandt 75 Cts. Bon the laudable Jnngfraumvercin of the ImmanuclS District 825.00. by Bro. Neusch 85.00. by Past. Bcegt in Paitzkoif, Mo., by Mrs. H. 81.00. By pupils of Lebrer Wukasch in Frohna, Mo., 82.50. By the werth sewing-ocrcin in Collineville, III., 18 knabcnbcmden. Of the werth sewing-ocrcin at Genesco, III, 2 kintcklcidchen, 3 shirts, 2 small lcknizen, 3 pairs of stockings, 85.00 pair. Turch Past. Graves in St. Charles, Mo. from his confirmands 84.25. Turch Past. E. A. Sieving in Lincoln, Mo. found by school children, 50 Cts. From Charles Wchking in St. LouiS 810.00. Ferd. Wolf in Almon, III, 1 quill, 2 sheets, 2 klndrchcmden, 5 towels, 2 lckürzen. From the werth women's club in st. Charles, Mo. 5 dresses, 5 hcmdchen, 3 unteriöckc, 2 schurzen, 2 pairs of underpants, 5 bust shirts', 2 pairs of trousers, 5 bodkins, 2 pairs of socks. From an unnamed place; 6 dresses, 2 girls' trousers, 1 marchcnbcmd, 14 knabcnbütc.

Thanking you very much for your kind gesture in the name of our dear orphans and wishing you God's blessing.

I. M. Estel, Kassirer.

Due to a lack of space, several receipts had to be allowed and will follow in the next issue.

Truckcrr iucr Synove vou Missouri, Ohio u. a. Slaulco.



Herausgegeben von der Deutschen Evangelisch-
 Leitweisig redigirt von dem Lehrer: C.

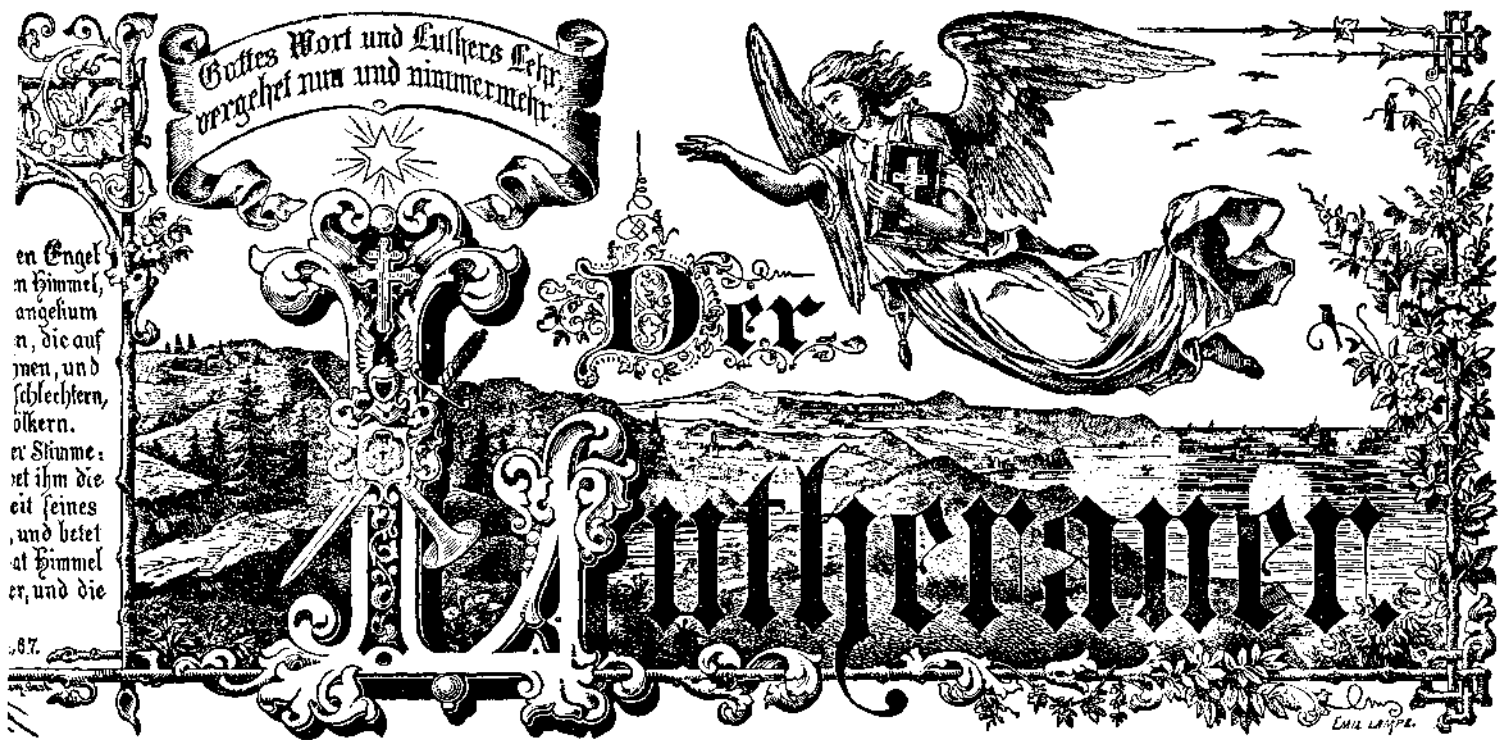
Year 31.

Dr. Jacob Heilbrunner.

Among the Lutheran theologians who faithfully and bravely fought for the pure doctrine and opposed Pabstism, Calvinism and other fanaticism, Dr. Heilbrunner occupies no small place. He was a hero in faith, purified in the Schmelztiegel of tribulation, a man who childlike humbly bowed under the word of God, and did not want to forgive even one iota of it, a man full of fervent zeal, who in God-pleasing self-denial regarded the honor of God and the welfare of the church as the goal of his work; a man whose memory we therefore hold in high honor, whose example we should often hold up to ourselves to follow.

He was born on August 15, 1548 in Eberdingen in Württemberg. His father was Hieronymus Heilbrunner, one of the first Lutheran preachers from the home of Johannes Brenz. After he had been diligently prepared at several Latin schools, he was admitted - only seventeen years old - to the theological seminary of the University of Tübingen. Here he first studied philosophy, and after he became a master in 1568, especially theology until 1573. Aegidius Hunnius, Polykarp Leyser and others, with whom he later did the work of the Lord, were his fellow students here.

His first field of labor was Austria. Among the scattered and oppressed Lutherans of this country there was a great lack of preachers. They therefore turned to Württemberg with their request for preachers. Among those who were sent to Austria in the early year of 1573 at their urgent request was, along with Polycarp Leyser and three others, our Heilbrunner. Count Siegmund von Hardeck accepted him as his house preacher upon his arrival in Vienna. Heilbrunner immediately had to preach several times in Vienna, especially in the house of the Landmarschall von Noggendorf, since the Lutherans had not yet been granted a church in the city. Then he moved to Riegersburg Castle and took up the ministry, but he did not hold it long. His patron took him still in June to a visit with Mr. Landmarschall von Roggendorfs at Sitzendorf. During



St. Louis, Mo., June 1, 1875.

During his stay there, the preacher there, who was still half a papist, died suddenly in the pulpit and the land marshal now asked the count to let him have his castle preacher for a while. The count consented. He was to stay only three weeks, but it turned out to be almost two years. And he had a lot to do here with teaching, punishing, admonishing and comforting. He had listeners eager for salvation, he also had to take care of the youth, many who had been driven out of Bavaria for the sake of their faith sought refuge here. He had to negotiate many times with the Flacians, who taught that man's original sin was substance itself. The count and the land marshal himself were inclined to the Flacians.

Lutheran doctrine. When the superintendency in Amberg became vacant, Prince Ludwig immediately thought of Heilbrunner. He recognized the calling as a divine one. The citizens cheered him; they met him with open hearts everywhere, even when he came to the more distant places to visit church and school.

She promised to take care of them faithfully even in the time. In the Electoral Palatinate, the administrator John Casimir repeatedly gave the assurance that no one was to suffer of his absence.

As soon as Heilbrunner had departed, the Calvinist hardship for the sake of his faith, but nevertheless, contrary preacher entered the pulpit; but except the commissaries to his hypocritical pretensions, all Lutheran preachers and and some officials, no one went into the church. officials were deposed and reformed ones put in their place.

Count Palatine Philipp Ludwig, to whom he arrived after He cared nothing for the representations made to him by the a long arduous journey, did not want to give advice on his other guardians appointed over the young prince by his own responsibility, but wished to obtain the opinion of the Lutheran father. Their complaint against him at the Imperial Duke of Württemberg and the theologians of Tübingen. So Chamber Court remained without settlement. On their he made this sacrifice and traveled to Stuttgart and advice, the people of Upper Palatinate and Amberg Tübingen. The negotiations that were initiated with Johann repeated their request to be allowed to remain with their Casimir dragged on and Heilbrunner was advised to stay in religion, but received the good Calvinist? answer, "if they Sulzbach for the time being, where Ottheinrich II resided, were to remain longer in disarray, they would not be allowed who was married to a Princess of Württemberg. It was to remain with their religion. The answer was that "if they hoped that such compliance would soften Johann Casimir's persisted longer in disobedience, such seriousness would mood. be applied to them-which would be difficult for them and their

When Heilbrunner returned from his journey and children. These sad events in Palatinate-Zweibrücken and informed his Ambergers of the advice he had received, they in the Upper Palatinate pained Dr. Heilbrunner very much. initially did not want to know anything about it; but finally That the Lutherans of these countries, among whom many they agreed to let him go; after all, they could visit him had been entrusted to his care, had to suffer oppression for diligently in Sulzbach, which was only two hours away, and the sake of their faith and were to be brought to apostasy, get advice and comfort from him until he was allowed to live went deeply to his heart. He sent many a "teaching, warning, among them again. In Sulzbach, he received many heartfelt and comforting pamphlet" to both countries; he also entered expressions of love from Count Palatine Ottheinrich and into a religious discussion with some theologians from from the people of Amberg. The young wife of the Count Zweibrücken. The Reformed theologians were indeed Palatine loved Dr. Heilbrunner and his godly wife especially overcome, so that Count Palatine John suddenly departed, as compatriots and often visited them in their home. They but Calvinism still remained in his principality.

spoke of their dear home and of their father, Duke In addition to these worries about the church, our Christoph, and when some friends came from Amberg, she Heilbrunner was also hit by a heavy house cross. Six of his liked to stay and sing spiritual songs with them. seven children were infected with measles. Three of them,

Since Johann Casimir had promised the Ambergers not two girls and one boy, died, the eldest daughter Ursula to oppress them in their Lutheran religious practice if they, recovered completely, the other two girls continued to suffer for their part, consented to Heilbrunner's removal as proof for a long time after overcoming measles and remained of compliance, a return of Heilbrunner was out of the physically and mentally weak. Oh, that was a pain for the question. He therefore accepted the appointment as court father's and mother's heart. They had to watch this misery preacher at Neuburg, which had been offered to him earlier for more than a year; then the Lord took these children to by Count Palatine Ludwig Philipp. On the day of his Himself. But the sorrow was followed by joy: soon after they departure, a large group of his friends from Amberg and were given a healthy baby.

other Upper Palatinate communities came to bid him On 6 January 1592, the Calvinist administrator of the farewell and to escort him a long distance. There the song Churpfalz, Johann Casimir, died. His ward, Frederick IV, the was sung: "Help, Helper, help from fear and distress, son of the Lutheran Elector Louis VI, now no longer wanted have mercy on me, O faithful God!" rc. Although to remain under guardianship. Until the death of his father, Heilbrunner had to leave the people of Amberg and Upper he had enjoyed a strict Lutheran education. When he came Palatinate, he still had them on his heart, as we will see under the guardianship of his reformed grandfather at the later. In Neuburg, because of his deep theological age of 9, he received reformed teachers. He rejected the knowledge, because of his loyalty to the Lutheran claims to the regency and guardianship made by a Lutheran confession, and because of his godly way of life, he grand-orphan after the death of the latter. He did not want to enjoyed the love and trust of his prince to such a high know anything about Lutheran influence and did not want to degree that he treated him like a dear friend and did nothing allow Lutheranism to be tolerated freely. This made the without his advice. Both were concerned about the welfare people of the Upper Palatinate suspicious. Just at the time of their own church as well as that of the whole church; both of the death of the administrator, there had been violent confrontations between the Electoral Vicedom and the therefore often talked with each other about the welfare and Ambergers, who were not to allow the Lutheran preacher, woe of the Lutheran church; both were therefore also filled whom they had sent to them, to enter the pulpit. The with sorrow about the things that were going on in the Lutherans had misgivings about paying homage to the Pfalz zweibrücken and in the Electoral Palatinate, the young Elector if they were not assured of their faith. So the especially in the Upper Palatinate. His former patron, Count young Elector felt compelled to make concessions. He Palatine Johann of Zweibrücken, who had withdrawn his declared that he did not want to burden one of his subjects signature from the Concordia Formula, the brother of Count in his conscience, nor did he want to deprive him of the practice of his religion, but in such a way that the practice of Palatine Ludwig Philipp of Neuburg, had allowed himself to his own religion would remain free for him and his subjects; be seduced into Calvinism, and so Lutheranism was in addition, he would have to demand that all church gradually being suppressed in his land, in spite of the efforts made by Ludwig Philipp and Dr. Heilbrunner. servants be presented to the regiment for examination.

This demand seemed questionable to the Lutherans. The Ambergers therefore turned to Count Palatine Philipp Ludwig of Neuburg with the question of whether or not they should pay hereditary homage under such circumstances. He discussed the important question with his councilors and his court preacher, Dr. Heilbrunner. They were advised to request a postponement until the committee of the estates would meet again, but by the way to show themselves against the authorities, as it is due to faithful subjects.

The Landständische Committee decided that the hereditary homage should not be paid until the Elector in person, as has been the custom from time immemorial, had performed his duty and ensured it for the sake of religion. The committee also approved that the church servants should take the examination before being employed. At the same time, it requested that the suspicious church and school ministers be removed and their positions be filled with true Lutherans; for it was intolerable that whole congregations should be burdened with Calvinist preachers because of one or two persons.

The Vicedom made repeated attempts to win over the Lutheran knighthood. He often invited the most influential to the table. But all effort was in vain. Once he cried out in anger that obedience would not follow until the heads of some were cut off; to which the land marshal replied: "That would not be good, since such heads cannot be trapped like cabbage heads.

Clashes between Calvinists and Lutherans also occurred in other places. So the Elector thought it best to accept the conditions of the estates. The people of the Upper Palatinate paid their hereditary homage to him in good faith that he would keep his promise regarding the practice of the Lutheran religion.

But soon Calvinist preachers, books and catechisms were again smuggled in. The people, of course, did not accept them; the parents did not let their children be taught according to these books. The visitators took advantage of this and cried out that Lutheranism was leaving the people in ignorance. Heilbrunner could not remain silent about this. He published a paper in which he illuminated the new catechism and defended the Lutheran Upper Palatines. In this writing he first gives the reasons why he opposes this catechism. Because he was forcibly expelled from there, he does not consider the bond to be completely loosened, but recognizes himself to be obligated to help the people, as and where necessity requires, in addition to Christian intercession with comfort. He said that he was obliged to assist the people, as and where need required, with comfort, advice, warning and instruction, in addition to Christian intercession; it went to his heart when he saw that the well-established churches and schools were being so miserably misled by the establishment of Zwinglian doctrines and the introduction of a new catechism; even though he had never had a church ministry in the Palatinate, he nevertheless considered it his duty, by the grace of God, to counter the evil that was hovering before his eyes in the neighbourhood with a faithful warning, because we were all members of one body. The Zwinglian visitators accused all Christian preachers of not having taught the 10 Commandments correctly until now, and of omitting a whole commandment to please the pope, and of not having taught the people to pray correctly, because they said: Our Father, instead of: Our Father, and: Deliver us from evil, instead of: Deliver us from evil; whoever thinks that, because such things are done in another country, they ought to let them go unpunished, shows that he has not kept pure

He then shows what intentions Calvinists had when they introduced their catechism, namely, the glorious treasure, the catechism of the good man of God, Dr. Luther. He then shows what intentions the Calvinists had in introducing their catechism, namely, to snatch from the hands of the people the glorious treasure, the catechism of the great man of God, Dr. Luther, and to prepare it for the introduction of the Heidelberg catechism; and proves irrefutably that the Calvinist doctrine is contrary to God's word. Besides this refutation of the Calvinist Catechism, he wrote other writings against the Reformed, e.g. "Compilation and Refutation of the Calvinist Doctrine".

But it was not only Calvinism against which he had to fight, he also bravely attacked the papacy.

(Conclusion follows.)

About going to the theater.

In 1770, the pious and learned senior of the Lutheran city ministry in Hamburg, Melchior Göze, published a paper with the following title: "Theologische Untersuchung der heutigen deutschen Schaubühne. Since, as we have heard, even in Lutheran city congregations there are members, especially young people, who think that going to the theater is a free means, we herewith share some of that beautiful writing, which we hope will convince such young people otherwise.

To the objection that the plays which are now given in respectable theatres are not as obscene as the plays of earlier times, especially at the time of the Church Fathers, who in any case would only have been so seriously opposed to attendance at the theatre, Göze replies, among other things, as follows:

"If the impure thoughts and words which the poet puts into the mouths of persons are no longer as impolite, as coarse, and as rabble-rousing as they were in the days of our fathers, they are not more innocent for that reason, and still more dangerous, because they are more subtle. Actual jests do not so much harm as witty ambiguities. Against the latter, natural modesty and decency revolt. Spectators of rank and good breeding consider it an immediate insult when actors dare to spit out obscenities in their presence: for they must conclude from this that they are regarded by them no differently than a rabble of common rabble, whom such things can amuse, or who at least cannot take from them any mark of contempt: but in the case of witty and bawdy ambiguities this reproach falls away. They still suffer a good explanation, and the spectator may find a secret pleasure in them, while always excusing himself by saying that he has looked at them from the innocent side. The author of a play in which such a fine poison is mixed is even safe from reproach. For he can always help himself with a good explanation of the same, and say to those who want to confront him in this case: that they suck poison from flowers. One will give me the instance (the objection) that in this way also many poems, and indeed of great and famous poets, must be rejected. I answer: Yes, they must be rejected, and they belong to the number of annoyances which

will be burned with unquenchable fire on that day. But the excluded, and only in such a case can the banishment harm they do is less, because they are only read, and not procedure be anything but valid before God.

recited orally at a time and place when the senses are set in motion and the souls are opened to the impressions that are pleasing to the flesh. As long as the sayings of the Fathers of the Church concerning the plays of that time are conclusions from the general principles found in the Word of God, which are thus: "Woe to that man by whom trouble cometh! Matth. 18, 7. -Do not conform yourselves to this world.' Rom. 12, 2. -Have no fellowship with the unfruitful works of darkness, but rather punish them/ Ephes. 5, 11. 'Love not the world, neither the things that are in the world: if any man love the world, he hath not the love of the Father in him: for all things that are in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father, but are of the world'. 1 John 2:15, 16.; so long as the plays of to-day make the substrata to these principles, so long do we look not to the Fathers of the Church, and to their reputation, when we accede to their judgments on the stage, but also to the Word of the living God. So long, then, as Our plays are similar to those of that time, so long as they produce the very unhappy effects of which those were such a fruitful source: so long are such condemned, not by the sayings of the Fathers of the Church, but by the Word of God, which will judge us in that day, as irrefragably as those are condemned thereby."

(To be continued.)

Theses on the necessary caution and conscientiousness in the ban proceedings,

Presented to the Northern District of our Synod, God willing, meeting at Saginaw City, Mich. on the 16th day of June, this year, for consideration, by Rev. F. A. Ahner. *)

1.
The banishment process is God's business, although it is done by men, i.e. by a local church and its pastor.
Matth. 18,15-18. Matth. 16,19. 1 Cor. 4, 1.
2.
The banishment process is intended for the glory of God and the salvation of souls; therefore, as far as the latter is concerned, the intention of the preacher and the congregation must be primarily directed to winning back the sinner.
Matth. 18, 15-18. 1 Cor. 10, 31.
Joh. 16, 2. Joh. 9, 22.
1 Cor. 5, 5. 2 Thess. 3, 14. 1 Tim. 5, 20.
3.
By the ban the terrible judgment is passed on the state of the soul of a certain man, that he is to be considered a heathen and a publican, by which judgment heaven is shut up to him and brotherly fellowship with Christians and the latter with the former is forbidden.
Matth. 18, 15-17. Matth. 16, 19. 1 Cor. 5, 11.13.
4.
Therefore, only he can be excluded from a visible church who, by his impenitence, reveals that he has separated himself from the invisible church.

*) The first nine theses have already been discussed and adopted by the Synod.

5.
The banishment procedure must therefore be free from all arbitrariness and be guided solely by God's Word.
Matth. 18, 15-18. 1 Cor. 5, 11.
6.
The preacher not only does not act conscientiously, but ungodly, who presumes something that is not his according to God's word. 3 Joh. 10.
7.
It is true that the public execution of the ban must be done by the appointed ministers of Christ, but this is null and void if the recognition and judicial decision of the whole congregation has not preceded it.
Matth. 18, 15-20. 1 Cor. 5, 4. 3 Joh. 9.10.
8.
In the case of non-public sins, the ban can only be imposed if the application of the steps of exhortation prescribed by Christ has preceded it; in the case of public sins, this is not absolutely necessary.
Matth. 18, 15-17. 1 Tim. 5, 20.
9.
The preacher and the congregation, before they begin the banishment procedure, must first be certain that the sins of the person to be taken into church discipline are of such a nature that he himself could eventually be banished.
1 Cor. 5:11.
10.
In difficult cases of church discipline, prudence and conscientiousness demand that other experienced church servants be called in to evaluate the case.
11.
The proceedings of the congregation up to the execution of the ban must be conducted in such a way that every member of the congregation is given the opportunity to give his opinion.
12.
The sentence of excommunication may not be passed, much less carried out, as long as a member of the community is against it, whether rightly or wrongly.
Matth. 18,17.
Note: Whoever is opposed to this for sinful motives must be disciplined, and if he does not want to agree with the decision of the Word of God, which has been proven to him, he must be excluded as an unchristian who has become manifest.
13.
The person on whom the ban may be imposed must be one who:
a) is still alive and sane, Ephes. 6:4. Deut. 21:18-21;
b) lets himself be called a brother (sister) or wants to be called so, 1 Cor. 5, 11.;
c) is a communicating member of the congregation, 1 Cor. 5,13.;
d) has committed a manifest, grievous sin against God's commandment, or has committed a basic error and is clearly convicted of it, 1 Cor. 5,11. Tit. 3,10. 11. Rom. 16,17. 2 Joh. 9-11...;
e) has, in spite of all admonition or punishment, hardened and hardened himself in his sin up to his

unchristian has been revealed, Match. 18, 17. Tit. 3, 10. 11.;

O which the church unanimously declared worthy of the ban, 1 Cor. 5, 1-5. Match. 18, 17.

14.

The congregation does not act conscientiously, and therefore unjustly, when it executes the ban on such persons as these:

1. are already deceased or of unsound mind;
2. who are not members of the congregation;
3. who, no longer wanting to be brethren themselves, have left the church itself, and thus, depending on the circumstances, have put themselves under ban, 1 John 2:19;
4. whose sin or error is not evident, or not so evident that it can be clearly shown to them and the church, Joh. 13, 21. ff. Tit. 3, 10. 11.;
5. whose sin or error belongs only to human frailty and weakness, even of a Christian, Gal. 6, 2. Jac. 3, 2;
6. whose sin is not a transgression of divine law, and whose error is not one that overthrows the foundation of faith, Rom. 14:1 ff;
7. who have not yet been fruitlessly convinced of their sin or error, admonished and punished according to the divine order, and have not yet been revealed as stiff-necked and incorrigible sinners or false spirits, Match. 18, 15-17. 2 Thess. 3, 14. 15.; comp. Tit. 3, 10. 11.;
8. about whose ban-worthiness no perfect agreement can be reached, 1 Cor. 5, 13.

(Submitted.)

To my dear synodal nephew, the dear "Lutheran"!

I have to write to you again, but this time it will be short. I have before me the second number of a "Missionary Bulletin" for the Evangelical Lutheran Church in America. Published by several Lutheran pastors." On page 12 it says: "Therefore, a heartfelt request to all pastors to whom No. 2 of the Missionary Bulletin goes: Dear brothers, recommend the Missionary Bulletin to your congregations as the only Lutheran Missionary Bulletin published in America. We know that there are some members of the congregation who would like to read the Missionary Gazette if they only knew about it.... We want to send every pastor 5-10-25 copies of the Missionary Gazette free of charge for at least one year, or even more if we can assume that they will be distributed in the congregation or among friends." Now I wanted to ask you, dear synod nephew, to call the attention of all our pastors and congregation members against this missionary journal. Not because we feel no impulse for mission, not because the paper would not be worth reading under other circumstances; not because we have anything to reproach against the individual persons whose names adorn the paper, - but because this mission paper is in the same sense a mission paper for the Evangelical Lutheran Church in America, in which the *General Council* is the general church council for the Evangelical Lutheran Church in America. This paper is published in the interest of the mission which the *General Council* is carrying on, and for that reason I wanted to

I have asked all brethren (even on the accusation of doing something unnecessary) not to distribute this paper in our congregations at all, even if whole wagons full were sent to them. We do not want to be tempted, even by the beautiful name of the mission, to give even the slightest encouragement to the *Council*: the *Council*, which invokes the confessional writings of our dear church before the courts of the Lar General Synod in order to gain church property there, and in turn swears before the courts before our brethren in Ohio that it has a different church government than that which, as all right-believing Lutherans know, the symbolic books of our church demand, again in order to gain church property. With such an ecclesiastical body we cannot and will not cooperate in any ecclesiastical work, not even in missions among the heathen, not even in keeping and distributing missionary papers. But does anyone perhaps say, "That is too hard! It is very simple, but I do not consider it hard, if I do not want to help those who trample me underfoot in my home country because of my confession, or do this to my brothers and sisters, to do good in a foreign country, and do not want to help their magazines to find entrance among my brothers and sisters in any form or name. To represent the Evangelical Lutheran Church of America among the heathen in the East Indies, and to wound and suspect to the heart the most faithful adherents and servants of the Lutheran Church in America, are two cutting contrasts which no mission, no missionary journal will suppress. Now, if the people in the *Council* think that this should not be applied to a peaceful missionary paper, we have nothing more to say than this: it is one and the same *Council* in America and in the East Indies; he who promotes the interests of the general church assembly in the East Indies promotes them also in America, and this missionary paper distinctly wants to promote the mission in the East Indies, which the *Council* has there, and thus actually promotes the *Council* here, and we should not, will not, and must not do this, may it please the people or not.

So now God keep you and hold in good remembrance your synod cousin in New Orleans.

(Submitted.)

Annual report

about the Lutheran hospital, orphanage and asylum in and near St. Louis.

In preparing to give a brief account of the past 1874th year concerning the Evangelical Lutheran Hospital in the city of St. Louis and the Evangelical Lutheran Orphanage "zum Kindlein JEsu" in St. Louis County and the asylum connected therewith, I remember the great love and mercy of our God, who not only has mercy on the poor sick and orphans, but also in the Christians who have received His mercy. Louis and the asylum connected with it, I remember the great love and mercy of our God, who not only has mercy on the poor sick and orphans, but has also worked a heartfelt, merciful charity through his Word and Holy Spirit in the Christians who are his dear children of grace in Christ JEsu. It is common for people who do not believe in the faith to insist on the love they think they have. The lodges especially want to practice the love which Christians ought to practice, but which is not to be found among them. They claim that they support the sick of their lodge, bury the deceased with pomp, and give the widows they leave behind the most beautiful gifts.

oeven after the death of their husbands they give a sum of money - for which they usually have to thank the newspapers and wish the lodges every success - and then continue to care for the widows for a while. They represent this as great love, whereas it is nothing else than the fulfillment of a contract, and is given only to those who have given to them before. To the description of true love, according to 1 Corinthians 13, belongs also this: "Love seeketh not its own." So there is no question of a contract, nor of the thought that, if one gives help, he must receive help again. One serves and helps in true love, without ever expecting the least thing in return.

Also, unfortunately, the Jesuit principle, "The end justifies the means," not only prevails in the world, but has also penetrated in many ways into the Protestant congregations. Hence raffles, lotteries, and even drinking bouts are held, which are at first condemned, but, if they are held for the purpose of raising money for charitable institutions, they are approved or at least looked after. That in this way true love, which does not seek its own, is not practiced, is obvious to everyone. Our charitable institutions have so far been maintained, praise be to God and thanks be to God, out of pure love for the poor sick and old people and orphans. And we hope to God that this love will continue to be shown in the faithful. That we have demanded payment from the sick who are able to pay, and that we have allowed a father or mother to "pay" us something for the care of the half-orphans, if they were able to do so, is something that everyone will find in order. Only those who are really in need should be supported in our institutions. It is already a blessing that the church has established and maintains such institutions under God's blessing.

We will now first report something about the hospital. The Evangelical Lutheran Hospital in the city of St. Louis, at 7th and Sidney Streets, exempted 121 sick persons in the past year, whose illnesses are mentioned in the medical report. Of the year 1873, 6 sick persons remained under treatment. This brings the total number of patients to 127. 85 of these were cured, 14 were discharged uncured, and 12 died. The rest remained in the hospital. The number of those who were treated and cared for free of charge, for a longer or shorter period of time, amounted to 46. Others, because of poverty, were only able to pay a part of the fixed allowance of five dollars a week. Seventeen German doctors, including our family physician, Dr. C. Reiß, sent sick people to the hospital and treated them in part. Especially, however, the untiring and blessed work of our family doctor is to be acknowledged with gratitude. Operations, some of them very difficult, have been successfully performed on 20 persons. Usually several physicians were invited to such operations and Dr. Hammer, a celebrity in the art of opera, rendered great service. The majority of the sick belonged to the unchurched, but members of other confessions were also excluded. All of them were cared for by the pastor of the institution, Mr. Pastor Brauer, and by other pastors of the city, also by the students de *Collegii fratrum*, the latter of whom namely held a reading service every Sunday in the hall of the Hos

The hospital was served with spiritual encouragement, as well as the daily house service was not missed. A cedar must know that it is an evangelical Lutheran hospital, founded and maintained and governed by Lutherans, although no one has to suffer any persecution because of his faith. Among the deceased were 6 Lutherans. Only one person received Holy Communion before his death. Others came to the hospital partly without understanding, partly they postponed Holy Communion and were precipitated by death.

II. In the orphanage "zum Kindlein JEsu" Mr. Friedrich Ude, who on April 7 of last year had taken up the office of caretaker and orphan father in place of the sick Mr. Pastor A. Lehman, who on February 1 of this year had been called away by the Lord to heavenly rest after faithful work, found 70 children, namely 40 boys and 30 girls. Three children, 2 boys and one girl, had been taken by the dear Pastor Lehmanns, who found it difficult to part with the orphans. From April 7 until the end of the year 24 children were taken away, so that the number has come to 94. At Easter of last year, 6 children were confirmed in the Evangelical Lutheran Church, namely 3 boys and 3 girls. One boy returned to his mother, another came to a Christian saddler to learn this trade, and the third, because he wanted to become a farmer, was exempted by a farmer in the congregation of Mr. Pastor Gräbner. They are all said to be well behaved, as we hear. The 3 girls have remained in the orphanage to help in the household and thus to compensate somewhat for the love they have received. In addition, 15 children have been given partly to their fathers or mothers, partly to Christian families who wanted orphans and promised to raise them well. At the end of the year there were 76 children. These are distributed as follows: orphans 17, namely 7 boys and 10 girls; half-orphans 41, namely 25 boys and 16 girls; from unhappy parents, who mostly live separately, 18, namely 12 boys and 6 girls. Summa: 44 boys, 32 girls. According to nationality they are: 68 Germans, 3 Dutch, 2 English Americans, 2 Irish, 1 Australian. The school was attended by 54, namely 34 boys and 20 girls, of whom 22 went into the first grade and 32 into the second grade. The total number of children admitted to the school from the beginning is 133. Five children received Holy Baptism during the past year, after those who had already advanced in age had first been instructed in the main points of Christian doctrine. A girl of 10 years, whose mother had been a Baptist and had therefore withheld baptism from her child as long as she lived, demanded holy baptism with great eagerness. But she was not to be taught better until then, according to the pastor's explanation. Suddenly she became ill, and the illness increased to such an extent that it was feared she would die. That very evening the now blessed Pastor Lehmann had to come and baptize her. She shed tears of joy at the holy act and answered the questions of the baptismal vows with all fervor. Soon after, she began to feel better, so that she was able to leave her bed three days later. Although there were a few cases of illness and doctors had to be called, no child died. The children, who are not exactly pampered, are lively and cheerful, and, as far as the main

They are obedient and are brought up in discipline and admonition to the Lord. In spite of the difficult times, we have received abundant support from generous donors in the form of money, clothing and food, even from those we had not even thought of. It is evident that God has moved the hearts of Christians to remember the orphans with heartfelt love. Heartfelt thanks are expressed to all the dear donors, and God wishes and asks for abundant repayment.

III The asylum for old, incapacitated members of the faith who can no longer support themselves is still not a separate institution, although it is very much desired, because due to the debts that weigh on the orphanage, it has not yet been possible to erect a separate building. At present there are 8 persons in the asylum, 7 men, among them an 80-year-old old man, and an ailing widow. Of these, 3 men are in the hospital, the rest in the orphanage.

We further entrust these institutions to the faithful care of our God and the love of His children in Christ.

On behalf of the Board of Directors,
J F Bünger.

To the ecclesiastical chronicle.

I. America.

The Roman Mass - a play. At the funeral of an actor in New York, Father Joung gave a speech after the funeral mass, in which he also spoke about what the Roman Church thinks of the theater. Among other things he said: "It does not occur to the Catholic Church to condemn the dramatic profession. It is an honorable profession. If the theatre would find such pleasure in the Church as the Church finds in the theatre, all would be well. If the theatre treated the priesthood with as much respect as the priesthood treats the theatre, not a word would be said against it.

-----The great sacrifice of the Mass, which has just been offered for the repose of the soul of the departed, is a play, and certainly the most therefore, a cleansing from our innate inclination to evil/ So we have here successful play ever performed. Yes, it has enjoyed a furore of nineteen three expressions which tell us that in sanctification the corruption of our hundred years, beginning with the great divine tragedy of Calvary, and it nature, namely, of the old Adamic nature, or the 'flesh as Paul calls it, will continue to exercise its attraction to the end of days. It is the great spectacle of the Passion of JEsu Christ, the constant repetition of that the apostle Paul when he says: 'I fence therefore, not as he that strokes tragedy by which the world was redeemed. Yes, it is the Roman Catholic into lust. But I stupefy my body, and tame it, that I preach not to others. Church that takes her children under her wings at all times and spreads her arms out to them in every way. No matter what desperate business they may sometimes be engaged in, this mother-love of the Church will always prove to be their guardian spirit, and at the moment of their death will stand comfortingly by their side." - Who does not see from this that the Church of the Pabst is the Church of the old Adam and of the world, and that with it the riddle is solved how this Church makes such rapid progress in this materialistic age. The principle: Do what you will, only be a Catholic! is what attracts so many. The Pabstical Church is not concerned with converting souls to God, but only with converting souls to itself.

Roman Premiums for Magazines. It is now the general custom for editors of newspapers, even of ecclesiastical periodicals, to give out premiums, books, pictures, etc., in order to better collect the money and to gain new subscribers. The "Katholische Volkszeitung" of Baltimore gives as a premium a work of art.

with the title: "the star of the 19th century". The following is written of this premium: "The star of the nineteenth century is called St. Joseph, because Jesus is the sun of justice, Mary is compared to the moon, but Joseph is inseparably united with Jesus and Mary, shines with special splendor among all the saints who adorn the heavens of the holy Church, and just now appears with special splendor before the eyes of the faithful, and devotion to St. Joseph in union with his most holy bride, according to the words of the holy Father, will save our degenerate century. A Roman paper in Silesia promises a very peculiar premium; namely, it promises all present and future signers a special blessing from the Pope! G-

Roman Convicts. In the previous issue a notice was given of a law which the Ohio State Legislature had passed concerning penitentiaries, for the passage of which the Romans had agitated vigorously. It was said that it was not to be wondered at, as the Pabstical Church supplied a considerable contingent for the prisons. Recently a Roman service was held in the workhouse in Cleveland, Ohio, and it turned out that two-thirds of the convicts were Catholics. "That is not very flattering to the -Holy Mother Church^," added the "Happy Ambassador," "but such a ratio takes place almost everywhere." G.

In the Methodist papers one now finds an unusual number of articles on entire sanctification. The way in which this doctrine is carried on is becoming too great even for some Methodists. Thus the editor of the "Apologist" recently received an article from a certain Br. Kopp, in which he speaks out against many a fanaticism. The article, however, did not please the perfect Mr. Nast at all, and he took it up only with a rejoinder which he had had written by a fellow-member. The Methodist leaders, then, evidently harden their hearts against any testimony, even against a weak testimony from their own midst; for, however perverse Mr. Kopp's views may still be, he seems to be in sympathy with the raging and says many a fitting word to them. We want to share something with the reader. After he has complained that the editor has handed over his article to Jemandern for criticism apart from his office, that is, that he has had his article accompanied by a police beadle like a criminal, that the critic, who also belongs to the perfect, has taken the liberty of "reading between the lines," 2c. he says, among other things, the following: "I am against a certain spiritism, against the breaking of the egg before the bird has hatched, against a lawlessness and a sentimentalism, and against superficiality in this so important matter. Nor can I like the fact that five times in the Apologist one calls Inskip or Pearsall Smith, until once one calls the name JEsu in connection with sanctification, and I must say with that Swabian: 'Es menschelt/.... Br. Krehbiel seems to suppose that the old man becomes pious; for he says: 'In sanctification we are cleansed from innate sinfulness/ - 'Unrighteousness here denotes our sinfulness,

the inherent and inherent corruption of our nature/ 'It is sanctification, a cleansing from our innate inclination to evil/ So we have here three expressions which tell us that in sanctification the corruption of our hundred years, beginning with the great divine tragedy of Calvary, and it nature, namely, of the old Adamic nature, or the 'flesh as Paul calls it, becomes wholly good and pious. How does this view agree with that of the apostle Paul when he says: 'I fence therefore, not as he that strokes tragedy by which the world was redeemed. Yes, it is the Roman Catholic into lust. But I stupefy my body, and tame it, that I preach not to others.

Church that takes her children under her wings at all times and spreads her arms out to them in every way. No matter what desperate business they may sometimes be engaged in, this mother-love of the Church will always prove to be their guardian spirit, and at the moment of their death will stand comfortingly by their side." - Who does not see from this that the Church of the Pabst is the Church of the old Adam and of the world, and that with it the riddle is solved how this Church makes such rapid progress in this materialistic age. The principle: Do what you will, only be a Catholic! is what attracts so many. The Pabstical Church is not concerned with converting souls to God, but only with converting souls to itself. G.

and become reprobate themselves/ But perhaps our saints have come further than the apostle. They no longer need to struggle with flesh and blood. But I hold with the apostle Paul, and am glad when the Lord, by his grace and the power of his Holy Spirit, gives me so much courage and strength that I can always conquer all enemies, devils, the world together with flesh and blood. ... When one says publicly to those who profess sanctification: They need not be better in their walk than those who are born again,' this exalted thing is degraded, and life then gives the lie to the confession. Does not the editor remember what such shallow and raving people did for confusion in Western New York some years ago, especially in the Genesee Conference, and how a sect that thought itself holy separated from our church? And when you find people professing sanctification, and at the same time after-talking and slandering, visibly serving self-love, their own honor, self-interest, and the like, is it not time that souls should be led into the depths, into the heart, and not always only to lofty heights? I would have preferred to speak more gently on this serious subject, but it is not given to me to speak very tenderly and gently. "

As is well known, the Methodist congregations do not have the right to appoint their preachers. These are appointed for them by the bishops at the annual conferences. This system is arousing more and more discontent in the congregations. Recently the officials of a Methodist congregation in Philadelphia shut the door on a preacher sent to them without and against their will. Influential and large congregations are protesting against this paternalism, but have not yet found a hearing.

In the great fire at Oshkosh, Wisc. in April, not only did quite a number of members of our congregation there lose their homes, but the congregation itself lost its church, schoolhouse and parsonage. Neither bell, nor organ, nor anything else could be saved from the church and school.

II. foreign countries.

Bavarian State Church. With joy we announced in number 6 of this year that the "Official Instruction", which so shamefully violated the conscience of the Bavarian preachers, had finally been repealed. But far from the consciences of the preachers of the regional church being freed from all burden, only one stumbling block among many has been removed. Unfortunately, Pastor Hörger rightly remarks in a note to the preface which Dr. Sihler wrote to the epistle of the same: "The pastor of the regional church remains obligated by his constitutional and official oath to unconditional obedience, as against all, so especially against the ungodly marriage laws, as well as to unconditional obedience to the constitutional church regime. The part of the official instruction, for example, which forbids Lutheran testimony against the papacy, has been renewed and maintained by the Oberconsistorialerlass of June 22, 1864. Why, then, the elimination of the Instruction? In order to -make it easier for many anxious consciences to remain in the national church^, says the Süddeutsche Reichspost 1874, No. 401; in other words, to whitewash a grave full of mold, so that it will be recognized all the less." - Thus reads that decree issued by the Oberconsistorium which is still in force today: "In the name of His Majesty the King. In the revised Württemberg Summaries, the use of which has been permitted in the weekly services, there are the passages described in more detail on the reverse side, which are highly offensive to the Catholic Church. Since it appears to be necessary to counteract any complaints on the part of the Catholic church authorities

The more so as on the part of the Protestants complaints have been made about some hurtful remarks in the Catholic diocesan catechisms and their removal has been repeatedly urged; thus, according to the resolution of the Royal High Consistory on the 22nd of this month, the parish offices are instructed to omit the mentioned and similar hurtful remarks in the use of the Württemberg Summaries in the weekly services. Ansbach, June 29, 1864, Royal Protest. Consistory. Frh. v. Lindenfels. Schmidt. To all deaneries and parish offices of the Consistorial District of Ansbach. Subject: Use of the Württemberg Summaries." The "more closely designated passages" are now as follows:-Page 488 (on Cap. 17 of the Rev. Joh.): -so also, if they who desire to be God's church and bride disregard God's word, commit idolatry and false worship, and serve idols, out of this arise many other abominations-thereby enraging and casting such church as a devil's whore and bride at last into the abyss of shells; Just as the Pabstry, in which idolatry and false worship reign with multitudes, has here its punishment in prospect and will not fail; wherefore we then ought to flee and avoid the Pabstry.' -Those who persist in adhering to the Pabstacy, whose names are not written in the book of life from the foundation of the world, that is, they are not of the number of the elect, but belong among those whom God has rejected, not indeed by mere counsel, but through their own fault." -S. 490 (on Cap. 18): 'But those who love darkness rather than light, as even to-day a great multitude shut their eyes against the light of the Gospel, even many remain stuck in the darkness of Pabstism: they have nothing else to expect but temporal and eternal fall and ruin rc.'" And such a prohibition of the Lutheran confession, as one should expect only from a Jesuit regime, but not in a country where the Book of Concord is constitutionally recognized - has the entire "clergy" of Bavaria, including Löhe and comrades, silently accepted! rightly remarks Pastor Hörger with astonishment and indignation. How a Harleß, once such a fearless witness against the papacy, could have stooped to such a decree is hardly to be explained. What would a Luther have said to this? !

Koburg-Gotha. The regional church of the Duchy of Koburg has now also become a model Protestant church. One of the many free-minded clergymen of the country, who "but was not endowed with the gift of rhetorical lecture", and "as a result of this (but certainly not for this reason alone) has always had only a small auditorium (few listeners)", was recently (according to a report in the "Allg. Ev.Luth. Kirchen Zeitung"), when he ascended the pulpit, was surprised by the perception that there was no one in the church but an old, broken woman, the matron of the hospital, the well-known and so-called "LeneKätherl". Thinking that he had come too soon, the clergyman waited a little while longer, until the Lene-Kätherl called up pityingly: for her sake he should not preach a sermon; "she won't bear it, she wants to come back some other time. The clergyman, however, called down to her to sit still, and he would preach a sermon to her; and he preached to her as if there had been two thousand devout Koburgers there besides the Lene-Kätherl. The Lene-Kätherl, however, went away proud and highly satisfied, telling all those who met her about the incident that honored her, and - whether out of gratitude or out of conviction, we do not know - assuring everyone that the pastor had given her a very beautiful sermon. (Freimund.)



Confession of an American Statesman.

Daniel Webster, the famous American statesman, held a great banquet one day and invited many guests. There were preachers, lawyers, physicians, statesmen, senators, representatives, merchants, men of letters, etc. present. They talked of this and that, and at last came to speak of Christianity. Mr. Webster was induced to express his opinion on the subject, and he did not fail to do so. He plainly and definitely declared that he believed in the deity of Christ, and relied entirely on the death of the Lord Jesus on the cross for his salvation, as an all-sufficient and perfect sacrifice. A preacher of high literary reputation, who sat opposite Mr. Webster, now addressed the following question to him: "Mr. Webster, can you understand how it was possible that JESUS Christ could be both God and man?" The person addressed immediately made the following beautiful answer, which was worthy of consideration: "No, I cannot comprehend this. I would even be ashamed to acknowledge him as my Saviour if I could comprehend it. If I were really able to form a clear and distinct idea of his nature, he could not be greater than I am. But so deep is my conviction of the infinity of God, so clear the feeling of my sinfulness before him, the holy and pure being, and so striking the knowledge of my own inability ever to save myself from my misery, that I fully and clearly see the necessity of a supernatural redeemer." What the preacher in question and the other learned and unlearned companions at the table said to this open confession of Webster, we are not in a position to admit.

(Chr. Botsch.)

Inaugurations.

On Sunday Exaudi, Rev. I. L. Crämer, by order of our venerable District Praeses, was solemnly installed by the undersigned in his new congregation at Fort Dodge, Webster Co, Iowa. Rev. 2, 25. Ephes. 3, 20. 21.

G. EndreS.

Address: Lov. 3. I.- Oraerver, Lox 215.
H'ort DoäZs, Iorvn.

According to the received notice, on Sunday Exaudi, the Rev. H. Bauer was installed in his new office by the undersigned, assisted by the Rev. F. W. Spindler, in the midst of his congregation near Grand Haven, Michigan.

H. O. Schmidt.

Address: Lov. 8. Lauer,

Orauä Iluveu,

The Trinity Lutheran congregation at Good- land, Newton County, and the St. Jacob's Lutheran congregation at Reynolds, White Co., Ind. having united into one parish, and Rev. H. Schlesselmann of Arcadia, Ind. having accepted the call of the same, I installed him in his office on Sunday Jubilate, and the following Monday, by order of our Reverend Mr. Praeses Schwan.

Logansport, Ind. April 21, 1875, I. H. I ox.

Ordination and Introduction.

Candidate E. H. Scheips, recently returned to Germany from a health trip, was ordained and inducted by the undersigned on Sunday Cantate, April 25, in the midst of his principal congregation near Algona, Kossuth County, Iowa, by order of the Most Reverend Presidency of the Western District.

I. L. Crämer.

Address: Lav. L. 8. Lebaips,

^ IZoua, Lossuttü Oo., Iorva.

Church dedications.

On the Sunday of Exaudi, the new church of the Zion congregation, in Town Maine, Marathon County, Wis. was dedicated to the service of the Triune God. It is a frame building, 40 feet long, 26 feet wide and 18 feet high.

W. Rehwinkel.

On February 14, the Lutheran congregation of St. Paul (my branch) at Morris, Ill. consecrated their church, which they had purchased, to the service of the Triune God. The preachers were Pastors H. Ernst, C. H. Rohe (in English), and the undersigned. I. H. Dörmann.



Groundbreaking.

On Rogate Sunday, May 2, the cornerstone was laid of the German Lutheran Trinity Church at Indianapolis, Ind. The building will be of brick on the north side of the city, at the corner of East> and Ohio streets, and is to be 104 feet long and 72 feet wide in the cross. Pastors I. G. Kunz and H. Kuehn joined in the celebration along with their congregations. Chr. Hochstetter.

Notice.

You dear congregations, rasp. the societies of the Northern Illinois Orphanage Society are hereby kindly reminded, according to paragraph 6 of our Constitution, to "send a sufficiently certified representative" to the forthcoming General Meeting. This will take place on the 29th and 30th of June in the afternoon at the Orphanage in Addison.

On the aforementioned days, the examination is held in the school teachers' seminar there. F. M. Große, Secretary.

Received in the Western District treasury:

To the synodical treasury: by Rev. Trautmann and his congregation at Lyonsville, Ill, 418.50. G. Ainling by Rev. Große, Oak Park, Ill, 43.00. E. Hohmann at Avdison, 41.00. N. N. by T. Schuricht at St. Louis 431.00. Rev. Gräbner's comm. at St. Charles, Mo. 4-36.25. Past. Besel at Cape Girar- deau, Mo., 41-00. whose Gem. 44.00. W. Kahle at Gutten- bcrgr, Iowa, 42.00. by Past. Mare in Shawano County, Wis. , 49.25. Collecte of Immanuels comm. of Past. Schöch in Perry County, Ill, 45.00. by Past. Wheels in Arlington Heights, Ill. by W. Täge and H. Weinrich, 41-00 each. by Past. Bremer's Gem. in Lake Creek, Benton Co, Mo, 47.60. By Past. Frank's St. John's Gem. in New Orleans, 430.00. From the parish in Ehester, Ill. by I. H. Allmeyer, 46.65. From Past. Ottmann's congreg. in Collinsville, Ill. by I. H. Allmeyer 410.60. of Trinity District in St. Louis 424.75. of Immanuel District there 4-33.10. of Teacher Köhnke in New Orleans 42.00. of Past. Geyers Gem. in Carlinvüe, Ill, 410.00. Rev. Brohm's Gem. in St. Louis 421.00. Half drr Mission Festival Collecte in Past. Zimmermann's Gem. in Rose Hill, Texas, 422.50. Pentecostal Collctr of the Gem. in Champaign, Ill, 4-5.17. From Teacher Erck in St. Louis 42.00. From Past. Walker's Gem. in California, Mo., 46.40. Collecte of Past. Ströhlein's Gem. in Glasgow, Mo., 45.10. Collecte of Past. Crämer's Gem. at Fort Dodge, Iowa, 426.50. From Past. Schürmann at Home- stead, Iowa, 4-2.00. Past. Traub's Gem. at Trete, Ill, 426.16. Collecte of Past. Polack's congregation at Cape Girardeau, Mo., 4-8.00. From Mr. Nischwitz there, 41.00. From Rev. Pröhl and his congregation at Darmstadt, Ill. 46.00. Collecte of Past. Ramelow's community in Prairie Town, Ill., 47.05. (In previous receipt read: From Past. Piffel's Gem. in Matteson, Ill., 430.54. By the same from N. N. 4-10.00.)

For college maintenance fund: from Rev. Riedel's congregation at Homewood, Ill, from the communion fund 422.00.

On the Synodal Missionary Fund: By Elise Harsch
for Past. Gieseke in Davcnport, Iowa, 45.00.

For inner mission: Through Past. Riedel in Homc- wood, Ill, by Stege and Grünhagen each 41.00. Epiphany. Collecte by Past. Eirich's Gem. in Minden, Ill, 434.85. Collecte of Past. Crämer's St. Paul's Gem. in Bremer County, Iowa, 45.15. Past. Ottmann's Gem. in Collinsville, Ill., 47.20.

To the building fund: From Past. Polack's church in Cape Gir- ardeau, Mo., 426.50. By the same from G. S. there 4'1.00. By Past. Riedel in Homewood, Ill, by H. Richter 413.00, Bensemänn 410.00, Werfelmann 45.00, Gehle & Horst- mann 41-00 each. by Past. Frese at West Point, Nebr. 4-2.50, teacher Lutz at Cleveland, O., 50 cts. E. Hohmann at Addison, 42-00; Past. Besels Gem. at Cape Girardeau, Mo., 4-20.25. of Past. Löschrns St. Johannis Gem. in Iowa County, Iowa, 430.50, Whose St. Martins - Gem. in Krokuk County, Iowa, 414.75. From an unnamed person there 4'10.00. From Rev. Löschen 45-00. Subsequently from Past. Pröhl's Gem. in Darmstadt, Ill, 48.00. Past. Schöchs Immanucl's > Gem. in Perry County, Ill., 414.60. Past. Crämers St. Pauls Gem. in Bremer County, Iowa, first mission, 422.20. Of Past. Nuoffer's Gem. in Eagle Lake, Ill, 423.00. Past. Mueller's Gem. in Kan- kee, Ill, 413.00. By Past. Wheels in Arlington Heights, Ill. by P. Lorenz 42.00, H. Weinrich, F. Latwesen each 41.00, Ph. Meffert 46.00. by Aug. Baumann in Chicago 45.00. by Behrens in Glnrcoe, Ill. 41.00. by Past. Krämer's Gem. in West Dayton, Iowa, 44.00. By Past. Schwensen's congreg. in New Bieleseld, Mo. 2nd sending, 440.00. Rev. Wangerin's congreg. in Bethlehem, Ill, ltc consignment, 46.75. By Past. Willner in Chandlerville, Ill, by I. Eichenauer, Sr. 410.00, I. Kraft 45.00, Ev. Hcnkel, H. Miller each 4-2.00, F. Gotsch, I. Eichenauer, Jr, I. Ortwcin each 41.M. By Past. Linsenmann's Gem. in Haldimond County, Ont., 43i).28. Past. Geyer's Gem. in Car- linvillc, Ill, 412.85. Half of the Mission Festival Collecte in Past. Carpenter's comm. in Rose Hill, Texas, 422.50. Of Past. Reisinger's Gem. in Danvillc, Ill, lte mission, 4100.W. Past. Strohlein's Gem. in Glasgow, Mo. at, 414.25. Past. Schürmann's congreg. at Homestead, Iowa, 421.50. Rev. Buhler's congreg. at San Francisro, Cal. 450.00.

For Past. Brunn's institution: Coll. collected at I. Straub's wedding, by teacher Karau in Carlinvillc, Ill., 44.00. Whitsun- Loll. drr Gem. des Past. Köstering, Frohna, Mo., 416.40.

To the seminary household in St. Louis: From Martin and Gotthilf Weinhold in Frohna, Mo., 425.00. Collected at F. Sierp's wedding, by Past. Lohr iu Clarinda, Iowa, 43.80. From Past. Frank in New Orleans, 41.00. whose St. John's congreg. 420.00. Rev. Ottmann's congreg. in Collinsville, Ill, 413.00. Past. Traub's congreg. at Crete, Ill., 48.12.

On the Hermannsburg Mission: By A. Naumann in St. Louis 41.00. St. Louis, May 23, 1875, E. Roschke, Cassirian.

Received in the Middle District treasury:
To the synod treasury: from Past. Cr mer's congregation in Zanesville 434.00. Past. Wichmann's congregation at Farmers Retreat 417.88. Past. Hochstr ter's congregation in Indianapolis 441.38. Past. Mohr's congreg. in Holland 42.00. Dessen's congreg. 47.00. Past. Sauers Gem. in Dudleystown 4'25.20. Past. Schwan's gem. in Cleveland 4114.08. Past. Fleischmann's Gem. in Kendallville 414.70. Past. Maack in Sugar Grove 42.00. whose gem. is 411.65. Past. Lothmann's Gem. in Akron 419.60. Of Past. Brackhage's Gem. 416.83. Past. Horst's Gem. in Hilliard 49.00. whose branch 42.75. Past. Sitzmann's Gem. in Terre Haute 416.10. Past, Stubnatzy's Gem. in Fort Wayne 480.00. Past. Heitmul- ler's congreg. on the Clifty 4'10.00. From the Woman's Club in Liverpool 44.00. From G. Th mert there 41.00. Baptismal Collect by Past. Schmidt there 41.43. From Past. Husmanns Gem. in Elyria 410.00. By Past. Wynekens Gern, in Cleveland 474.10. By Past. KrafftS St. John's congregation, Communion Collecte, 42.60. Whose St. Jacob's congregation, desgl. 42.30. Whose St. Michael's congregation, desgl. 42.35. Whose Florida congregation, desgl. 41.25. Whose St. John's congregation, Easter Collecte, 43.70. Desten St. Jacob's congregation, desgl. 47.20. Past. Hillers congreg. at Pomeroy, 45.45. Past. Dautenbahn at Logansport 42.00.
To the building fund, Don Past. Schmidt's gem. in Elyria 412.00. Past. Hochst ttr's Gem. in Indianapolis, 2nd payment, 4434.55. Bro. Otte in Holland 45.00. W. by Past. Schwan in Cleveland 42.00. Past. Lvthmann's Gern, in Akron 479.00. Wittwe Wismcr in Terre Haute 41.00. Mrs. W. Meisel there 42.50. Past. Rupprecht's Gem. in North Dover 443.50. Mr. I. v. d. A. in Past. Bode's parish 430.00. Past. Weyel's 2 parishes, 5th mission, 419.50. Past. Querl's Gem. at Toledo 412.46. N. N. at Crown Point 45.00. Past. Horst's branch near Dublin 426.00. from Dr. Sihler's Gem. in Fort Wayne 448.75. Past. Hiller's congregation at Pomeroy 437.50. St. John's congregation at Berlin 4'9.00. From Past. Runkels Gem. in Aurora, lte Sendg. 430.00. Past. Sauer's Gem. in Dudleystown 4178.60. Rev. Horst's Gem. in Hilliard, lte Sendg. 415.00.
For poor college students in Fort Wayne: By Mr. Louis Grke at Fort Wayne 4'2.50.
To the deaf and dumb. An st alt: Von N. N. in Darmstadt 41.00.
For poor students in St. Louis: Wedding Collecte at W. Schopmann near Fort Wayne 48.00. From Mrs. Past. Runkel in Aurora 45.00.
To the orphanage near St. Louis: From Rev. Mohr's parish in Holland 4'3-00. V. Rahe in Aurora 50 CtS. I. B r there 25 CtS.
For inner mission: from Past. Zschoche's Gem. in Marion Township 48.20.
To the widow's fund: From Rev. Stubnatzy's congreg. in Fort Wayne 4-34.75. Dr. "Sihler's congreg. there 456.12. Mr. S. in Fort Wayne 45.00. Teacher Hafner and Past. Krafft 44.00 each as regular contributors.
To the Gentle Mission: by Confirmand L. in Zanesville 41.00. By Past. Rupprecht's comm. in North Dover 414.50. N. N. by E. F. Brinker in Cleveland 455.00.
For poor seminarians in Addison: from Past. Bode's congreg. on Nidge Road 4'7.45. Past. Weyel's Trinity Parish 413.60. Its St. Peter's Parish 42.90.
To the orphanage in Addison: Bon Past. Kunz' Gem. in Juliirta 48.38. Wedding Collecte at H. Bahmcnng in Dudlcystown 416.05.
On the Hermannsburg Mission: by Katharine Schepppmann in Holland 41.00. N. N. in North Dover 41.75.
On the Leipzig Mission: By Joh. Wolf in gort Wayne 41.25.
For Past. Brunn's institution: From Past. Mohr in Holland 4'2.00.
For the needy in the West: From N. N. through Past. Heitm ller 4'1-00.
Fort Wayne, d:n Apr. 30, 1875. c. grahl, cashier.

Received in the cashier's office of the Baltimore Emigrant Commission:

From Mr. Weber in Lafayette 41.00. From Mr. Heuer in St. Louis 1.00. From Mr. P. Schaaf in Baltimore 5.00. From the Bible Society in Baltimore for 6 months 60.00. From Messrs. Gust. Doblcr and W. C. Nick there 50 CtS each. Mr. H. G. Wolter in Buffalo .50.00. Mr. Heinr. Harter through A. Einw ch- ter in Baltimore 1.00. Mrs. Auguste Klose in Buffalo 1.00. Rev. A. Weisel Sr. in Williamsburg, N. N-, 10.00. Past. P. Brand in Washington 1.00. By Mr. W. Sallmann for shipping certificates, commission 32.00. By Mr. I. Birkner in New Zsork 121.98. By Past. St. Keyl by Past. H. Mare in WISconsin 2.00. By the Belhleheims Parish in Nlchmond, La. 3.85.
In expressing our heartfelt thanks for the above support, we ask the dear congregations and pastors to remember us further in the best way, so that this work may be carried on with ever greater vigor. At the same time, it will not be unseemly to remark that justice and equity require that those who avail themselves of the agent's services from our own midst and give him orders, which often require a great deal of time, labor, travel, and even money, should at the same time also put a small allowance in his letter; for this all flows into our treasury, since Mr. W. sallmann keeps absolutely nothing for himself, but delivers everything to the treasury, from which he draws his fixed salary. Finally, we would like to point out once again how important it is that those who send tickets to immigrants, or who wish to travel to Germany themselves, buy their tickets from our agent, as they cost no more with us than with foreigners, and yet, because they are given to us on commission, yield quite a few dollars (at the low fare of 4'2.00, which is only 424.00 at present) for our treasury. We request any contributions to be sent to us at the address: Wm. Schauml ffel, Kassirer p>. t.
219 Baric  ulbinroro, Lick.
Address of the emigrant - agent:
2lfr. FVru.  allruann,
166 4lust Brudt,  tr., Baltimore, 246.

Annual account for the Lutheran orphanage "zum KindleinJesu" from Feb. 4, 1874 to Feb. 12, 1875.
Intake.
Gifts, thank-offerings, collections, bequests and other kind gifts44268
Allowance for catering1058.40
For items sold56.55
Borrowed funds9760.00
415143.52 Issuance.
For food and feed42417......00
For clothes and shoes together with bedding ...573.03
For household and kitchen appliances 119.65
For farm equipment 71.95
For buildings 177.69
Salaries and wages 1240.25
For school equipment, Rail Road tickets, postal Stamps, Disconto, Medicin and Doctor- Expenses, Christmas gifts 333.06
H 5032.63
Refunded bonds 49570.00
Debt as per last annual invoice9621.02
----- 19191.02
The intake is 424223.65
415143.52
Remains debt49080.13
Thus our debt has been reduced this year by 4540.89.
St. Louis, Feb. 15, 1875. I. M. Estel, Cassirer.
Annual - Account of the Lutheran Hospital at St. Louis from Feb. 17, 1874, to Feb. 15, 1875. revenue.
From the virgins club in New Bremen415.00
Regular monthly contributions
from Concordia District49515
from Trinity District 218.90
from Immanuels District 125.55
from Zion District 22.85
from New Bremen 79.25
----- 541.70
Contributions received 180.30
From fed sick people has been paid2084.00
Total revenue4282100
Issue. An old debt repaid4100
.....00
Loaned funds 400.00
Jeuervers insurance policy, for white washing, wallpapering and other repairs 110.95
For utcnsls 129.75
Paid back to the sick 44.00
For the budget 1096.07
For operation 682.80
Remaining debt according to cash book 52.08
Total expenditure 42615.65
Remains in cash 4205.35
F. W. Schuricht, Kassirer.

Overview of the cases of illness occurring in the hospital during the year 1874, together with the results.

On January 1, 1874, there were 6 sick persons under medical treatment, 5 male, 1 female. Newly exempted were 121, 104 male, 17 female. Total number of sick 127, 109 male, 18 female. Cured were 85, 76 male, 9 female. Discharged uncured: 14, 11 male, 3 female. Died 12, 9 male, 3 female. Remaining in treatment on 31 December 1874 16, 13 male, 3 female.
The following cases of illness occurred: Wcchscl fever 7, 6 patients cured, 1 remained under treatment. Remittixenves and continuirendeS fever 15, 12 sick cured, 1 died, 2 remained in treatment. Diphtheritis 1, settled by death. Dysentery 2, cured. Smallpox 27, 20 cured, 2 died, 5 remained under treatment. Rheumatism 3, cured. Syphilis 2, 1 sick person cured, 1 discharged uncured. Cancer :c. 3, 1 cured, 1 discharged uncured, 1 remained under treatment. Insanity :c. 5, 2 cured, 2 discharged uncured, 1 died. Brain, spinal cord 2c. - Inflammation 4, 1 discharged unhealed, 2 died, 1 remained under treatment. Nerve inflammation and nerve pain 1, discharged unhealed. Laryngitis 2, cured. Tracheitis 9, cured. Lung inflammation 4, 3 cured, 1 sick person died. Pleurisy 1, cured. Consumption 4, 3 discharged unhealed, 1 died. Pericarditis 1, discharged unhealed. Gastritis 3. Remained under treatment. Splenicitis 1, cured. Urethritis 5, cured. Jnvagi- nation of the intestine 1, died. Rectal fistula 2, cured. Eye disease 3, discharged unhealed. Skin diseases 1, cured. Anus ulcers 1, remained under treatment. Bone fractures 8, 7 cured, 1 died. Periosteum inflammation 3, 1 cured, 1 died, 1 remained under treatment. Wounds, bruises 2c. 5, 3 healed, 1 discharged unhealed, 1 remained under treatment. Burn 2, healed. Pregnancy 1, cured. l)-. Karl Rei .

In the treasury for needy Michigan scholars have been received: Collected on Chr. Priczel's infant baptism in Hadley 44.25. Collecte of the congregation in Sebewaing 47.00. Kirchweih - Collecte zu Frankcnlust 421.68. From I. C. Appolv 41.50. Jos. Schmidt, Kassirer.

Received from the worthy women's association of the parish of Mr. Past. B nger in St. Louis 5 boys shirts and to clothes and shoes for our dear orphans 450.00.
Sincerely thanking the kind donor in the name of the orphans DrS Percs, Mo. F. W. Ude, orphan father.



For the orphanage in Addison the following monies have been received since February 3 of this year: From Chicago, Ill; By Past. Engelbrecht Wedding-Collecte Lei Rud. Saß 43.31, of Anna Andrä 1.50, of Teacher Zutz's pupils 1.40, of Teacher Kopitke's pupils 2.55; by Past. Lange from his congregation 200.00, from G. Waiß 4.00, from Lch- rer Müller's and teacher Nützel's pupils 6.40; by Rev. Wunder Christenlehr-Collecten 20.25 and 19.15, from L. Nitsch- kowsky and Frau Rvßner 1.00 each, from H. Timmermann 50 Cts, from Dorenmühle jun 5.00, from F. Bramer 1.00, I. L. T. 3.00; from Rev. Wagner's parish by H. C. Zuttermeister 72.00 and by Past. W. 44.50; from Past. Döderlcikr's congregation 4.00 and from Teacher Käppel's pupils 2.00; by Past. Bartling Christenlehr-Collecten 410.00 and 5.25, from G. Laitsch (on Con- firmationstagg) 2.75; by Past. T. I. Große from his congregation 13.55, Christenlehr-Collecten 20.00 u. 28.00; by Past. Neinke from Hulda Marquardt 1.00. From Addison, Ill: by H. Oeh- lerking from W. and H. Heuer 2.00 each, from Wittwe Preußner, F. Rittmüller, G. Rittmüller, F. Oehlerking, W. Grote 1.00 each, F. Tonne jun., Ch. Práthow, Fr. Precht, Wittwe Frömmli, Jerd. Bartling, F. Lührßen each 50 Cts, Wittwe Heuer, D. LührS, H. Oehlerking each 5.00, F. Tonne srn. 75 Cts, H. Heidorn 3.00; by F. L. Krage from F. Rohmeyer 1.00; wedding collecte by F. Mesenbrink 24.39, by L. Blecke jun. 413.02, by W. Bunge 6.45, by W. Henrichs 15.20, by W. Asche 19.11; by W. Buchholz jun. 35 Cts, Emma Leesberg 50 Cts, H. Hachmeister 3.00; by John Harmcning from F. Mesenbrink 2.00. by Kasstrcr E. Roschke in St. Louis 79.30. by Past. Chr. Hochstetter in Indianapolis Collecte at the wedding of C. Kölling u. Emma Schiidmeier 10.00. By Past. Burfeind in El Paso, Ill, 1.80 and as a Kindtauf Collecte at W. Twiehaus 1.70. By Teacher Dill in Minncapolis, Minn. of whose pupils 2.00. Bon Past. Hieber's branch parish at Town Nick, Ill, 7.60. By Kassirer Eißfeldt at Milwaukee 21.15. By Minna and Elise Decker at Ehester, Ill, 25 Cts. From Rev. Trautmann's congregation in Lyonsville, Ill, 11.25. By Rev. Sondhaus in Summit, Ill, wedding collecte at F. Lausch 3.50. By Teacher Fathauer in Eagle Lake from his pupils 1.57. By Past. G. Bruegmann at Rodenberg, Ill, monthly collecte of his congregation 2.00. By Rev. Heid at Peoria, Ill, from his confirmands this year 15.00. By Teacher W. Gehrke at Akron, O., from his pupils 45 Cts. By Rev. Dvrmann of the congregation at Yorkville, Ill. 11.00. By Teacher Mueller at Vincennes, Ind. from Marie and Eddie Kuhlmeier 2.15, from Eilen and Willie Köster 50 Cts. By Past. Wünsch at Dwight, Ill, from his pupils 6.00. By Kassirer Grahl at Fort Wayne, Ind. 50.00 and 67.08. By Kassirer Birkner at New York 11.50. By Past. Große in Härlein, Ill, Christenlehr- Collecten 3.26, by Herm. LührS 2.00, wedding collecte at W. Nadke 2.00. By G. Brauns of the congregation at Crcte, Ill., 46.85. By Teacher Tröller at Homcwood, Ill, by his pupils 8.60. By Teacher W. Bock at Readfield, Wis. 1.00. By Martha Richter at Homcwood, Ill. 5.00. By H. C. Zuttermeister at Chicago by Ernst Bollmann at Michigan 25.00. By Past. Holiday in Aurora, Ill, from Mrs. Justine Grupe 1.00. By John Harmening from Wittwe Wehrli in Milwaukee 3.00 and from Mrs. Werfelmann in Homcwood, Ill. 1.00. Addison, Ill, May 8, 1875.

H. Bartling.

Received for seminary housekeeping in Addison: From the community in Addison (Wcstbczirl): from Dietr. Kruse 1 sack of oats, 1 p. potatoes; Heinr. Hachmeister 1 p. potatoes, 1 roll of butter; F. Marquardt 1 p. flour, 1 p. potatoes; L. Kirbach 1 roll of butter; August Wolkenhauer 1 piece of meat, 1 pc. Bacon, 1 Bush, red beets; Heinr. Firue 2 p. potatoes, 1 oat; W. Buchholz 2 p. potatoes; Heinr. Buchholz 2 p. oats, 1 p. potatoes; Heinrich Stünkel 2 p. potatoes, 2 p. oats; Wilh. Leesberg 1 p. potatoes, 1 ^>. Oats; of Wittwe liotermund 2 p. oats; Heinr. Rosenwinkel 2 p. potatoes, 2 l>. Oats, 2 p.corn; Louis Stünkel 1 loaf of cheese; Heinrich Winkelmann 2 p. potatoes; Wilh. Stünkel 1 p. wheat, 1 p. oats; Chr. Heinemann 50 lbs. flour; Louis Blecke 50 lbs. flour. From the north district of the same parish: 8 p. Ha- ser, 3 p. potatoes, 2 p. grain, 2 pc. bacon; from Hein. Oehlcr- ting 8 p. Potatoes. From Hru- Past. Dorn's parish: 9 p. potatoes, 2 grain, 3 p. oats. From Mr. Past. Steege's parish in Dundee, Ill: 47.00. From the southwest district of the parish in Proviso, Ill: from Louis Ahrcns 1 p. oats, 1 p. potatoes; Ch. Ehrich 1 p. grain; H. Bergmann 1 pc. bacon; John Mariens 1 p. oats; Louis Meier 1 p. potatoes; H. Kicsling 1 pot cabbage, 1 pot cucumbers; Louis Graue 25 lbs. cheese; Bro. Graue 1 "L>. Potatoes, 50 lbs. flour; Bro. Wegen er 1 pc. Meat, 2 sausages; Bro. Volberding 1 p. oats, 1 p. potatoes, 1 pc. bacon; H. Volberding 1 v. Oats, 1 p. potatoes; Bro. Tegencr 1 p. oats, 1 p. potatoes; W. Winkelmann 1 l>. Oats; H. Pappenhausen 50 Cts.; H. Burdorf 35 CtS.; Bro. Koch 50 Cts. From the Wcst district of the same parish: 5 sacks of potatoes, 1Z S. of oats, 1 S. of corn. F. Büchele.

The following gifts of love have been collected by Mr. John Wagner on behalf of the Lutheran Zion and St. Paul's congregations in Charlesiown, Rrdwood County, and Burnstown, Brown County, Minnesota, for the needy in the said communities: In Past. Kolbe's township in Grcen Jsle, Sibley Co, Minn, Bush. Wheat and 41.00. In its branch parish at Arling- ton 21^ Bush. Wheat and 44.50. In Past. KrumfiegS Gcm. in Henderson, Sibley Co, Minn, 32Z Bush. Wheat. In Past. P. Rupprcht's parish at Hutchinson, McLeod County, Minn., 422.40. In Town Hutchinson, 414.85. In Past. Streckfoot's St. John'sStub in Uvung America, Carvcr Co, Minn, 33j Bush. Wheat and 413.75. In Past. C. H. Sprengeler's township at Norwood, Carvcr Co, Minn, 66From Wm. Kahle at Guttenberg, Iowa, 4'5.00. By Mr. I. G. Geringer from Bush. Wheat and 415.70, further for Past. None 41-50, in Past. H. Fischer's parish at Carvcr, Mrnn. 4'57.70, and for Past. Kenter 48.50. In Past. W. Friedrich's township at Waconia, Carvcr county, Minn, 62 bush. Wheat and 4'31.30. In Past. Bösche's township 22Z Bush. Wheat and 4'21.90. In Past. W. Friedrich's township of Watonia, 5 Bush. Wheat and 4'7.00. In Rev. H. Rådeke's congregation at Carvcr, Minn, 20Z Bush. Wheat and

412.25. In Past. Herzer's congregation at Minneapolis, Minn, 439.45. In Past. I. Keglers congregation at East Minneapolis, Minn, 419.40. In Past. I. Horst's parish at Red Wing, Minn, 485.30. In Past. Maurer's St. Peter's parish at Bel- videre, Goodhue Co, Minn, 4'10.00. In Past. Schaa's congregation at Lewistvn, Winona Co. of, Minn, 48.50. In Past. A. Sippel's township at Potsdam, Faribault Co, Minn, 13 bush. Wheat, and 47.24. In Past. Buerger's parish at Hart, Winona Co, Minn, 430.80. In Past. Heilemann's township at Wilson, Winona Co, Minn, 4'40.00. Of Past. Ph. v. Rohr and brother at Winona, Minn, 42.00. In Past. Nädeke's parish at Carvcr, 414.50. In Past. Bösche's congreg. at Webbs- town, Carver Co, Minn, 4'6.60. By Past. Ahncr from his parish at Nicollet, Minn, 4'5.75. by Past. Schulze from his township in Cortland, Minn, 411.44. By Rev. H. Sprengrlr from his congregation at Elysian, Minn, 426.00. By Past. A. Sippel's congregation in Potsdam, Minn, 412.00. In Past. Stülpnagel's congregation at West Albany, Minn, 46.00. In the name of both congregations we express our heartfelt thanks to all our dear fellow believers and benefactors who have supported us with their gifts of love, and wish them God's rich blessing, as He promised in His words. Ps. 41, 2. 3. Prov. Sal. 3,9.10. Matth. 25, 34-40. Charlestown, Redwood Co, Minn, 27 Apr 1875. A. Kenter, Pastor. John Wagner, Collector. W. Goehring, John Jäger, F. Winter, Vorsteher.

Received in support of Wisconsin sophomores: From Past. A. Rohrlack 43.50, Past. Allwardt 41.00, Past. Lauritzen 41.85 and 42.60, Teacher Bodemer 41.00. By Past. I. I. Hoffman" surplus of travel money from conference members 4,322. from the worthy women's association of the Dreieinigk. congregation of the undersigned 420.1)0. by Past. Aulich: on Mr. Aug. Prah's wedding collected 44.35, on W. Salzsteder's wedding 42.60, from Aug. Jahnke's wedding 43.25. By Past. Hudtloff 4'8-00, through Past. C. Markworth for Joh. Beyer r from sr. Gem. in Calcdonia (quarterly collects) 4'5.00, 4'2.82 and 43.32. By the same wedding collecte bet W. Tech in Calcdonia 41.75, at Aug. Krüger 41.75, Kindtauf collecte at Mr. G. Metzkg 4'2.70, desgl. at Mr. Friedr. Poffelt 41.00. Wedding collecte at teacher W. Bock by Past. Damm in Town Bloomfield 48.74. - May this fund, to which more and more demands are being made, continue to keep loving friends and find new ones. May the faithful God bless the dear givers in bodily, but mostly in spiritual goods through Christ, our one and only Lord and Savior! He will also do it, for He has promised that He will not leave even a cup of cold water, given to His own, unpraised. Matth. 10. Oshkosh, Wis. May 8, 1875, I. L. Darb, d. Z. Kassirer.

Freestyle the Preacher and Teacher Wittwen and Waiseu Coffee

(Middle Districts). The undersigned hereby acknowledges receipt of the following submissions:

1. contributions: For 1874 by Past. H. Bauer, for 1875 from Pastors Biedermann, Jüngel, Wichmann, Wendt, Mertz, Gümmer, Sauer, Pohlmann, Runkel and from teachers Baumgart and Engelbrecht 44.00 each. Two. Gifts: From Past. Kunz' congregation 410.00. From Past. Wichmann's congregation 410.00. From the God's box of the same congregation 43.00. From Mr. Knote of Past. Jüngel's congregation and from Pastors Fischer and Hahn 41.00 each. J^ G. Kunz, cashier.

Received for the Castle - Garden - Mission: By P. Engelbrecht 50 Cts. G. Henning 41.50. A. Posner 42.00. G.Fcchner G1.00. Past. v. Brandt,41.00. F. Arnold 41.50. W. Karstner 50 Cts, N. N. 41.00. P. Meurer 41.00. Leitenburger 41.00. Past. Darmstädter 41.10. Kindtauf Collecte at Grimmenstein 25 Cts. Von Jung 4'2.00. Von Past. Siegers parish 410.00. Joh. Hertlein 41.00. Timpal 4'1.08. Ncw York, April 1, 1875. I. Birkner, Cassirer.

Received with heartfelt thanks from the undersigned: From Past. Lothmann's congregation for S. Fetter 423.50. Past. Hoch- stetter's 'congreg. for S. Jrincke 19.30. Chr. Wicser from Past. Stocks Gem. 20.00. From Past. I. Große's Jungfrauenverein 8.00, from the Frauenverein 5.60 for W. Lcverenz. From its Young Men's Society 8.00, from the Women's Society 5.00 for Otte. From Wittwe Tuckborn for Droge 12.00. From the congregation in La Porte for Fr. Brust 25.50. Past. F. Nützels Gem. for C. Günther 8.00. From Past. Heintz' congregation for Fr. Seitz 3.00. For the same from Past. Seiß' Women's and Virgins' Association 415.50. At the school scraping of the Rev. Hölter for Brüning 5.50. From Past. Jäbker's school children for Ph. Wambsganß 7.50. From Past. Strükens Frauenverein 25.00, from the Jungfrauenverein 5.00, on I. Becker's wedding collected 3.50 for K. Dorsch. For H. Grätzel 2.00, for poor students 5.00 from Mrs. Krauk. From Past. Pennekamp's women's club for F. P. 8.60. Past. Wunders Jung- frauurnverein for M. Albrecht 6.00 from Frauenverein for M. Lücke 10.00. From Mrs. Preinkert in Washington 6 quilts. Bon Past. KrafflS Frauenverein a box of washes. From Rev. Zucker's Women's Association for Nauschrt and Büngrer personal linen, in2 shirts, 4 pairs of socks, 7 handkerchiefs. From Rev. Wagner's church for looks 10.00. Otto Hanger.

The following gifts of love have been received for the seminary From some members of the congregation m CollinsviUe 6 sacks of flour. Wedding Collecte by Mr. H. Esterlein there 45.05. From Past. H. A. 422.40. In Town Hutchinson, 414.85. In Past. Streckfoot's St. John'sStub in Highlandville, Iowa, 47.00. From some members of the congregation in Caronbelet 13 chickens, vegetables and 41.00 b "U. 66From Wm. Kahle at Guttenberg, Iowa, 4'5.00. By Mr. I. G. Geringer from the church congregation of Mr. Rev. Wolbrccht 5 boxes of baked goods, In1 box of meat, 1 box of



Butter. From the Woman's Club at Lollinsville 410.00. By Hnr. Rev. H. I. Schwensrn in Bielefeld, Mo. from an unnamed woman 42.00. From parishioners' in St. Louis by Mr. I. Boy. 2 barrels of vegetables. From Messrs. Haas and Schenkel 2 boxes of soap. From Mr. Wm. Waltke 1 sack of soap. From Mr. F. W. Schuricht 45.00. From I. H. Succop in Woodville 4'5.00. From Mr. Kassirer C. Grahl 4166.35. From Mr. Kassirer E. Noschke '462.80. From Mr. Past. Reichmann's parish 43.75. From Mr. Past. Gräbner's parish in St. Charles, Mo. 6 hams, 26 shoulders, 19 sides of bacon. From Messrs. Niese L Tbul, 10 dozen stearin lights. By Mr. Rev. F. Ebert 410.00, and from himself 43.00, from some confirmands 4'2.00, from Ernst Groß and Johanna Groß 41.00 each, from S. Käselitz 43.00.

St. Louis, May 18, 1875.

H. Jungkuntz.

For the preachers' and teachers' widows' and orphans' fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April:

1. contributions:

From teacher H. Bartling and pastors Dorn, Räder and Frank 44.00 each. From teacher Garbisch 4'5.00.

Two. Gifts:

Often Collecte of the congregation at Elk Grove, Cook Co, Ill, 47.75. Thank-offering for happy delivery of the wife of Mr. Ludw. Busse from the congregation at Elk Grove by Mr. Rev. Dorn 45.00. Collecte of the congregation of Mr. Rev. Bergt in Paitzdorf, Mo., 44.60. Collected at W. Sperling's wedding by Mr. Rev. Jungck at Jackson, Mo., 47.00. Collecte of the congregation of Mr. Rev. Hieher at Mattsrn, Ill., 45.67.

St. Louis, May 1, 1875. Oskar E. Gotsch.

To cover this year's church debt, which was to be paid off in December, 1874, but could not be paid off on account of the hay fever, my Immanuel congregation here in Srward County, Nebr. received in the month of December, 1874, from the congregation of Past. Heinr. Lobers 471.25, besides for myself from himself and some members of his congregation 4'7.75. From the congregation of Past. F. Lochners for my congregation 440.25. From the congregation of Past. L. Winters in Hampton, Ill, 424.80, from some members of the same 420.00. From the congregation of Mr. Past. Adelbergs 428.50.

May God abundantly bestow His love on the kind givers who remembered our need with love. Th. Grüber.

For poor students, seminarians and college students the undersigned has received: Through Mr. Past. Jäbker tzßbO.OO. From Mr. Past. Lange's congregation at Valparaiso, Ind. k4.50. From Mr. Past. Sieger O4.00, from B. in his parish \$1.00. From ?? H5.00. From my parish: from K. Sch. L1.00, collected at Rip- pe's.wedding lj>5.70, from F. B. P1.00, from H. O. P2.00.

' God's blessings to the dear givers!

Fort Wayne, Apr. 20, 1875, W. S. Stubnatzy.

For the grasshopper-haunted northwestern Iowa

Received: By Mr. L. Lange in St. Louis P450.00; from Past. Löschen's St. Martin's congregation H9.00, from his St. Johannis- congregation 8.30; from the congregation at Fort Dodge O25.25; Rev. Herrmann's congregation H6.50; Rev. F. Horn's St. John's congregation G8.30; Rev. G. Endres' Zions - congregation in Pilot Mount H38.50; from its congregation in Boone H21.55; by Mr. E. Roschke, lte consignment O52.55, 2nd consignment G10.10, 3rd consignment \$16.80, 4th consignment G25.40; from Past. G. HaarS congregation at Denison b3.00. Fried r. Justus Guenther.

From the funds received by our Missions Committee for the above purpose, 72 families have been supported in 11 counties at 13 preaching points, each of which has received from P3.00 to H20.00 according to need.

Th. Mertens.

(Delayed.)

The Lutheran congregation of St. Paul's, Farmington, Mo, hereby certifies the receipt of the following love offerings for their church building : From the congregations of the Messrs. Pastors : H. Weis- brodt 432.80 (from himself 41.00), D. Kothe 49.00 (from himself 41.00), W. Heinemann 4'17.50, H. Flachsbart (congregation at Jron Mountain) 4'11.00 (from himself 42.00), G. Polack 460.75, F. Besei 424.75 (from himself 50 Cts.), H. F. Grupe 421.40 (from himself 41.00), F. I. Th. Jungck 435.25. From teacher P. Nickel 4'2.00. From some members of the Immanuel congregation at St. Louis 423.00. From Messrs; Rudolph 41.00, H. Kollmeper 44.00.

God bless the dear givers who have given us their Christian love so have actually proven, abundantly!

Farmington, Mo. in May, 1875, C. F. I. Obermeyer.

To have received through Mr. Pastor Scholz at Corning, Missouri, from N. N. 45.00 for my poor congregation at West Point, sincerely certifies with thanksA . W. Fres e.

Correction.

In No. 8 of the "Lutheraner", p. 64, the receipt of Prof. Crämer reads, among other things, that the women's association of the congregation of Rev. Günther, 8 pillowcases instead of "2 pillowcases".

Changed addresses:

liov. 3. n. Dnurit' en, 1*01-1, Huron, Llioü.

l'i-ioelrioli Dor^onoi-, Oolun>l-in, Dlonroo Oo., III.

L-ldors, Ooto, 4Vill Oo., III.

3. l'. Dlnäovrkoi-, 98 Ilolivnr 8tr. 6lovolanä, Olrio.

Printing office of the Synod of Missouri, Ohio, et al. states.



Herausgegeben von der Deutschen Evangelisch-
Zeitweilig redigirt von dem Lehrer = Co.

Year 31.

(Submitted.)

**All respect to the blessed Louis Harms! Only no idolatry of
men, and no cultus of living or deceased saints in the
Lutheran Church!**

When the Lord makes a great man in his kingdom out of an earthworm, he should be given all due honor because God has honored him and placed him in a high position through the bestowal of great gifts and through inner and outer leadership, from which he can now shine and work far into the land. But he is not to be made an idol and placed above Christ and his word.

The reason for this remark is a most unpleasant essay in the February issue of the Hermannsburg Missionsblätter, entitled: "My blessed brother and his writings", which unfortunately came to my attention only a few days ago. In it, the brother of the deceased, who, as it seems, had only privately *) given him ideas about some heresies in his blessed brother's writings, rejects them in a way that must grieve every Lutheran, and which he cannot leave unproved, however difficult it may become for him. To pronounce this rebuke against a man whom he not only loves and highly respects, but whom he has also been accustomed to look to as a military leader in the future exodus of his fellow believers from the ruins of the national churches, if words should ever become deeds.

The director must consider it a sin, and no small one, if one calls attention to what in the blessed brother's writings does not agree with God's word, although one leaves the person in all the dignities with which God Himself has adorned him. In his disgruntlement he considers it a condemnation of his writings, if not of the dear man himself; for he considers it his duty to present his dear brother once more to the reader in his greatness, and says: "The man is too great - forgive me, the brother, these words - to be remembered otherwise than with reverence and prayer.

Dr. Sihler's essays in the "Lutheraner" do not seem to have come to the Director's attention yet.



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 15, 1875.

No. 12.

should approach the condemnation of his writings." Whowhich has already brought it to the point that it is almost over then condemns Augustine's or Luther's writings, if onein Germany. For if someone has a name because of his rejects with these great men themselves what is not inlearning or piety, calls himself a Lutheran and is zealous accord with God's Word, especially as they themselves callagainst the Union, he must not be touched; everything bows upon their readers to do so, even in what they have erred,down to "the great man," his authority is valid, the dear Lord even publicly stated? In such matters it is not a question of Jesus and his small group must go back, while those with the great man at all, but of whether the great man, with histheir contradictory doctrines spread themselves and ruin contrary to Scripture, is to be inferior to the Lord Christ andand betray the church. To whom does the word Deut. his only saving Word, or vice versa. And no one can be at33:9,10 still apply today, if not especially to the Lutheran a loss for an answer who knows the first commandment.pastor: "He that saith to his father and mother, I see him not; And how this is to be kept in practice in the church, St. Pauland to his brother, I know him not; and to his son, I know has also long since taught us with his own example.not: I know not, keep thy speech, and keep thy covenant; Hopefully, the high apostle will not be denied Christianthey shall teach thy statutes unto Jacob, and thy law unto modesty and humility; and what does this great apostle do?Israel," etc.? Yes, the greater a man's reputation is, the He was still a blasphemer, persecutor, and reviler, whenwider his influence reaches, especially among the common Peter had already preached worthy sermons and doneChristian people, the more, the more earnestly, the more great deeds, and was considered a pillar in the church.vigorously he should be confronted and resisted, so that Nevertheless, since Peter hypocritically pretended inChrist alone may be our master and his word alone may matters of faith in Antioch, thereby promoting false doctrinere-main on the scene. For the word of men and the word of and causing confusion in the church, Paul publicly resistedChrist cannot stand together; one must give way to the him before the church. Yes, he was not satisfied with this,other, and a little leaven leaveneth the whole lump.

but thought it his duty also to tell the story to his Galatians, But the Director might object: How does the man come who had allowed themselves to be seduced by theto heap such shameful accusations on me? Do I not admit reputation of "great men," and to teach them, as well as allin the essay itself that my blessed brother was not entirely Christendom, the important doctrine that God does notcorrect in doctrine, indeed that he was a sinful man in respect the reputation of men, and to exhort them, wheregeneral? Admittedly he does so - and I am also certainly doctrine was concerned, to follow him also in practice, who,convinced that he had no thought of exhibiting the dear with all Christian modesty and humility, nevertheless spokeman, who has now already gone to his glory, as an idol in concerning high and great men: "But of them that were ofthe Lutheran church - but it is not with what he thought or the renown of which they were in their days, I care nothing."did not think that we have to do, but with what he wrote, and Let no man, then, be so great and distinguished in thewhat is read to great detriment in many thousands of church, that not the least Christian could, nay should,congregations. And there it will have to remain that in the oppose him, where he had opportunity, when it is necessaryeyes of the Lord Director it is a sin, or if it sounds less, an to preserve the purity and unity of doctrine, for what is allinjustice, if one exposes as wrong and dangerous in the the reputation of men, yea, what is the whole world againstwritings of the excellent man what is wrong and dangerous. God and his word. And how should a Lutheran pastor, inThe whole essay clearly testifies to this to every simple-particular, offer his hand to ensure that the wretched idolatryminded Lutheran.

of man never again penetrates the Lutheran church?

raner, however little such simplicity may be found in these sorrowful times. After the Lord Director has duly placed his brother and his writings in the light, he continues: "My blessed brother, in spite of his high gifts, in spite of his powerful faith and prayer life, was a sinful man. In my account of the blessed brother's life I pointed out that he was not correct in some points of doctrine, and I still say so now. In the doctrine of Christ's ascension into hell, he did not teach what was correct. In the doctrine of the Sabbath he failed to give the right evidence. But I still say that these errors do not touch the fundamental doctrine of justification by faith, that they were not and are not dangerous errors of the soul, but, I would say, quirks which many an honest Christian man has, and yet is and remains a fundamentally faithful Christian. Thus, I think, it is quirkiness when some Christians teach that it is a doctrine that the pope is the antichrist, since a doctrine can only be gathered from clear words of Scripture; that it is a doctrine that any lending of money on interest is mortal sin 2c. - If Hermannsburg missionaries sent to America were able to send me a whole list of heresies from my brother's writings after a short time, I attribute this to their stupidity, which admittedly does Hermannsburg no honor, but neither does America, and if a pastor Hörger in Bavaria tries to expose my brother's heresies to me in such a way that I am not surprised that he appears as a monster in the eyes of the Lutheran Christians in Germany, as he writes, I attribute this to him as a lack of humility, which a Lutheran pastor needs above all else: To say nothing worse." So far the director.

Well, I think that's clear enough. What do these words say but this: Only stupidity and arrogant self-conceit can take the liberty of wanting to see false doctrines in a man like the blessed Louis Harms, or even, if only privately, to expose them. This is indeed the idolatry of men, even if Pastor Harms is not clearly aware of it. It prevents him from seeing clearly what is in "the great man" and from calling him by the right name, which would not have been difficult for him in the case of a lesser man. It is natural, but therefore not right, and also very dangerous for the church, that one allows oneself to be so taken in by appearances, especially by great piety, that, even if one sees something wrong, one closes oneself off against it from the start, in the opinion that such a thing cannot be possible with such a man. Pastor Harms also sees this or that in his beloved brother's writings that does not quite agree with the correct Lutheran doctrine and manner, but it must only be "incorrectnesses that do not touch the basic doctrine, no soul-dangerous errors, quirks that many an honest Christian man has and yet is and remains a fundamentally faithful Christian. The Director should not allow himself to be misled by his false sensibility into referring to the person of his blessed brother what is criticized in his writings, to whom certainly no Christian denies his merits here on earth and his glory in heaven, but leaves him in his dignities. Therefore continue in the matter! That great men usually have great quirks about them is a well-known fact, and on the whole does no harm. But let them not be preached.

For no servant of God is called to the word, but God's word alone is to be preached. Preached quirks are very dangerous, because the mass of superficial listeners who do not want to penetrate the core of the gospel cling to them and use them as shibboleths of true Christianity and slogans in the "language of Ca-nan. Therefore they are not to be preached. But as a spokesman among the right true Lutherans in Germany, who still in the January issue expresses: "One may call us reformed or catholic, we remain Lutheran in the true sense of the word, and want to hold fast to the confession of Concordia, which every independent Lutheran Christian should own in good faith," as such a man in the February issue can call it a quirk when some Christians teach that it is a doctrinal proposition that the Pope is the Antichrist, since, after all, a doctrinal proposition can only be taken from clear words of Scripture." that will be inexplicable, at least in this country, to any simple-minded Lutheran. For my own part, at least, it is not only inexplicable, but it strikes me with horror when a man who claims to be a Lutheran, i.e., a man in whose heart Christ and his Gospel live, and who also knows the Pabst (and at least the Lutheran pastor should), has even a doubt that the Pabst at Rome is the real Antichrist. I ask: Was it a doctrine in Christ's time that Jesus of Nazareth was the Christian? Every Christian will answer: that is a childish question; it was and is and remains such a doctrine, on which hangs the whole salvation and damnation of a man, for the Lord himself says to the Jews: If ye believe not that I am he, ye shall die in your sins. But where are there in the Scriptures of the Old Testament - for the Jews could only gather it from them - the clear words that this very Jesus of Nazareth, and no other, is the promised Christ or Saviour of the world? Nowhere But this is the case: Throughout the Old Testament Scriptures there are prophecies concerning the person, the ministry, the individual circumstances of his life, from the conception to the ascension of the future Messiah or Christ, so that everyone, through the enlightenment of the Holy Spirit, could not be mistaken, but had to recognize him as he appeared, unless he wilfully closed his eyes. When God sent his Son in the fullness of time, when Jesus came forth publicly, he testified of himself as the light of the world, and also referred to it. In addition to this, there were also the prophecies of the Scriptures from Moses onward, which were fulfilled only in Him and in no other. He Himself, as well as the holy apostles, always referred to the Scriptures, calling upon all to search the Scriptures, for it was they that testified of Him as the Savior of the world, and upon this the faith of every Christian still exists to this day, until the last day, that this Jesus is the Christ, and no other. Similar, of course with the difference that lies in the nature of things, is the case with the Antichrist. It is true that the Scriptures do not say in so many words that the Pope of Rome is the real Antichrist, but the Scriptures of the Old and New Testaments testify to this, that the Antichrist is to come; they describe him so precisely, and M. as one who is to sit and rule in the temple of God, and not in the pigsty of the ungodly, atheists, and materialists, that when he is to be revealed in his own time, every man, who sees spiritual things in the divine light, will see him.

and in the one true light, Jesus, he lives, can and should be recognized. He, too, as a will-o'-the-wisp, having come out of the lake of hellish darkness, bears witness to himself, as does every light, but in the light of the prophecies of Scripture he is so clearly marked that he cannot be misjudged in this light. Our fathers knew this. Their struggle at the time of the Reformation, they were divinely convinced, was a struggle with the Antichrist, and the very right Antichrist. Knowing this, they gladly gave away everything, even their lives. This they laid down as a precious legacy for their children in the Confessions. This confession lived in the whole church; even the little children sang it into the world in the song: "Keep us, O Lord, by thy word, and prevent the murder of the pope and the Turk," and became martyrs over it, as at the storming of Magdeburg. And now this battle, this hot divine battle, has been waged for a "quirk," the sacred martyr's blood has been shed only for a "quirk," the sacred confession itself is a "quirk" of which one must be ashamed, although in some backward countries one still takes an oath on it if one wants to become a pastor. Oh, how far our dear Lutheran Church has come, that not openly unbelieving professors and pastors, but people who are regarded as champions in the ranks of the Lutherans, who refer to Concordia, and demand that "every independent Lutheran Christian should possess it cheaply," can dare to strike the confessing Church in the face in this way, without even feeling it, but as if it were a thing settled long ago, which, in fact, no longer has anything to do with it! And this at a time when the Lord Himself, with great bitter earnestness, is about to smite again the leaders in office, as well as the whole people, who have been neglected and seduced by them, like careless schoolboys, with the lesson which they have so carelessly forgotten.

As for the other "quirk," the question of usury, Mr. Director finds "clear words of Scripture" enough about it, and any good German lexicon can tell him what "usury" means. Let this be said, however, as a consolation to all those who take interest, that if charity, as it is described in Scripture, urges them to lend at interest, they not only commit no mortal sin, but do a good work. For love is the fulfillment of the law. But it would be hard enough for them if they were honestly examined.

However, the writings of blessed Harms - I am speaking only of the sermons on the gospels of the church year, which I alone know a little more closely - are not mere incorrectnesses and quirks, but are indeed sayings that touch on the basic doctrine of justification and are in themselves dangerous to the soul, as basically everything is dangerous to the soul that is preached as God's word, and yet is not God's word, but is in conflict with it. How, for instance, can a man be founded in his faith in the unbreakableness, clearness, and sole truth of Scripture, wherein, after all, our blessedness is founded, when he reads blessed Harms' sayings on the ban, in which, in addition, he whimsically refers to Luther, since Scripture most definitely demands, "Put away from yourselves him that is evil? 1 Cor. 5, 13. and the Lord himself Match. 18. prescribes the whole order of how a Christian congregation is to act in this matter; or of the ecclesiastical blessing of marriage, of which there is also not a single word.

Is there neither a word nor an example to be found in Scripture; or of the Sabbath, *) since Col. 2, 16-23. Rom. 14, 5. 6. and above all the terrible words Gal. 4, 10. 11. teach the opposite? **There the poor man stands between the interpretation of the man who may have been God's instrument for his conversion and the Scriptures themselves, and whoever has some experience in pastoral care knows only too well where the heart will incline. So then a man becomes a wavering reed, exposed to every wind of false doctrine, if he only proceeds from a great and holy man. Will such a man, if God does not take him into his special care, be able to stand in the right comfort of faith when it comes to the fold?

It is worse, of course, and most dangerous to the soul, where the law is mixed into the gospel, as Dr. Sihler has proved by only one example, when even, often in a ghastly way, a man - but certainly also the Christian - is virtually denied Christianity because he does not perfectly fulfill the commandments of God, as, for example, in the sermon on Christmas Day, or in the sermon on Lätare †) (in former editions,

*) About the ban he says in the sermon on the fifth Sunday after Epiphany: "I myself have become doubtful whether one may banish them, which is also an extermination, whether one may exclude them from the church and must not rather expect that they exclude themselves, because the word becomes too difficult for them. ... Banishment, interdict, inquisition, etc., do not befit the Church of God and its servants..... Luther did not go into the ban, he went into the Baun." S. 215. 216.

In his sermon on the fourth Sunday in Lent, he says of the Sabbath: "God's Word says: You shall keep the holiday holy, for it is the Lord's day, and our beautiful church hymn says: The day that I have now accomplished was especially yours, therefore it should be holy to me until night. And whoever does not sanctify it until night, the song counts it as a sin in the following verse and commands him to repent and ask for forgiveness. Now go and do this." (S. 353.) Further, in the sermon on the seventeenth Sunday after Trinity: "But this ancient institution" (Sabbath) "and this ancient commandment of God, just as all other commandments which God had originally written in the hearts of men, had been forgotten by sin, which after the fall of man pervaded the hearts of all men, and therefore at the legislation of God at Sinai this commandment, like all other commandments, was written on the tables of stone, and restored as the eternal and unbreakable will of God." (S. 905.)

In the sermon on the second Sunday after Epiphany, the following is said about church marriage: "Without church blessing, all cohabitation of men and women is vain, vicious fornication. Only through church blessing does a marriage come into being, only through this does God's blessing and promise come upon the married couple, through this is love and faithfulness affirmed until death, through this is Christian child rearing made possible and Christianity, discipline and chastity preserved in homes and families. The church blessing encloses the married couple with a firm shield and screen, for God declares every adulterer at the same time to be a perjured evil-doer. In such a marriage, which has been blessed by the church, God still performs spiritual miracles. There he comforts in cross and affliction, there he helps in need and sorrow, there he creates love and faithfulness until death, there he unites souls as well as bodies. To such married couples, come what may, God has blessed their marriage, from God's hand they also accept everything joyfully and humbly, happiness and joy as a blessing from the Lord, affliction and temptation as a healing chastisement from the Lord, the Lord is with them in life, the LORD is with them in death, and if they have faithfully kept their marriage oath by the grace of God, they will not be separated in eternity, but will both stand at the right hand of the LORD JESU on the last day, and will both enter with him into eternal glory." (S. 163.)

**Someone, of course, thought that Paul only said that in order to maintain peace and unity between Jews and Gentiles. So then, so that the blessed Harms is right, poor Paul must be made a Royal Prussian Union man.

†) In the sermon on Sunday Lätare it says: "God's word says: You shall keep the holiday holy. ----- You shall not once you take the name of God in vain in your mouth.

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if I'm not mistaken, on Judica). And should not the LordThe Lord's teachings, as they are laid down in our Director see this for himself? Why does he not say so openlyconfessions. No doubt he has fervently called upon God the and warn the readers against such dangerous statements?Lord for them and with them, without whom all our deeds are Should the Lord Christ, with His saving Gospel and theless than nothing. And now that these prayers have been salvation of dearly purchased souls, stand back, so thatanswered, that these brethren have complied with the dust and ashes may remain in honor with men? For hisexhortations and have proven themselves faithful to the honor with God shall remain, and also his honor with theLutheran Church, they are presented before the whole world Christians.

These, then, are not merely slight doctrinal inaccuraciesread, even in the congregations they serve. For he writes: "If or even quirks, but errors contrary to Scripture, which inHermannsburg missionaries, who are sent to America, were themselves are always dangerous to the soul, and theyable to send me a whole list of false doctrines from my should not be glossed over, the less so when they are foundbrother's writings after a short time, then I attribute this to in the writings of a really great and very influential man. their stupidity, which, of course, does Hermannsburg no

At the same time, however, I will gladly confess that, honor, but neither does America." These are indeed harsh according to my firm conviction, the reason of the heart, the words from a spiritual father to his spiritual children, which state of faith and grace of the blessed Harms has not been can only bring to light the wretched idolatry of man which is touched in the least by all these things. On the other hand, so common in Germany, and which is especially evident his otherwise truly evangelical sermons testify to this, in among theologians and scholars. Where then is the stupidity which he pours out full consolation on the despondent here? When a man grows in the knowledge of the truth, and hearts of sinners, in which he points with true evangelical this also penetrates into his heart and conscience, so that earnestness to the sole reason for justification and he must confess it and on the other hand reject error, one salvation, Christ and his substitutionary satisfaction in faith, cannot call this stupidity in sober senses; strange confusion as in his open sermons, As in his open confessions of of ideas! And why should this - speaking humanly, of course himself and all Christians, that sin always clings to them, - not do honor to America, if it makes people wise in the and despite the best will and intention makes them sluggish highest and most important matters? In this way the dear to walk the path of the holy commandments in full fidelity, brethren bear the strongest testimony that here in the church this shows the whole man as he lives and lives. His zeal the slackening wind of union does not blow, which in against the country's customary muzzling Christianity drove Germany paralyzes even the best forces; for what is the him too far. He wanted to drive out the hypocrites; but they meaning of all speaking and writing against the external cannot be driven out by exaggeration, whereby the union, if within the church one is not allowed to open one's conscience is not caught by the word; but the saints of the mouth against errors, if they only proceed from a well-known law are strengthened by it, but the stupid consciences and man? That is called *humbug* here in the country. Yes, there shattered hearts are repelled, made fearful, and deprived of must be a fresh, healthy, vigorous spirit here, despite all the the comfort to which they have the nearest claim; for what deficiencies, when people like our Hermannsburg brethren, is more tender than the conscience of the awakened sinner, who are certainly filled with the deepest reverence for their and more difficult to satisfy? How much more would the spiritual fathers, especially for Blessed Louis Harms, come Lord Director have served the Church, if, instead of so here, who are certainly very unpleasantly touched when they flippantly rejecting those who addressed him in this matter, hear the full Lutheran doctrine here in sharp contrast to much of what they have soaked up and considered holy, he had given them a hearing, and in the later editions of the They will certainly be very unpleasantly touched when they sermons, by a short preface, warned the dear Christians not find the full Lutheran doctrine expressed here in sharp to take offence at the aforesaid sayings of his blessed contrast to much that they have imbibed and nurtured as a brother! For truly rude he has rejected these, who are the sanctuary, and are overcome and won over by the truth in the spiritual children of Hermannsburg, as well as Pastor the struggle that will certainly not be easy in them, so that Hörger in Bavaria, so that one cannot believe one's eyes even the deep reverence that they have for their former when one reads it. teachers and fathers cannot keep them from throwing

Surely he exhorted the dear brethren who were sent overboard everything that is not in accord with the truth, from Hermannsburg to serve the church in America with wherever it may come from. But they may now be great earnestness before their departure to be faithful and embarrassed by their congregations, which have called diligent in their service, and as Lutheran preachers to hold them, who are attached to the blessed Louis Harms and his fast to the right to say 'oh God' in a shameful way every moment, as he did. Then, in their distress, they turn to their spiritual name. So let it be, for your God has forbidden it. God's word says: father, by whom they are sent; they certainly present their Whoever hates his brother, is angry with him, reproaches him, embarrassment to him in all reverence; they send him the speaks evil of him, laughs at him, is a murderer and a murderer of points in which they no longer agree with blessed Harms; men. So let all this be, for your God will not have it. Thou shalt not, they ask for redress, which can so easily be granted them, saith the word of God, speak a vain word, much less commit and what do they get to hear? You ought to be ashamed of shameful and lewd whoredoms, or foolish things. So do it no more. yourselves; how dare you, in your stupidity, try to prove my

See, this is Christianity, and if you do this out of obedience and great brother wrong! To make matters worse, thousands of grateful love with all diligence, then the Lord gives you the glorious copies of it are printed and sent around the world. How promise: You shall not taste death forever! But should and can we contemptuously the director must look down from his really do what is written in God's Word? Yes, beloved, you should, supposed height on these dear brothers, who are real for God did not write it into the Bible for fun and foolishness, but that pastors, as he is, even if only American ones, who are it might be a guideline for our whole life. And so can you." (P. 353, 35L.) associated with the-

The same high responsibility as he has in real communities, (of course only to those outside Hermannsburg), nothing even if only American ones, and whose position he, as worse to say. The old story of the beam and the splinter! - much as he cares for it, so carelessly ruins. Truly, one's Our dear HErrgott must have whimsical borders at these mind stands still at such things. "Lutheran Christians in Germany". With words they make it

Poor Pastor Hörger, who also, and as is evident from the important to think every moment: now it must soon come to essay, has only privately addressed the Director in the pass; but when at last an honest man comes on the scene same matter, fares almost worse, although he will probably who takes the matter seriously, then the devil must be bear it somewhat more easily, because he is probably not loose, and all the world - that is, the "Lutheran Christians in as closely connected with Hermannsburg as our dear Germany" cross themselves, turn away from him, or stand Hermannsburg brethren here, and he is also already up against him. So now the brave man stands almost alone accustomed, for Christ's sake, to standing at the stake of with his small congregation in Memmingen, suspended shame to which his own Bavarian regional church has tied from his former office, resigned from the national church for him. After the dear brethren of Hermannsburg have been the sake of his conscience, shunned by his former brethren thus ordered to rest from above, the Herr Director continues like a leper, who nevertheless, as they themselves must in his leprosy: "And if a pastor Hörger in Baiern seeks to now confess, received the fruits of his courage and his love bring my bmdr's heresies before my eyes in such a way of truth, in that now at least one, and probably the most that I am not surprised that he appears as an abomination serious of the pieces that horribly violate conscience, has in the eyes of the Lutheran Christians in Germany, as he already been abolished as a result of his unsparing writes, I attribute this to him as a lack of humility, which a exposure. So, too, this faithful, brave witness of the truth, Lutheran pastor needs above all things: nothing worse to who has broken through with the deed, who has put all he say." has into salving his conscience, and proving himself to be a

Here, too, the same miserable arrogance, as is wont to be faithful, sincere fighter for his Lord and his church, will be found in the idolatry of men, against all who do not wish to rejected by a fellow believer, who so loudly and repeatedly be drawn into the same circle." Why: "a pastor Hörger in professes to want the same, and to have reckoned it a sin Bavaria"? Why not the Pastor Hörger? Should Pastor to have called attention to heresies, even if only private, Hörger still have been such an unknown person in which have unfortunately crept into the otherwise blessed Hermannsburg in February 1875 that one could have writings of a faithful servant of God. It is better that Christ's written or spoken of him as of any highly indifferent person? honor and the church should suffer damage than a person That would be most strange for Lutheran Hermannsburg! who has a reputation; for even if God does not respect the

The guards appointed for the Lord's hat must have been reputation of men, his church should and must do so, so asleep there. For Pastor Hörger's trombone has made such that the commandment may always be kept alive in it: I am a bright, clear sound that it has reached us across the sea; the Lord thy God: thou shalt have no other gods beside me. a sound that is frightening for all Lutheran priests' bellies, to Finally, our Dr. Luther must also be mentioned. It then whom it causes a cruel grimace, but joyful and life-says in the final sentence: "Luther remains Luther in spite awakening for all faithful Lutheran hearts, which in the of his statements in the Scripture: *de servo arbitrio*, 'of the lamentation of despondency had almost spent all hope for unfree will in spite of (the) statement about the Epistle of a new emergence of the dear Lutheran Church, now so James 2c., Johann Arndt remains Arndt in spite of all trampled underfoot. Of course, it is no wonder that a man hostility and Louis Harms remains Louis Harms with his who is serious about throwing off all ties and misgivings that writings" 2c. 2c. To allow myself to be more extensively unfortunately so often hinder a man on the path of duty, in involved in such statements against Luther would seem to order to serve his Lord alone according to his conscience me to be a dishonouring of Luther. I will only briefly answer caught in the Word, but who now also relentlessly - as in his this little: Luther's accusation regarding his genuine "Pabstthum der Baierischen Landeskirche" - the whole Lutheran statement about the Epistle of James, in which the disgrace and shame of the entire doctrine and regiment, the Director has the Papists as his comrades, is answered in whole abomination of doctrine and regiment, under which the "Verheidigten Luther" by Dr. Johann Möller, in the the church is wasting away and perishing, making itself an eleventh chapter: "Ob Dr. Luther die heilige Schrift gelästert abomination in the eyes of all decent Christians and saints, und verachtet" (Whether Dr. Luther blasphemed and so little is it to be wondered at that Paul was regarded in his despised the Holy Scriptures) 2c.

day as a curse of the world and a sweep-offering of all men With regard to Luther's writing: *de servo arbitrio*, I will 1 Cor. 4:13. was regarded. But this is very much to be only remark that I, certainly in the company of many truly wondered at, that it does not surprise Mr. Director that he humbled sinners, thank God from the bottom of my heart for also appears as an abomination in the eyes of "the Lutheran this mighty writing of Luther's, and the rich blessing that has Christians (shall probably mean clergy) in Germany," that flowed to me from it through his grace for the fortification of he thus seems to agree in this judgment with these my heart during the repeated reading of it. Nor do I know of "Lutheran Christians in Germany." And why then is Mr. any orthodox theologian who has demonstrated in it any Pastor Hörger such an object of disgust in the eyes of Mr. teaching contrary to Scripture. But it is probable that there Director? Because he has "sought to expose his brother's are some who rant about the book who have not read it, or heresies to his eyes in a manner" which must be reckoned if they have read it, they have not understood it.

to him as a lack of humility, which is above all need for a I heartily agree with the conclusion of the essay. It says: Lutheran pastor. "May the Lord grant us all right humility and faithfulness. Amen." At



But to our dear congregations I call out in conclusion, imploringly and warningly, "God respecteth not the reputation of men." Gal. 2, 6. "Ye are bought with a price, become not the servants of men." 1 Cor. 7, 23. F. Wyneken.

Letters from Steeden by Pastor Bru

It has long been on my heart to once again send news from here to my dear brothers and friends in America, but time has not wanted to suffer it until today. A year lies behind us since my last letter, which the Lutheran brought, and what a rich and variously eventful year! How much we have been moved and delighted by the joyful news that has come to us from America! The so glorious flourishing of our Lutheran Church over there, the victories which the faithful gracious God bestows upon our Missouri Synod from year to year, the ever more powerful rallying of all righteous Lutherans in America around the banner of pure Lutheran doctrine as upheld by the Missouri Synod: All this is a constant joy and delight to our hearts, a consolation in our so difficult and sad ecclesiastical conditions in Germany, a pledge that the Lord, in these last evil times, in spite of all the gates of hell, nevertheless preserves and will preserve a right church until the last day. If it is so often said here in Germany that our firm, stiff insistence on pure doctrine in our time only serves to stir up ever new divisions and disruptions in the church, how we must therefore praise the Lord twice over that He proves to us so clearly and gloriously through the experiences which we may presently experience in America that it is not the fault of pure doctrine, No, but on the contrary, false doctrine drives us apart, each into his own, but pure doctrine binds us together, as the firm God-given bond of unity of faith, as the foundation on which alone the building of the church can rise confidently and securely above the wild waves and billows of this time. - The proceedings of the Synod of Delegates in Fort Wayne filled us with lively participation, and we praised and thanked God with you dear brethren, who again gave your Synod such great blessings that all your teaching institutions, the planting places of the Church, can and must be expanded once again so magnificently.

Oh, that I could send you such joyful reports of victory from here, too! But when I compare the Lutheran Church in America and in Germany today, I often think of the words of St. John the Baptist, which he said of the Lord: "He must increase, but I must decrease; over in America the dawning time of grace and the freshly blossoming Church, here in Germany, as far as human eyes can see, the sinking sun of grace. We must be glad when, after the heat and work of a sultry day, the Lord gives us a little place where we can refresh ourselves a little in the fading rays of the evening sun. God be praised and glorified also for such mercies. -



Here with us in Steeden, the last year has gone on in the old quiet way without any special events, just as before. We have seen God's rich goodness and faithfulness most of all in the fact that the Lord has not yet let it end with my little person, but has begun to freshly strengthen my sunken strength again. I can almost call my sick chest healed again, but certainly not in such a way that the old strength has completely returned, the oil is gone that was once consumed in the lamp of life, but I am very happy that I can and may still work and create, even if not with the old strength, but still with the old fresh courage, for Christian courage does not rely on the arm and strength of the flesh, but on the strength of the body.

"the sun that maketh me merry is my Lord Jesus Christ; that which maketh me glad is that which is in heaven."

May the Lord in mercy grant this until the end. Thus, with God's help, since August 1 of last year, at the beginning of our new teaching course, I have been able to begin again to take over my teaching position in our local institution and to give my lessons as before, so that my dear assistant, Pastor von Brandt, who in self-sacrificing faithfulness had represented my position here for a year, could continue his wandering staff from here and return to America, where he has already found office and congregation in Minnesota. The number of our students is smaller than usual in the present teaching course, which is also a gracious guidance of God for me, that my newly strengthening power should not be put to too hard a test by a larger circle of students. With God's help, however, we intend to be able to send 12 students to America again in the coming summer, most of them to the high school in Fort Wayne. Some of those who have already attended high school in Germany will also help to increase the number of our sendlings this time. - Externally, the Lord also graciously gave us and our local institution in 1874 what our bodies needed for nourishment and need. It was a special joy for us last summer that we had six dear, dear visits from America, pastors, professors, and candidates of theology, here in Steeden, and more than in the past we received such a blessing of Christian brotherly fellowship from Germany.

In ecclesiastical matters, too, I know of nothing great to report this time. In spite of all the storms that are moving the church in Germany, we here in Steeden can enjoy the deepest ecclesiastical peace and undisturbed blessed edification in our small congregation of about 400 souls by God's grace. Our most joyful event is the growth of our small congregation in the Grand Duchy of Hesse, which is close to us. The hope that one of the Hessian pastors who are friends of ours and who have declared their opposition to the new Union Constitution introduced there last year would join us and, in conjunction with us, gather a true-believing Lutheran congregation there, has admittedly failed. We had a prospect of this, since two of the Hessian pastors had approached us and assured us of their agreement with us (while the others were all of the Romanist persuasion), but nevertheless, when it came to a decision, one of them preferred to form a congregation in the Breslau Synod, the other a Lutheran congregation there.

to accept such in the Immanuel Synod. Of course, it is moreWe have brought the Word pure and clear to the light. That convenient to move into a house that is already built andthis alone is our goal and that there is now also here in furnished than to build one ourselves. Nevertheless, weGermany a solidly united community of so-called hope that it will not be in vain that a number of faithful,Missourian "Orthodox" is the fruit of our doctrinal dispute righteous Lutheran Christians, who were tired of thewith the Immanuel Synod, and to maintain this ecclesiastical abominations of the state church in Hesse, have joined usposition of ours in Germany, to stand as witnesses against and have grown so much that they may think of appointingthe false spirit of our time (be it ours now few or many) in a Lutheran pastor of their own. Germany: this we must regard as our next high task, which

May God send us the right man for this little Hessianthe Lord has given us. May the Lord in grace grant us congregation of ours, that it may spread and multiplystrength and faithfulness to do this! And may our brothers throughout all of Hesse! If God lends his grace to this, if heand fellow believers in America stand by us as faithful fellow then also allows our dear Lutheran congregations in Saxonyfighters as before.

to grow and increase as before, and if he furthermore helps To the foregoing I add the statement that our position on us to unite completely with our separated brethren inBavarian separation has changed since two years ago. The Bavaria, then our heart's joy and longing to see a synodalmost important ecclesiastical events have taken place with community, even if only a small one, form among us shouldsurprising speed in Germany in the last two years; the be fulfilled more and more. striving of the liberal spirit of the times for complete rule in

The result of our doctrinal struggle with the Immanuelstate and church is becoming ever clearer and more Synod in Prussia, which lasted several years, is above allpowerful; one Lutheran state church after another (in both the highly important fact that within the Lutheran FreeHesse and the Saxon duchies) is completely falling away; Church of Germany our little group of so-calledthe new Prussian state laws, the separation of the school "Missourians" has clearly and decisively separated itself.from the church, the introduction of civil marriage, the civil The last year has shown completely how impossible it wasstatus registers, and the new synodal constitutions, which for us to go together with the Immanuel Synod; ourare breaking through everywhere, are on the one hand opponents show more and more the complete inability tocausing more and more dissolution, On the one hand, the grasp our whole doctrinal position; at the Octoberformer old bond between state and church is increasingly Conference in Eisenach (gathered from all Lutheran partiesdissolved, while on the other hand, the state continues to in Germany) the pastors of the Immanuel Synod clearlygag and imprison the church, so that it cannot freely act demonstrated the gulf that exists between us and them: theyaccording to God's word and defend itself against the sought there union and communion with Breslauers,ungodly, public despisers and unbelievers or exclude them Vilmarians, and all sorts of others who were present infrom itself (the Prussian Minister of Culture himself recently Eisenach, without mentioning any separating heresy, evenrejected the so mild resolutions of the Hanoverian state asserting theses, the content of which was, "all the varioussynod in this respect!All these events are pushing our associations and synods of the separated Lutherans inGerman regional churches with giant strides towards the Germany belong to the One Lutheran Church for the sakelast complete decision, the thought of separation is coming of the One Lutheran Confession, since only the confessioncloser and closer everywhere, so that not only men like makes the church, so all those named must in *thesi* (inProfessor Walther are coming out in favor of it, but even principle) hold church and Lord's Supper fellowship,papers like the Stader Sonntagsblatt write: "Already one although in *practice* this cannot be carried out at present"hears from day to day in church circles, even where until (for the sake of the unresolved dispute and the quarrel itrecently the Free Church was regarded as a spectre of produced). Where one is able to so completely misjudge theterror, more and more the slogan: Get rid of the state at nature of church-dividing heresy, as has happened here inany price". Who can longer want to resist this? Not as if we these assertions, even on the part of the vocal leaders ofshould or want to make the prevailing opinion of the time the Immanuel Synod, there is truly still heavenly lacking thethe guiding principle of our actions; the matter is rather spirit of witness with which the old Lutheran Church firmlysimply this: Time and experience confirm and substantiate held and preserved the confession of pure Lutheranit more and more completely from year to year that a doctrine, but there still prevails entirely the subjectivelyreformation of our German national churches, a return of blurred unclear spirit of the newer theology, indifferent tothe same to the faith, a reassertion of the ecclesiastical doctrine, with which no fellowship is possible for us. - confession, where it still rightly exists, is more and more

Thus we few Missourians in Germany stand apart fromremote; the events of the last two years, however, have fully the whole Lutheran Free Church! But praise God that weProved it, that our regional churches are completely are standing there! And that it is known everywhere that wedefenceless and defenceless, swept away by the tide of are standing there as a testimony against the doctrinaltime. Who then can make it a sin to a distressed confusion and denial of our time! We may be scolded andconscience, if it no longer wishes to persist in such corrupt accused of "un-Lutheran orthodoxy," but it is knownecclesiastical communities, deprived of all hope of help and everywhere what we and the Missourians in America want,improvement? - In Bavaria, according to a report in the namely, that we do not want to swim with the current of ourLeipzig Allgemeine Lutherische Kirchenzeitung, one thing time, that we want to break thoroughly with all the heresieshas improved that was the most unspeakable. The hitherto of the new theology, that we want to remain wholly andObviously sinful service instruction, to which the regional completely with the doctrine as it was taught by thechurch pastors in Bavaria were committed, has been Reformation and the ancient fathers from God's abolished. But how woefully deluded is the reporter in the

Leipziger Kirchenzeitung when he thinks that now the only really well-founded reproach has been lifted, which Pastor Hör-

ger in Memminger! of the Bavarian Landeskirche! Thus the two most serious infirmities of our German national churches, the public domination and toleration of false doctrine, as well as the bondage of the binding and loosing key, are no longer counted for sin at all. What shall we say to this? We think that the abolition of this one oppressive state of affairs is of little help in Bavaria; it concerns the entire state of our German national church; this state is contrary to God, full of sins and abuses, so everything is concentrated in the question: to what extent is abstinence from these sins, testimony and struggle against them, hope for healing and improvement of the entire church still possible in a national church on the basis of its ecclesiastical legal status for the individual? The legal status of a Lutheran national church cannot, of course, be the cloak for sin and injustice, but only the means for combating and removing them; the more, therefore, this latter becomes hopeless and impossible through the entire course of ecclesiastical and political development of our times, the more everything that is still spoken of the Lutheran name, confession, and legal status of the church becomes a mere dead external form or a mere empty hypocritical appearance.

I have found it necessary to state my present position on the separation question in a little more detail, in order to convince our friends and brethren in America that there is absolutely no reason in it which could prevent us from complete union with our separated brethren in Bavaria, or which could keep us from cheerfully joining hands wherever only faithful and resolute witnesses and fighters against the ruin of the national church rise up and make a start on the building of a true Lutheran Zion.

Times of decision, times of great ecclesiastical developments have evidently come to Germany! Many will succumb in the hour of temptation, but may God graciously help that some may also be found faithful, so that on the ruins of our collapsing national churches a new building may rise everywhere on a right foundation, to the glory of God and the joy of our hearts. May God have mercy on us.

Steeden, February 1875. Fr. Brunn.

Post-Declaration. Still last year the undersigned wrote to Pastor Brunn that here in America "we do not stand in such a way that we consider it our duty to call upon all preachers of the Bavarian Landeskirche to resign from it and to make their resignation a matter of conscience." In part, we were thinking of Pastor Hörger's earlier attempts to save his conscience without leaving the regional church; in part, it was not as obvious to us then as it is now that the ruin of the Bavarian regional church is such that not only entry into it, but also remaining in it cannot happen without violating conscience. *) We must therefore express our regret that Pastor Brunn, in the March and April issue of his newspaper ("Ev.-luth. Mission und Kirche") of this year, p. 50, referred to the above-mentioned epistolary statement. Deeper insight into the horrible conditions of the Bavarian

*) That in the present time no one can enter the Bavarian regional church was already certain to us earlier.

The revelations of the National Church, which we owe among other things to the revelations of Pastor Hörger, have gradually convinced us that it must be "made a conscience" of everyone to leave the aforementioned National Church.

C. F. W. Walther.

(Submitted.)

The Synodal Assembly in Chicago, Ills.

The first meeting of the Illinois District of our Synod was held in the Zion Church in Chicago from May 19 to 25 of this year. To the same 53 congregational deputies, 54 voting pastors, 43 consulting pastors and professors, and 77 teachers, were present, so that there were 227 members of the Synod. Included in this number, however, were all the newly admitted members, namely, 5 congregations, 9 pastors, 2 institutional teachers, and 10 school teachers. In addition, there had been many guests from the Middle, Northern, and Western District Synods, from the Hon. Wisconsin Synod, from the Chicago congregations, and also from the surrounding communities. This large number of fellow believers present was enough to gladden and refresh the heart and soul.

The opening sermon was held by the Reverend General President, Prof. Walther. This sermon, which is as instructive and edifying as it is timely, will soon be published in the "Lutheraner".

As has long been the custom among us, we refreshed ourselves at the beginning of each session with a short liturgical service. And in addition to the Sunday services, the Word was also proclaimed on Fridays and Tuesdays in the evening assembly.

After the Synod had been organized by its previous Vice-President, Pastor Francke, it proceeded to the election of officials, who, however, were to serve only for the time of this session. Only when the deputies had become better acquainted with various persons who might be particularly suitable for the individual offices, did they intend to proceed to the election of permanent officials.

It was therefore p. t. Pastor Francke was elected president, Pastor Wunder vice-president, Pastors Burfeind and Joh. Große secretaries, and teacher Bartling councillor. When at the close of the Synod the officers for the next four years were chosen, Pastor Wunder was chosen as President, Pastor Achenbach as Vice-President, Pastor Francke as Visitator for Northern Illinois, Pastor Burfeind as Secretary, and Teacher Bartling as Cassirer.

The most important discussions of the Synod concerned the doctrine of the use of Holy Communion, based on the theses presented by the Chicago Pastoral Conference through Pastor Lange and already reported in the "Lutheraner".

All present had anew the most glorious opportunity to become vividly aware of the grace of their God, the perfection of the work of salvation, the power of the gospel, and the nature of true Christian faith. That all the goods of grace acquired through Christ are laid up in the word of the gospel, and that in the public preaching of the same, in baptism, in absolution, in the Lord's Supper, and in the word of comfort which one brother speaks to another, the same goods of grace, and always all of them, are always offered and given, has been most clearly stated, and with evident joy generally recognized and known.

In particular, it was then demonstrated how the Lord, in his body and blood, gives us a pledge in the Holy Supper to assure us with the utmost certainty that we will truly be made partakers of the inheritance which Christ has purchased.

Among other things, Synod also had before it a petition from the St. Louis, Mo. teachers' conference, pointing out how useful it would be not only to



for preachers and teachers, but also for the whole church, if Prof. Walther would write a commentary on Dietrich's Catechism. At the same time, the Synod was asked to discuss whether Prof. Walther could be relieved of some other work, so that he would gain the necessary time to write this commentary.

After careful consideration, the Synod came to the conclusion that, on the one hand, it would not be possible to release Prof. Walther from the functions now entrusted to him, and that, on the other hand, a complete commentary would not be necessary. However, it was decided:

1. that all pastors and teachers are requested to send in any questions about Dietrich's catechism that seem necessary to Prof. Walther, with the express condition, however, that on each envelope concerned the remark: "Catechism question" is written;
2. That Prof. Walther be requested to present the questions to the Pastoral Conference in St. Louis. The discussion of the questions should then be published in the school bulletin by Mr. Pastor Link;
3. that Pastor Kleppisch be requested to collect and publish everything already available about Dietrich's catechism, which is found scattered here and there in protocols.

The textbooks, which the General Synod had ordered to be published, were also discussed in detail in the Synodal meetings and in a specially convened final meeting. It was desired and then also decided that those for the lower and middle classes should be published by next Easter at the latest, the others then a year later.

It is certainly an unspeakable blessing from God to be allowed to take part in such synodal meetings, in which the divine teaching is testified to, discussed, and made known. Unspeakable eternal profit flows through them into the souls of all present. But only a few of the many congregations can be present and be directly strengthened in knowledge and faith by the living oral discussions. However, they will report back to the congregations what they have heard, and many others will share in the same blessing. But there will certainly be only a few who will be able to give such a complete report of our delicious negotiations as the synodal report to be expected will do. Whoever, for the eternal salvation of his soul and for unspeakable consolation, desires to learn the benefits of Holy Communion in this time, should not neglect to acquire this Synodal Report and read it diligently. - May the Lord remain with us with his grace, as he has been with us until now. L.

The Western District of our Synod held its meetings this year from June 2 to 8, at the congregation of the Rev. Biltz, at Concordia, Lafayette Co, Mo. Owing to the long distance 2c. a large number of synodical members were absent this time.

These were days of rich blessings that the Lord granted us. The paper on which the doctrinal discussions in the morning sessions were based was the one already discussed in two sessions, in 1873 and 1874: **"That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one.** The interest in these discussions was nevertheless exceedingly lively; after all, they were not dry expositions of doctrine, but everything that was presented served to strengthen the faith and to edification. Therefore it was not surprising that the Synod members were full of joy over all the good things that the Lord has shown us and is still showing us. This time it was the turn of the main article of the Christian religion "of the justification of the sinner by grace alone through faith in JESUS Christ without merit of works" and "of the necessity of regeneration, the



sanctification and good works" - by which it was proved that the Lutheran Church, by what it teaches about them, gives all glory to God alone, and that therefore its doctrine is the only true one.

For Thursday, June 3, the governor of the state of Missouri had proclaimed a day of repentance because of the plague of locusts. Therefore the synod held a service on the afternoon of that day. On the other afternoons the business of the day was transacted. The resolutions of the Illinois District concerning German and English textbooks, as well as a commentary on Dietrich's Catechism, were acceded to by our District. Delegates to the Synodal Conference were elected:

Alternate:

Prof. Walther,	M. Günther,
Pastor Link,	Pastor Brauer,
Pastor Köstering,	Pastor Biltz,
Karl Römer from St. Louis,	Th. Estel from Altenburg,
Odendahl from New Orleans,	Carsten Koche, Uhlich from
St. Louis, a parishioner from	

St. Charles.

The Synod would have liked to re-elect their dear President Büniger, but the circumstances of his congregation did not permit it. So it elected Pastor Biltz as its president. The other officials are: Pastor Link, Vice-President; Pastor Lenk, Secretary; E. Roschke, Cassirer. Visitor for Iowa is Pastor Büniger, for Nebraska 2c. Rev. Frese, Sr. for the South, Rev. Tirmenstein. G.

(Submitted.)

Explanation.

Soon after my appointment here in Saxony, I was put in the position of having to explain myself about the separation of Pastor A. Hörger and his congregation in Memminger! At that time and later I could not reconcile it with the principles of separation expressed in the "Forty Theses". I had doubts as to whether the separation of Pastor Hörger and his congregation from the Bavarian State Church was in keeping with the times, - whether the formation of a congregation such as his was initially necessary, - whether Pastor Hörger's entire procedure was in keeping with fairness, and finally, whether his remaining in Memmingen was advisable. I have repeatedly expressed this opinion, which I have held until recent times, to Pastor Hörger in letters and orally. I confess, however, that today I have come to a different and better conviction, and therefore take back as erroneous and unfounded all that which I wrote privately in the above manner against Pastor Hörger's separation matter. I realize that when I wrote those theses and later, both the anti-biblical and archpagan nature of the state church in general, as well as the unspeakable misery and abomination of it in its present state (as in Saxony, and according to the writings of Pastor Hörger, also in Bavaria), as well as finally the resulting right and duty to separate **at any time**, had not yet become so clear and certain to me as is now the case by the grace of God, where in particular the doctrinal negotiations of the dear Synod of M. D. on "Right, Preferences, and Privileges of the State Church" have been made clear to me. D. on "Right, Preferences and Duty of the Free Church" have offered me the key to a better understanding, especially of the first point. Since, however, my doubts and misgivings, which I have just mentioned and which I have now relinquished, have found their public expression in an article by our dear Pastor Brunn in "Lutheraner" No. 14, 1873, I consider it my duty to now also make this public declaration, and accordingly I hereby publicly and wholeheartedly declare my support for the separation of Pastor A. Hörger and his congregation in Memmingen from the Bavarian State Church, which was carried out four ears ago, as a separation which was necessary and divinely justified from the beginning. I also recognize in

Mr. Pastor Hörger the rightful pastor of a Lutheran sister congregation, as I have repeatedly conceded to him by letter and also verbally at the Wiesbaden Conference in the company of the dear brothers: Pastor Brunn, Hein and Eickmeier. I am sincerely sorry to have saddened Pastor Hörger and his dear congregation by my previous position and to have denied their faithfulness to the confession, but this was not done by me with evil, fratricidal intentions and deceit, nor out of any kind of love for the national church and its ungodly regime, but in ignorance and lack of understanding, which Pastor Hörger will now forgive me for.

Planitz, May 1875.
Friedrich Ruhland, Lutheran pastor.

The confident pilgrim from the Babel of the Saxon State Church to the Lutheran Free Church.

From
F. C. Th. Ruhland, Evangelical Lutheran,- Pastor zu Niederplanitz.

We have just received a booklet of VIII and 276 pages under this title. It is supposed to be "an emergency and help booklet for Lutherans in Saxony", "in which the apostasy of the Saxon church is clearly presented to them and the necessity of leaving the church is put to their hearts"; In this time of almost general, truly Babylonian confusion in the area of the church, wherever it may be, every Lutheran Christian receives with this booklet a bright light to recognize all the thousands of wrong paths on which one now wanders helplessly and aimlessly, and to find the one old, good, safe path that alone leads to the right goal. The booklet is a mature fruit of several years of experience, which our dear brother Ruhland, standing in the midst of the national church and yet outside its magic circle, has made under hot challenges from within and without. The writing is divided into four parts. It shows the apostasy of the Saxon regional church after 1. the abolition of the good old religious oath and the introduction of the new formula of salvation in Saxony, 2. the false, ungodly doctrine prevailing in Saxony, and finally 3. the false, ungodly practice prevailing in Saxony. In the fourth part, the most common objections against separation from the national church are refuted. The form in which all this is presented is that of questions and answers, so that even the most simple-minded person will be able to convince himself thoroughly. May God grant this delicious book many truth-seeking readers, so that its blessing will be quite incalculable. May God reward the author for his faithful, fearless, glorious testimony of truth. - Our general agent hopes to be able to report the arrival of a larger number of this publication in the next number, together with a price quotation. W. [Walther]

Inaugurations.

On the Feast of Trinity, Pastor I. R. Lauritzen was installed in the Lutheran congregation at Port Huron, Michigan, by order of Mr. President Hügli, by the undersigned, assisted by Mr. Pastor Lohrmann. F. Nuff.

Church consecration.

On the second Sunday after Easter - Misericordias Domini - the faithful God gave the newly founded congregation of Freistatt near Pierre City, Lawrence County, Missouri, the high joy of being able to consecrate their new church to His service. The sermon of celebration on the forenoon of the day was preached by Rev. Schuessler, of St. Louis County, and, for the sake of many Americans, in English. H. F. C. Ch. Grupr.

A most curious, interesting and instructive booklet

has just been published in a new edition. It bears the following title:
The Lost and Found Sheep. By N. Christian Scriver. St. Louis, Mo. published by Bro. Dette. 1875.

IT contains the story of a soldier possessed by the devil and how the godly Scriver treated him in a pastoral way and the possessed man finally recovered from his terrible distress.

has been freed. Prefixed to this story besides a preface rich in content are three delicious sermons which Scriver has held with reference to that case. The booklet contains XVI and 184 pages in paperback format and costs 50 cents per bound copy (including postage 55 cents). It can be obtained from the publisher at the following address:

IVlr. il?r. Dtzttts,
710 H'ranliUn 8b. Dorns, Llo.
W. [Walther]

Notice.

Pastor Heinrich Wyneken has been unanimously elected by the electoral college as the second professor at the practical seminary. St. Louis, June 12, 1875. Th. Brohm, d. Z. Secretary of the College of Elections.

Warning.

A man from Tonawanda, N. Y., Jak. Ackermann by name, out of work-shyness and pretending to be a member of my community, is carrying on the business of impudent begging. L. Frese.

Northwest District Assembly.

The Northwestern District of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its meetings this year from July 7tcn to July 13, within the congregation of the Rev. C. Penalties at Watertown, Wisconsin. Standing members as well as guests who intend to attend the synod and wish free lodging are requested by the pastor loci to notify him at least 14 days before the synod convenes.

I. H. P. Partenfelder.

* * *

For the return trip from the Synod, the Northwestern railroad will waive two-thirds of the fare, and the Chicago-Milwaukee-St. Paul railroad will waive four-fifths of the fare. C. Penalties.

The Evangelical Lutheran Synodal Conference from North - America

Will assemble, God willing, at the church of the Rev. Bro. Wyneken, on the west side, at Cleveland, Ohio, on Wednesday, the 14th ult.

Pursuant to 8 2 of the By-Laws to the Constitution (cf. Report of 1874, p. 46), the Synods concerned are hereby requested to send a list of the elected delegates to the Pastor loci without delay.

T. Johannes Große, secretary.

* * *

All delegates and guests who wish to attend this year's Synodal Conference are hereby requested to notify the undersigned of this no later than July 3. Those who fail to do so must be assumed not to desire free lodging within our congregation.

Arrivals may proceed from the Union Depot to Superior Street, take the Pearl Street Cars (West Side, not Detroit Street Cars), alight at Loraine Street, and walk to nearby Jersey Street. Immediately behind our church is our school building, from which guests are escorted to their lodging.

Whoever arrives here with the Atlantic <L Great Western Bahn, may report this to me in particular, together with the train with which he intends to arrive.

H. Wyneken.

53 l>enn 8br., tAovoluu"! (Vost), Ollio.

Conferenz - Ads.

The Quincy Pastoral Conference, consisting of pastors of the chrw. Illinois and Missouri Synods in Quincy and vicinity, will meet, s. G. w>, at the residence of the Rev. Hallerberg, on the eighth and 24th of June. C. Myer.

The New England Conference assembles, s. G. w., at East Boston on the Asten and ZOstcn of June and July 1.

I? 'Gram.

The Northern Illinois Pastoral Cnfrrence will, s. G. w., hold its next meetings from the 6th to the 8th of July at the congregation of Mr. Rev. Roedr at Dunton, Ill.

CH. Raw.

Received in the cashier's office of the Illinois - District:

To the synodical treasury: Pentecostal Collecte of the congregation at Addison, Ill, H62.00. By Past. Wehrs of the congregation at Lake Zurich, Ill, H7.05. To annual contributions from Pastors Heid, H. Sicving, Strecksuß, Vomhof, Schöch, Mennicke, F. O. Lehmann, Prof. Selle, Ottmann, H. Ernst, G. S. Löber, I. M. Hahn, Strikter, Engclbrocht, Golsch each H2.00, Buszin Pl.OO, Früchtenicht H5.00; the teachers ListlO.OO, Fathaucr, Johnson, Ph. Müller, Trölier, Büngr, L. Jung, I. Brackmann, Aug. Aibcrs, W. F. Pott, F. Härtet, I. N. Haase, I. Jarm each

42.00. L. Gütschow, F. Möller, L. Steinbach each 41.00. By Past. H. Since the 1st of January I have received for poor pupils': From Rev. Sieving Pentecost -- Collecte of the congregation at Maniteau 44.50. ByRöderS congregation in Dunton, Ill, 425.00. From Rev. Strieter's Rev. T. I. Great Pentecost -- Collecte of the St. Jv/- Hannis congreg. incongregation in Proviso, 22.92 and 11.60. By Rev. Arendt by Bro. Chicago 433.00. By Past. I. E. Nöder of the Arlington Heights congreg.Eberlin, thank offering for recovery of his daughter, 2.00. By Rev. 416.65. By Past. E. Heid of the comm. in Peoria 455.05. By Past. I. G.Bremer's parish 5.00. From teacher Krenning's school children 1.65. Sireckfuß of the comm. at Okawville 48.65. By Rev. W. Hallerberg fromFrom the Women's Association in Past. Engelbrecht's congregation the mission fund of St. John's congreg. in Quincy 410.00. By Past. C. O.15.00. By Past. Wagner, collected at K. Dallmann's wedding, 8.30. By G. Schuricht's congregation in Vandalia 423.25. By Rev. F. W. SchlechtePast. Wunder from I. L. T. in Chicago 4.00. From the Women's Club in in Strasburg from H. Lagerhausen, Sr. and Aug. Lagerhausen 50 cts.Past. Wagner's Gcm. 14.00. By D. Kornhaas 5.20. W. Schaper 1.00. By each. By Past. I. Strikter of the comm. in Proviso 423.00. By JohnRev. Jor from the Gem. in Goodland 14.00. From the Gem. in Addison Sauermann of the comm. in Nock Island 439.60. By Past. C. Weber of39.65. From Louisr Richter 5.00. By Past. Swan, by Mr. W. 5.00. By Mr. Trinity - Gem. at Benson, Woodford Co. 412.00. By Past. F. W.Wagner, of the Young Men's Vercin at Grand Rapids 15.00. By Past. Pennekamp Pentecost Festival-Collecte of the Gem. at Bremen 412.15.Nöder, collected at Mr. Militzer's wedding, 5.00. By Past. Hugo Öfter - By Rev. H. Wunder of his Gem. in Chicago 4'38.50. By Rev. F. W.Collecte of his Gem. 16.00. By L. Bauer 3.00. By Past. Lange, Psingst-Nichmann of the Gem. in Elgin 48.0i). By Past. A. Detzer in Des PlainesCollecte of his congreg. in Valparaiso, 7.50. By Mr. Hagenow, from his Gem. 48.15, by C. Senne 42.00. By Past. T. Pissel in Mattconcollected at Mr. Wille's wedding, 10.00. By teacher Ehmman's school from his parish 414.85 and by H, Werner 410.00. By Rev. H. Schmidtchildren 1.50. By Mrs. Clem. Glaser 2 bosom ends, 2 undershirts, 2 pr. Pentecostal Collecte of the Gem. in Schaumburg 420.23. (Summastockings, 2 underpants. From the women's club in the parish of Mr. Past. 4472.63.) Kuchle in Milwaukee 1 dozen bust shirts, 6 sheets, 1 dozen pillow cases,

To the Synod Building Fund: from the congregation in Addison by L.4 pairs of stockings. Balgemann 424.00, by D. Kornhaaß 453.75, and by Ch. Heidemann In expressing my heartfelt thanks for these gifts and in wishing God's 4137.20. (First sending.) From the congregation in Proviso by Rev. I.rich blessing to the givers, I must at the same time Strikter 4118.00. From the congregation in Sccor by Rev. Buszin 440.00. a heartfelt request (First mission.) By Teacher F. A. Reinhardt in Minonk 45.00. By TeacherAdd. As of today, our students owe over twelve hundred dollars to the A. Gruhl v. d. Gem. in Niles 413.00. (Addison Seminary, first Sndg.) Bybudget, i.e. this sum has not yet been paid in, although it should already Seminarian Kiehling 41.00 Silver. By Rev. W. Hallerberg in Quincy "fromhave been paid in. Perhaps at most two thirds of them will be able to pay N. N. 43.00 and from N. N. 42.00. By Rev. W. Vomhof-on the comm. inthe arrears out of their own (i.e. their parents') funds; but a good third of Mount Carrol 420.00. By Rev. F. A. H. Loßner of the congregation atour students are unable to do so because they are completely poor and Brecher 411.00. By Rev. A. Traumann of the congregation at Lyonsvillehave no relatives who could help them. I would therefore like to ask you 4'38.00 (First broadcast). By Rev. F. W. Pennekamp of the congregationto remember these poor students with love. The board money for them at Bremen 445.00 (Second broadcast). By Rev. I. 8. Nuoffer of the Gem.is paid from the "support fund"; but it is this fund that is completely empty in Eagle Lake 414.00. By Rev. E. Hieher of H. Blume in Matteson 45.00.and into which little has been paid in the course of this school year. May By Rev. C. Riedel in Homewood by Niefeld and Werfelmann 45.00the Lord raise up some benefactors, especially in the wealthy rural each. by Past. H. Schmidt of the comm. in Schaumdurg 4192.00.communities, who will take this need to heart and help our poor students. (Summa 4732.05.) Addison, Ill, June 1, 1875, I. C. W. Lindemann.

For inner mission: Through Past. P. Heid of deio congreg. in Peoria Received further with heartfelt thanks from the undersigned: By Past. 48.00. By Past. C. Weber of the Trinity congregation at Benson 47.25. Joh. Große for W. Steffen from the Jungfrauenverein and (Summa 415.25.) theJünglingsverein each 45.00. For F. Otte from Frau Dankrrt 42.00. On Hrn. congregation at Peoria 48.32. By Rev. E. A. Mennicke in Rock IslandG. F. Burkhardts jr. and Fräulein L. Meyers Hochzeit collected 49.00. from Krug srm 42.00. By Rev. E. Hieher in Matteson from his branchFrom Past. M. Eirich- Frauenverein for E. Petersen u. C. Noack each comm. 46.00 for Hermannsburg. (Summa 4'16.32.) H. Bartling, 4'6.00. From Past. Jox and his congregation for F. Berg 413.00. From Past. I- G. Nützels Frauenverein for A. Biewend and H. Jüngel each 45.00. From Rev. Dankworth's Frauenverein for W. Mall 410.00. From Praeses Bünger 410.00, from his Jungfrauenverein 410.00, from B. Weber 4'5.00, F. Uhlich 4'3.00 for H. Kunz. From Past. Ger- mann's congregation in Peru 415.20. By Past. H. Wyneken for F. Rabe, collected at Kokleimcr's wedding, 410.40; collected at Vogelfang's wedding, 44.90 for W. Lucas; from the latter's women's club for C. Günther 47.50. By H. Jungkuntz. By Past. W. Bartlings Jungfrauen- verein for M. Albrecht 44.50. From his Frauenverein 410.00, from the Jungfrauenverein 45.50 Oshkosh 417.00. Past. Hattstädt- Cong. in Monroe 415.00. G. Mohrför Th. Kohn. Fort Wayne, Ind, May 4, 1875, O. Hanser.

(Conclusion follows.) Received in the cashier's office of the northern and northern Western District: For poor students in Fort Wayne: From Past. A. Ch. Bauer's parish toat 48.00. Sandy Creek 48.00, in Blue Bush 41.10. To the college household in St. Louis: By Past. A. Cämmerer atRev. Kanold Palm Sunday- Collecte 45.39; wedding- Collecte at C. Mountville 45.00. By Past. Schumann's Gem. in Freistadt 412.50. Past.Tiemke 41.36, at Ca- man in Bergholz 43.10 for A. Rehwald. By Past. F. Sievcrs' congregation at Frankenlust 410.30. Past. Trautmann's Gem. inV. Schmitt, collected at Ulrich's wedding 42.50, by Mrs. M. S. 41.00 for Adrian, out of the communion treasury, 415.00. H. Jungkuntz. By Past. W. Bartlings Jungfrauen- verein for M. Albrecht 44.50. From his Frauenverein 410.00, from the Jungfrauenverein 45.50 Oshkosh 417.00. Past. Hattstädt- Cong. in Monroe 415.00. G. Mohrför Th. Kohn. Fort Wayne, Ind, May 4, 1875, O. Hanser.

To the orphanage at Addison: Collected at a conference - service at Menomonee, Wis. 41.50. Hochzciits collecte at Karl Krause's at Waconia For the preachers' and teachers' widows' and orphans' fund (Western Districts). 46.00. From Mrs. C. Götz there 41.00. Thank offering from Mrs. Elisabeth Bauer at Milwaukee 45.00. From Teacher Neigeufind 42.00. With heartfelt thanks, the undersigned hereby acknowledges the following submissions

For the needy in Memphis: From Mr. F. K. 4'2.00. A. Friedrich in following submissions during the month of March (late receipt through no fault of the undersigned):

To the widow's fund: From Past. Koch's Gcm. in Grand Rapids, Mich. 46.00. From Past. Wambsganß' Gem. iu Adell 410.09. Past. Hattstädt- Gem. in Monroe 46.50. Past. Werfelmann 416.25. by Teacher Simon 43.00. teacher Neigcnfind 42.00. to Pastors A. Ch. Bauer, H. I. Müller, Messrs. Pastors Holtermann, Achilles, John, Schwcnsen, Stegge and E. W. Hattstädt 44.00 each, G. Markworth 42.00. Brauer 44.00 each.

For Pastor Brunn's institution: From Past. Sievers' congregation in Frankenlust 411.59. From Past. List's collection from several women 46.00 for Brunn's students, communion collection 46.50. Wedding410.15. Collecte of the congregation of Mr. Past. H. Ph. Wille iu collection from H. Wcndorff in Oshkosh 45.75. Concordia, Mo., 47.50.

For the heathen mission: For Hermannsburg from N. 4t. from Past. K. F. Schulze- Gem. 41.00. By Past. Penalties, collected in missionary Contributions: From the pastors Besel and Fackler each 42.00. From the pastors and teachers Brohm sen., A. G. G. Francke, Erck, Köhnke each 4'4.00. From President Bünger 45.00. the the Immanuels-Gem. tü Milwaukee 412.00. From the missionary box of Bro. each 4'4.00. From President Bünger 45.00. K. 41.00. From Mrs. Husel in St. Clair 45.00. From the bell-bag of the St. Louis, June 7, 1875, Oskar E. Gotsch. congregation of Past. K. F. Schulze 410.00. From the pupils of Teacher Received for poor students: By Mr. Pastor Heiniger sllinois Synodj from his congregation 418.50 for barrels. By Mrs. Nothdurft from Mr. Past. Jungck's congregation 7 pairs of stockings. By Mr. Past. Bilß from the Young Men's Association of his parish 45.00 and from the Young Women's Association 45.00 for C. Schröder. By Mr. Past. Neisinger from his parish 415.75. By Mr. Past. 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By Mr. Past. Pröhl, on C. A. Perßcn's wedding, 411.10 for Gülker. By Mr. Past. Georgii by F. Pasch 41.00 and by his wife as a thank offering H2.00. By Hrn. Past. H. Stute D9.25 for Barthcls. From the Women's Club at Cape Girardeau 2 buscn shirts, 2 undershirts, 2 pairs of stockings, 3 handkerchiefs. Through Mr. Past. Hertrich Confirmations-Collecte of his parish 47.25, from Wittwe Marrzinke Pl.Oil, from himself 42.75. Through Mr. Past. Sapper from the Woman's Club of his parish 410.00. Psingst-Collecte of my parish in Minertown 410.10 for I. Krause. From the Women's Club in Cape Girardeau 4 shirts, 2 handkerchiefs, 1 pair of stockings. From Mr. H. Schoening in Manistee, Mich. 1 pair of boots for Kruger. Through Mr. Past. Gräbner Pentecost -- Collecte 47.15 for I. Krause. By Mr. Past. C. Seuel by C. Stargardt 45.00 for Wambsganß. A. Crämer.

Annual Report			
of the SupportS - Fund for English students. Receipt.			
Kassrnbestand at the end of the previous year ("Lutherraner" of June 15, 1874).....\$			
From Mr. Chr. G. by Past. Brammer	15.45		
By Mr. L. H. Succop in Pittsburgh.....	2.00		
From the Mission Fund of the English Lutheran Conference	5.00		
From Past.A.RaderS Parish in Webster County, Mo.	71.50		
	<u>19.80</u>		
		\$113.75	
Issue.			
For Stud. Goodman in November 1874P	5.00		
"" Wheels ""	15.00		
"" Davis "	15.00		
"" Goodman ""	12.50		
wheels " Januar1875 2.....	00		
" Goodman " February" 10.00			
"" Davis " 10.00			
"" Wheels " March" 15.00			
" Goodman " April" 12.00			
"""""" 6.00			
"" Wheels " May" 2.50			
		-----	P110.00
Remains stock-K 3.75			
To the Haushaltungs-Kaffe, however, two of the students still owe something over P20.00. F. A. Schmidt.			

For the synodal building fund, the undersigned has just received \$112.60 in gold through Pastor F. Ruhland from his three congregations in the Kingdom of Saxony, namely from the congregation in Dresden \$17.20, in Chemnitz \$14.65, in Planitz \$80.75. The undersigned cannot deny himself the declaration that this gift has given him a very special joy, and he is certain that the same will awaken an equally high joy in all members of our synod. Pastor Ruhland writes: "In view of your circular letter we could not resist the desire to show good will on our part and to assure the Synod in this form of our deepest love, gratitude and affiliation. Therefore, we hope that you will not take this little nugget unkindly. It has rS all so gladly given." Who does not remember here the joke of the widow? God bless the dear brethren on the other side of the ocean and their gift of love! 2 Cor. 8:1-4. C. F. W. Walther.

For poor students received by Rev. H. Katt in Stacers, Ind. from his congregation \$11.00. From "d. M." in Baltimore, Md., \$10.00. By Mr. Synodalrasfier Birkncr in New Nork \$10.00. C. F. W. Walther.

Having received from the Treasurer of the Honorable Lutheran Synod of Illinois, Rev. I. T. Botticder, \$125.00 for the Synod Treasury (Profcforen Budget) and \$25.00 for the "eminar Budget Treasury, hereby certify St. Louis, June 4, 1875. e. f. w. meier, treasurer of the general synod of Missouri, Ohio et al. St.

With heartfelt thanks to God and the kind givers, the undersigned certifies, \$10.00 by Mr. Pastor L. I. Weisel, namely \$7.02 from the school children of Mr. Teacher Oerle and \$2.98 from the confirmands of Mr. Pastor C. I. Weisel, for his support. Grand Island, Nebr. Aug. Leuthäuser.

Due to lack of space, several receipts had to be put on hold for the next number.

Changed addresses:

Rov. "s. II. ^Verlolultim, 6or. ok Lro^vn "ncl 17l,k 8tr., LIUvaulrse, >Vis.
Rvv. Iloüus, I'iskvMs, Gravis vo., loxkls.
^ollunnos (I. ^VUI-ker, l'rrri^oninutli, 8nFinrnv. 60th, Lliell.

The „Luthrranor" is published twice every month for the annual subscri- lionsprel" of one dollar and five and twenty cents for the out-of-town unteischriders, who are required to pay the same in advance and send in da" postage, which" amounts to lv LI". - In St. Laut" each individual number is vcrkauil for ten cents".
Only letters containing information for the journal are to be sent to the editor, all others, however, which contain "business". Orders, cancellations, monies 2c. are to be sent to the address -L. O. Lnr-tdel, before. ok Lllam! 8tiDol L Inclinnn ^vcnnw, 8t. Louis, lilo. In Germany this journal can be obtained through Jußus Raumanlt'S Buchhandl"" in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio, &c. Ctlllttcn.



Herausgegeben von der Deutschen Evangelisch-
Zeitweilig redigirt von dem Lehrer =

Year 31.

(Sent in by Pastor Ruhland.)

News from Saxony.

A Christian, with righteous brotherly love, embraces not only his own brethren, but also those who are far off and unknown to him. He looks, of course, first to what is going on within the limits of his own house and congregation, but not to this alone, but also to the affairs of a whole synod. And even on their borders true love does not stand still. It opens eyes and hearts to God's activity and work in other parts of his vineyard. Just as faith continually asks for the coming of the kingdom of God into one's own heart, so the love of Christ continually urges faithful petition for this coming to others as well. It is therefore with a truly holy interest in their hearts that Christians hear of the answer to their petition, of the coming of the kingdom of God, of the wonderful, inscrutable, and yet so gracious workings, of the war and victory of the Lord in other parts of his holy dear church, and all this then only gives them new cause for "petition, prayer, intercession, and thanksgiving. Christians always think: the cause of our fellow-believers is our cause, for their spirit, faith, and confession is also our spirit, faith, and confession; their God and Savior is our God and Savior, and we are all one in Him. Therefore, just as we are to be comrades, even helpers, in their joy, so we are also to be comrades in their struggles, afflictions, and sufferings, and their distress concerns us as much as our own.

I may therefore hope, with confidence, from the time-honored love of our dear brothers in faith in America, that once again a report on the weal and woe of our little Saxon Free Church will not be unwelcome to them, even if it only amounts to "little stories". - For today one can no longer expect a great spiritual report from here. It is only a small gleaning. The glorious downpour of the pure, sweet heavenly manna, the gospel, has just been in Germany, and nowhere is it written that it will return. Gone is gone.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 1, 1875.

No. 13.

Now America has it. A little hint for the interested reader. We are still alive and God is with us; - this I ask the dear brethren to regard at the outset as the main news, and to note with us as something great, indeed as a miracle of divine grace, love and faithfulness. It is now four years since we took leave of the national church and formed two small free Lutheran congregations, and our God must always do great things if such young, poor, weak children of this kind are to remain alive under all the threatening dangers that surround them, and even grow a little, flourish and be strengthened. Just keep in mind that it is "evil time" in all places, but especially here at home. For, though everywhere, yet, it seems to me, especially in Germany to-day, one must lament: Who believes our preaching? Who still asks to be blessed? Who takes religion seriously? The saints have diminished and there are few believers among the children of men. In our dear German homeland, as is well known, the ecclesiastical situation is extremely sad. Our people (even those who are Lutheran in name) are more and more manifestly committing a twofold, even a threefold sin. Not only do they forsake Christ and his word, the living fountain, and make for themselves wells that are hewn out here and there, but they also sit down more and more in blind enmity against the Lord and his anointed, and cry out with the great multitude: Away with him! We do not want him to rule over us! It is as if the last vestige of a serious and resolute Christian spirit had been lost and swept clean from the Germans during the last decades. In city and country, and in all classes and strata of the people, nothing confronts one more and more insolently than the barbarous unbelief, which, however it may express itself, whether as a vituperative and persecutory enmity against God's Word, or as haughty contempt of it and genteel indifference, or finally as crude materialism seeking satisfaction only in Jewish greed for gain, the most unrestrained lust for the flesh, and the craving for pleasure, - is in harmony with the whole of Christendom.

to clean up the mess. Now, of course, our dear invincible King Christ must always reign in the midst of his enemies. In Germany, too, therefore, our God still has His people, His dear holy Church. Here, too, there are still faithful Christians and dear children of God. But that is the great pity, that these "believing Christians" in Germany (and here I mean those who call themselves Evangelical Lutherans) are on the average so leavened by the errors of the times preached to them, by Unionism, Pietism, and other evil, that even among them the pure Christian, i.e. Lutheran, religion can no longer come into its own, either in doctrine or in life. They are children of the Lutheran Church who no longer know their own spiritual mother and her glorious treasures, goods, gifts, and rights; Lutherans who no longer ask much or anything about the most precious jewel of the Lutheran Church, about the pure, unadulterated, highly consoling, and truly beatifying doctrine and the right freedom of a Christian man flowing from it; Lutherans who are not primarily concerned with the purity and unity of doctrine and the freedom of the Lutheran Church, and who even hostilely attack this core of Lutheran character and seek to eliminate it. - One of the main causes of this spiritual disease of German Lutherans, which has become epidemic, is the unfortunate, worthless state church, this monstrosity of ecclesiasticism; a monkey's tail of the papacy, a stable maid of the state, a bogeyman of the spirit of the age, a hostel of rotten belly monkeys and hirelings, a stomping ground of all imaginable boggarts and lying spirits, a chaos of lies and truth, of blasphemy and confession, a heap of declared pagans and chained Christians kept in order by coxcombs and Gensdarmen, with a crowned generalissimo as head bishop at its head. Yea, verily, the dear Synod spoke a golden truth when it confessed to Cleveland in 1874, "When JESUS Christ our only Lord and King saith, - My kingdom is not of this white, he teacheth that his church should be free and independent, and is from all worldly government, power, and authority. - It was to be a people's church, but never a state church. - When church and state were

they knew not what they did; but they joined together what God would have them separate." - Truly our dearest Saviour, who came not to destroy the souls of men, but to preserve them, did not intend such a monstrosity of a state or national church, especially in its present form, in which it has become almost nothing but the nurse of a spirit, if not evidently anti-Christian, at least dog-like servile, lukewarm, shy of the cross and confession, a stupid salt and rotten in the root, to which the word of the Lord applies: "But I had planted thee for a sweet vine, an altogether righteous seed." (This was done by Luther.) "How then art thou grown unto me a bitter and wild vine?" (Jer. 2:21.) Ah, yes, the bitter, bilious fruits of unbelief, of vile indifference and enmity against the Word of truth and life, the bilious fruits of hatred against the exuberant blessings of the Reformation, against the purity of doctrine and freedom of the Church from all and every regiment of men, ripen in him. Behind this German church lamentation stands, of course, the father of lies, the devil, who, the nearer to the end, the more terribly "sparkles with his eyes," seizes the walls of the church with the battering rams of a thousandfold lies, and from God's righteous judgment on the despisers of the gracious visitation with the Gospel 350 years ago, shoots wide breaches and makes great prey.

Do you now consider, my dear reader, that we separate little groups, with all our own great weakness, completely isolated and without being able to enjoy the glorious strengthening and many-sided blessings of a far-reaching, orthodox ecclesiastical union, must stand here squeezed in between the Sodom of a world that is so highly hostile, mocking, and angry? and the Babel of such a rotten national church as the Saxon one is, which, after it can no longer feed us with stones, now nevertheless throws at us the stones of vituperation and the worst suspicions in return, you will certainly greet the news that we nevertheless still have life and prosperity with just as much heartfelt joy as heartfelt thanks to the faithful God. He has provided for us with more than motherly love, with great divine mercy, he has protected us and kept us safe so that the evil enemy has not become powerful over us. His precious, holy word was and still is our heart's joy and comfort, our riches and strength. In it he also gives us the promise: "Fear not, O little worm of Jacob, poor multitude of Israel. I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel" (Isa. 41:14). On this gracious promise we build all our hope for the future and draw from it the confidence that He will not forsake us, but will stand by us faithfully until we go through the cross into life.

Let us now take a look at the congregation in Dresden. Outwardly, it still looks much the same as it did at the time of its founding. Some new members have been added, some others, and indeed quite dear, faithful members, have been called home by the unsearchable God through a blessed death, and still others have been revealed before us all as unfaithful spirits and have fallen away. In the course of the last year, the Dresden congregation was provided with a fairly regular sermon service on Sundays, in that the dear brethren Pastor A. Wagner and Candidate Joh. Große, at the request and with the approval of the congregation

represented me in turn. The dear Mr. Pastor Wagner, formerly of Ratibor, Silesia, and who left the Breslau Synod because of its papal doctrine and practice, is already known to the readers of the "Lutheran" by several of his excellent doctrinal and defensive writings against our Buffalo and Iowa, Breslau and Diedrich Synods. Candidate Joh. Große, convinced of the apostasy of the Saxon State Church, came to us from the latter a year ago and proved himself to be an orthodox young theologian well experienced in pure Lutheran doctrine at the colloquium held with him before a small pastoral conference at Planitz in the summer of 1874 and on the part of Pastor I. Hein. The gracious God reward both dear brothers for their faithful and blessed labors of love. The sermons have so far been quite diligently attended by the members of the congregation, large and small. As a rule, there are also a few strangers who come; those who will not be seen again later, and others who desire to hear more and come more often. Recently, for example, a Greek, Mr. Olympios from the island of Paros, a philologist and private teacher in Dresden, who associates with Candidate Große and studies Dietrich's catechism. May he not be driven to it by Athenian curiosity! -The dear Dresden congregation is in need of two things: its own and quite suitable pastor, and then another more suitable place of worship. The church has been held in the hall of a private building on Johannisplatz (i.e. very close to the site of the old Bohemian church). This hall is actually used for giving dancing lessons and is decorated accordingly. The Sacristy has to give up a restoration room connected to it. Several times already we have been reminded of the end of our divine service, in order to clear the field for the young dancers to serve vanity and sin. Nevertheless, the congregation must pay no less than 150 Thaler a year in rent for the Sunday use of the hall alone, and as long as it is not able to raise double or triple that amount, it cannot even think of renting a correspondingly large hall for exclusively ecclesiastical use. And yet, how much that would be desirable! For it cannot be denied that the Christian mind is most sensitively tortured by the appearance of such a place as the present one, and that the visit of the "dance hall" is in no small degree offensive, especially to unfortunate guests. Would our dear fellow believers on the other side of the sea therefore remember with special love the really quite distressed situation of their brethren in Dresden, who are quite poor in temporal goods, and after they have considered the need of their own congregation and synodal house, in addition to faithful intercession, perhaps also offer a small remaining mite for the support of our Dresden mission. The success of the latter is in the hands of the Lord. It seems as if even more severe judgments of God's wrath would have to fall upon the Saxon regional church in order to awaken the "believing" sleepers and dreamers in it, to bring them to their senses and to serious demand for the unadulterated Word of God. The treachery of 1871 and Pastor Lenk's cry of distress have long since been forgotten, the new school law has been digested, and one loses one's fear and dread of the Union the nearer it approaches, the more tenderly it nestles and makes itself at home in Saxony. So one is again quite content, calm, quiet, and full of confident hope, and one can put aside any thought of apostasy from the national church, of separation, and so on.

They reject the idea of separation far, far away, even as a "sin against the Holy Spirit". Everything is also done to thoroughly banish every emerging idea of separation and to remedy all discomfort in the national church, regardless of who feels it. Dresden in particular seems to have made Dr. Luthardt's program, "The national church at any price," its own. Here, the most diverse and best forces have been concentrated in order to meet, as far as possible, the most diverse needs of the city's church members. A true scale of ecclesiastical, theological "directions and points of view" is represented here, from the extreme right of the national church to the extreme Protestant united and light-friendly left, and one must say, by men who understand their task and can at least speak. Every taste, every "view" is taken into account here - and that always attracts people nowadays (assuming the tolerance of the regional church in general). Thus, for example, the "high church" Lutherans of Löhle's color make a pilgrimage to Pastor Fröhlich's Diaconissenkapelle; the lovers of elegantly positive speeches delight in Dr. Rüling's sermons and lectures; the Landeskirchler *par excellence*, as they say, go to Oberhofprediger Dr. Kohlschütter; the admirers of witty speeches find their man in Superintendent Dr. Meier, and those who can climb even higher listen to Dr. Löber. Uninstructed people and those who are enthusiastic about uninstructed mission and popular means of church revival flock to Pastor Dibelius, whom the "Lutheran" Dresden has borrowed from uninstructed Berlin; more liberals stick to Franz or Claus, radicals to Peter and the reformist Steck. - Someone, however, must have a heart firmly held by God's precious Spirit and Word, if he is to find lasting joy and satisfaction in attending our service in the dance hall and in the unadorned, unfashionable and simple sermon, or if he is even to decide to join the despised "dissident" congregation. However, the almighty heart guide can also prepare and lead such souls, who hunger for God's word alone, and with joy I want to report here that even today the dear Dresdeners do not look hopelessly into the future, but with a confident heart. And certainly, the more earnestly and faithfully each one of us strives to create his own blessedness, the more heartily God, for Christ's sake, can be pleased with the work of our hands and bless it through petition and understanding. It is gratifying that in regional church circles there is still a desire for some truth testimonies from the Missouri Synod, such as, for example, the incomparably splendid gospel postilion of Prof. Walther, various synodal reports, "Lutherans," "Lehre und Wehre," and others.

(Conclusion follows.)

Dr. Jacob Heilbrunner.

(Continued.)

The small principality of Palatinate-Neuburg and the Lutheran church flourishing in it was a thorn in the flesh of the Jesuits in the neighboring Bavaria. Duke Maximilian of Bavaria, a zealous Papist, came once in 1599 to Neuburg for a visit. The conversation also turned to matters of faith. The Catholic duke did not want to accept the Bible as the only source of knowledge and the Lutheran duke did not want to accept the Bible as the only source of knowledge.

Philip Louis could not let the pope and his traditions stand above and beside the Bible. They decided to have a religious discussion held by their most distinguished theologians on the most important doctrines of distinction. When the decision was made known to the theologians concerned, they immediately began to exchange writings on the subject to be discussed.

Dr. Heilbrunner and his colleagues proposed the following points, among others:

whether the doctrine of the Augsburg Confession concerning the justification of the sinner before God is right, Christian, Catholic, and apostolic, that man is justified and saved before God by the grace and mercy of God alone, for the sake of the unique merit of Jesus Christ, and therefore without any preceding or subsequent merit, solely through faith in Christ;

whether it is true that the evangelical teachers forbid good works;

whether the Mass is truly a sacrifice of atonement for the sins of the living and the dead;

whether the invocation of the saints is founded in Scripture;

whether Christ has committed his church to the Roman pope, as and which he will be at any time, so that he is to be followed in all matters of faith without further inquiry;

whether the Roman Church is the true catholic apostolic Church of Christ, which has never erred and cannot err.

But the Bavarian theologians did not want to get involved in these matters, but only wanted to discuss the rule and guideline of faith and doctrine and the judge in doctrinal and religious disputes. They confessed that they could not justify their teachings on the above points from the Holy Scriptures alone, and therefore wanted to bring the discussion into the broad area of tradition. On the advice of Duke Philipp Ludwig, however, Heilbrunner agreed. Thereupon rules were drawn up according to which the disputation was to be held. The princes agreed that the religious discussion should be a public one and that also external theologians should be consulted. The Jesuits did not want to get involved in this, but their Duke insisted on it.

The colloquium was set for November 18, 1601, and was to be held in Regensburg. The Dukes Maximilian and Albrecht of Bavaria and Duke Philipp Ludwig of Palatinate-Neuburg with his son Wolfgang Wilhelm attended. The spokesmen on the Lutheran side were Dr. Heilbrunner and Dr. Aegidius Hunnius, on the Papist side the Jesuits Jacob Gretser and Adam Tanner. The discussion was held with open doors, but everything was negotiated in Latin. Notaries were appointed by both sides, who had to keep the minutes.

Dr. Hunger, Pro-Chancellor of the Catholic University of Jngolstadt, opened the discussion with an address to the Princes, without prayer; Dr. Heilbrunner attached a heartfelt prayer to his address. This drew the Jesuits' attention to the fact that they should also pray, and the Jesuit Gretser therefore subsequently offered a prayer. But while Heilbrunner began each session with prayer, the Jesuits of the later sessions began only one with prayer. And when the Jesuits said of our Heilbrunner that he could do nothing but pray, they only revealed what children of the spirit they were.

The main proposition of the Jesuits was, "Holy Scripture had been written! How they sought occasion and broke out is not the judge of all disputes of faith and Christian religion." cause that the Colloquium, so scarcely begun, might be Dr. Heilbrunner and Dr. Hunnius urged that they should say broken off!"

who the judge was; but they would not see their way to that, Fourteen meetings were held. Nevertheless, a post- they turned, they tried everything to evade the answer. But colloquium still took place between Heilbrunner and his all this was of no avail to them. The Lutherans persisted in brother Philipp on the one hand and the Jesuits Vetter and their demand. At last the princes put themselves in the way Hybrus on the other. Vetter had published a paper under a and consulted privately with their theologians. Thereupon fictitious name: "der christliche Luther, der unschuldige Gretser made the following declaration: "Since it is now -- Luther 2c.", a compilation of twisted, distorted and out of ...our most ----- gracious Prince...----- context passages from Luther's writings. The passages If it please thee that we should name our judge, we will do were compared, and the Jesuit was proved to have done so. ----- And let the lords his shameful deed. But as much as the Jesuits had now recognize that we are not ashamed or discolored when we become disgraced, so insolently they knew how to boast, name our Judge. ----- The general, as is their way, as if they had won the victory.

right and proper judge of all and every controversy that may Our Heilbrunner suffered no small pain in the spring of arise in matters of religion and faith is the Roman Pontiff, he 1603 with the news of the death of his dearly beloved decides something with or without a general concilium. The childhood friend and comrade-in-arms at the Colloquium, same judge is at all times infallible, and can neither lack nor Aegidius Hunnius. At the same time it also pleased the good err, in polluting or deciding anything as a pope from the Lord to let the Holy Cross enter his house. His faithful wife apostolic see." As the popes had not then dared to declare had been ill for some time and had to stay in bed for the themselves infallible, and many papists still held that the most part. Yet he had the joy that his eldest daughter Ursula conciliums were above the popes, they thus offended many was able to preside over the household and provide for her mother in the best possible way. The younger, only twelve of their own co-religionists. year old Sarah, also knew how to offer her loving services

He wanted to prove that the Holy Spirit could not be a judge through the Scriptures: "I and my colleagues, as well as the gentlemen who oppose me, stand here in the presence of this judge, namely the Bible or Holy Scriptures, and argue with each other whether they are the right judge of all disputes. Now let the said judge pronounce a sentence, which we may expressly understand and acknowledge on both sides. We are all here in the presence of the Holy Scripture and the Holy Spirit: let him pass judgment, and when he says: You, Jacob Gretser, are wrong in this, have lost your case; you, Jacob Heilbrunner, have won and overcome, then I will immediately go over to you on your bench. Come he hither, come he hither, and damn me. ----- The holy spirit come forth now, now he judges, now he condemns me." Such were the proofs with which the Jesuits sought to refute the truth which was held up to them: Insolence, presumption, blasphemy. - To give another example, the Jesuit Tanner, in answer to the question, whether it was an article of faith that Tobias had carried a dog with him, wagging his tail, answered, "Certainly, in all ways, in all ways, in all ways;" he also made the beautiful conclusion:

(Conclusion follows.)

"Whosoever denieth one article of faith, he alone is a heretic;
But he is a heretic who denies,
that Tobias had had a dog;
Therefore it follows, this is an article of faith, that Tobias had a dog."

Once over the other the Jesuits were cornered. They felt extremely uncomfortable. Their courage left them already when they saw that the colloquium would become serious; they would have liked to undo the thing. Dr. Balduin writes: "When the supposed heretics arrived at Neuburg, help God! what fear and terror seized these great speakers; that is why they delayed the Colloquium almost 14 days before they could meet at Regensburg. How reluctantly they saw that everyone should listen! That is why it was not possible to obtain that it be held in the German language. How they would have liked to see that nothing was left out!

(Submitted.)

Unchristian practice of one with the General

The hope which Dr. Ruperti of New York expressed the other day in Luthardt's Kirchenzeitung, "that the last fine lines which separate the two great ecclesiastical corporations now in the foreground, the General Council and the Synodal Conference, would soon melt away into nothing," has, according to his own admission, been dashed. "On the contrary, the lines seem to be becoming alarmingly stronger." To the famous "four points" which have hitherto separated the two aforesaid bodies of the Church, a fifth, no less significant, has suddenly been added. In the "Lutheran."

- No. 2 of the current year - the same has already been reported. "The infamous Lima affair has clearly shown how the congregations are subjugated in the *General Council*. The principle of the *Council* which emerged from the same "The decisions of the Synod are decisions of the Church" this is the fifth point. To the English District of Ohio, which had apostatized from the Ohio Synod, is due the honor, though a very doubtful one, of having raised it before the eyes of all the world in a readily recognizable form. However, he was not entirely unknown even earlier, as the aforementioned "Lutheran" article proves. But especially in the famous English Synod of Districts it had long since become very familiar. Because this Synod had decided to turn its back on the General Synod of Ohio and other States, which is connected with us, the congregations had to go along *par ordre du Mufti*. Thus we are told by quite credible men that, among others, in the congregation of the president of the apostate district, Rev. G. W. Mechling's in Lancaster, O., some members still maintained stiffly and firmly a short time ago that the congregation still belonged to the old Ohio Synod up to this day. Of course; the "synod" had effected the removal, the common council said yes; so it did no harm that the "people" still thought they were still in the old connection! A neat practice, is it not? And samples of similar practices of Mr. "*presiding bishop*" Mechling are known to us in abundance, among other things from an essay in the "Lutheran Church Newspaper" of Columbus, in which our present college, Mr. Pastor C. Spielmann, shares his "sad experiences with the secret societies" in his former congregation, now pastored by Mr. Mechling - an essay which throws a particularly bright spotlight on the attitude and conduct of the said "*bishop*" and his church council. From experience, too, we know a thing or two about the "Lutheran" practice of these rulers, especially of the "strict Lutheran" Pastor M.. For we enjoy the honor of bearing the name "Lutheran" with two other pastors of the good city of Lancaster, among them Mr. Mechling. But we owe it to the Lord Christ and his dear Church to relate publicly here our recent experience, which we have had with the practice of the said member of the *Council*, and only mention that the foregoing and following has been written down at the same time in the name of our venerable colleague and father in Christ, Herm Pastor Spielmann's, and is co-presented by him. -

Inspired by its own dismal experiences, and having before its eyes the lodge spirit in Pastor Mechling's congregation, which was spreading and threatening danger even to its own young members, our congregation had already made the timely decision before we took office that no member of secret societies should be accepted and tolerated in the long run. Then, about six months ago, we received written notification from a young man who had already been nothing less than church-minded that he intended to leave our congregation, but was prepared to give sufficient reasons for this step. From his own mouth we heard, to our no small dismay, that he had joined the *Odd Fellows* and had declared his departure from the congregation in order not to run the risk of being "thrown out". Of course, nothing was omitted to punish the poor man with Ge

The fourth commandment was especially impressed upon him, since his aged parents, who harbored a just disgust for the Lodge, had strictly ordered him to learn patience and love from God's Word, had duly presented to him the sinfulness of his step, and had demonstrated to him the ungodly nature of the Lodge from its own writings. He was also particularly impressed with the fourth commandment, as his aged parents, harboring just abhorrence of the Lodge, had sternly commanded him, and with great earnestness adjured him, to give glory to God, and to dissolve the connection already made with the *Odd Fellows*. After repeated private admonitions, with and without witnesses, the young man was finally disciplined by the congregation. He was reminded, with tears in his eyes, of the oath he had taken at his confirmation, and his attention was drawn to how irresponsibly ungodly he was acting towards his parents, since his deeply bowed father had been thrown into a sickbed out of grief over him. Enough, he asked the congregation to grant him three months to think it over, during which time he would not only consider himself a member of the congregation, but would also attend the church services regularly, be instructed about the lodge system and seriously examine whether it was really against God. This request was readily granted him - a clear proof of how disgraceful it is to accuse Missourian congregations, as so often happens, that as soon as one of their members joins the Lodge, they banish him head over heels. But who can describe our horror when shortly afterwards we heard that this person had applied to Pastor Mechling for admission to his congregation? It is true that we had been told that Mr. Mechling, at the time of one of our blessedly deceased predecessors in office, had already once exempted a drunkard who was in our congregation's custody, despite serious representations to that effect: - but we believed that we owed it to our conscience to confer with Mr. M. about the matter at hand all the same.

We therefore went to see him in his home, accompanied by one of our overseers, by which we clearly indicated that we did not intend to place him in the same line as the sect preachers, but wanted to regard him as a Lutheran preacher. Of course, the conversation with him was nothing less than edifying. Not only did the honorable gentleman repeatedly accuse us of falsehood and hypocrisy, but miraculously declared us to be Christians and "good Lutherans," - but he also thundered with noticeable indignation against the whole Missouri Synod and its new symbols, which he claimed to have discovered in Prof. Walther's essays. Walther, and when we would not let him get away with it, against the Ohio Synod, especially against Professor Loy, whom he called a liar, and the paper edited by the same, the "*Lutheran Standard*," a "very unchristian." But, keeping our purpose in mind, we calmly let the waves of the bishop's wrath pass us by, and finally asked Mr. Mechling to kindly stick to his guns and to negotiate with us in a Christian manner about the case that had driven us to him. First of all, he confirmed to us that the man in our custody had indeed applied to him and his church council for admission to the congregation, and that he had in fact - oh, the shameful hypocrisy and dishonesty! as it turned out, on the same day on which he had asked our congregation for a three-month deferment and had made the above-mentioned promise. This gave

This gave us the best opportunity to irrefutably prove to Mr. Mechling the abyss of hypocrisy and terrifying darkness into which that unfortunate man had already fallen, and to show him how he was not allowed to accept him for three reasons. For one thing, it was known that Mr. Mechling, as he himself repeatedly confirmed to us in strong terms, was thoroughly opposed to the unchurched secret societies. Not long ago, after all, he had, in fellowship with Prof. Worley and the "head leader" of his congregation, Hm. Beck, had cried out to the world with deep earnestness, stating it as the stand of his synod: *Occupying as we believe we do, the same confessional and churchly position in the General Council, which we did in the Joint Synod (of Ohio), and which it now holds, and being one with it in conviction on the question of unchurchly societies, though disposed to deal with it in what we conceive a more effective and Scriptural mode than is made manifest by the Joint Synod's organs at Columbus etc.*" and further on: *"These men both know, that we receive no new members of unchurchly societies in our Ministerium, while our influence is exerted even more and more effectively against them in our churches. (!,!??) ** (See "Lutheran and Missionary" of March 19, 1874.) After all, Prof. Lehmann had publicly testified, without M. ever having protested against it, that this before

The Lutheran Church Journal of June 1874 states that Mechling had declared to the congregation of the Lancaster congregation in the former's house that "he would work against the lodges there (in Lancaster) in accordance with the position of our Synod", and that there should be "no lack of decisive testimony and work on his part in harmony with our Synod". ("Lutherische Kirchenzeitung" of June 1, 1874.) Now, of course, we knew from the "Lutüorau 8taudard" that the lodge brothers in Mechling's ministry had in the meantime grown from two to five, and from the mouths of our own members of M.'s congregation that the number of "secret ones" in it had almost quintupled; - but we could still take him at his own words and did so without fear. Mr. Mechling explained to us that he only admitted members of secret societies into his congregation in order to "preserve them for the Lutheran Church"; but when we pointed out to him the nonsensical and unscriptural nature of such a practice and the great difference between temporary toleration and the admission of new lodge members, he had nothing to say in reply but the exclamation, uttered with great vehemence and deep indignation, which sighs at our dreadful stupidity: "What logic! "What logic!" Well, in spite of our homespun logic, we marched off on the second and third points, which must prove to Mr. M. how sinful it would be to admit the man in question into his congregation. Not only would one - we argued - violate the peace of a Christian fa-

*That is, since we believe ourselves to occupy the same confessional and ecclesiastical position in the General Council which we occupied in the General Synod (of Ohio) and which it now occupies, and since we are at one with it in conviction concerning unchurched societies, though inclined to treat the matter in what we believe to be a more effectual and scriptural manner than is shown by the organs of the General Synod at Columbus. 2c.... These two men know that we do not admit new members of unchurched societies into our ministry, while our influence against them is even more and more insistently exerted in our churches.

The church would not disturb the faith and confession of its members by taking one of them away to become one with them again and to go to the Lord's table with them again, if they were willing to repent of their sin; but, what would be even worse, - one would strengthen that man, who had so obviously fallen into the path of ruin, in his sin by accepting him into a congregation that wanted to be Christian and Lutheran, thereby making him more and more obstinate, driving him to greater and greater indifference to God's word and contempt for the fourth commandment, and, far from thereby preserving him to the true church of Christ, rather alienating him from it more and more. And what conception would the poor man then have of church discipline? would he not have to regard it as a vain mummery? Not to mention the terrible example it would set for other young people.

What did Mr. Mechling do now? Of course he fell in with our reminiscences, made with due modesty, and did he thank us for having warned him at the right time? - Oh no! He promised to inform his church council about what he had heard, but he added that in his congregation it was the order that the pastor only made his remarks and gave advice, but that the church council had to decide about the admission of an apprentice without him. Is this not an exceedingly wonderful order? And, moreover, nothing but a wretched *Yankee trick*. Mr. Mechling knows as well as we do, and should know even better, since he has been in the Lutheran Church longer than we have, as he has tried to incense us, that it is only a blatant denial of the divine office of preaching that a church council can accept a person as a member of the congregation without the consent of the pastor. Who is the shepherd who is commanded to feed the congregation of God - the church council or the appointed church servant? And if the former were to accept new members a thousand times over, it would still be unlawful if it were done without the pastor's consent. That a pastor who calls himself Lutheran, and who is also a "*presiding bishop*," should not be so bold as to say such monstrous things as if they were self-evident, and thus really speak the word of mob rule, is so horrible that a Christian might well be appalled at it. - Well, Mr. Mechling fed us with it and may have been pleased that he had for once given us stupid illogical Germans a good dose of *Yankee logic*. But it gets even better.

What we foresaw came to pass. The chastened man was deaf from the beginning to all exhortations that were continued against him for the sake of his obvious falsehood and hypocrisy. As often as we came to him with law and gospel, he insisted that he could find the same elsewhere as with us; other pastors were just as "learned" as we were, and they did not make as much of the Lodge as we did. Pastor Mechling - so he explained to Pastor Spielmann and to us - had asked him about this and that, but not whether he belonged to the Lodge or not. When we reminded him on one occasion of the ban, that, according to Christ's express command, he who would not hear the congregation was to be treated as a heathen and a publican, he said that this was all man's work and vain foolishness. He entangled himself more and more in self-contradiction and lies, so that at last the whole congregation was convinced that they had it all wrong.

had to do here with a quite obvious unchristian. And when the latter finally declared that he would never comply with the written invitation to appear before the former, the congregation finally had to decide, with a heavy heart, after having avoided all too rapid proceedings with the greatest caution and scrupulous conscientiousness, to no longer regard that person as their own, but rather as one who, despising the discipline of the congregation, had wantonly excluded himself and therefore put himself under ban.

Mr. Mechling gave us an answer that left nothing to be desired in terms of clarity. Eight days after our congregational meeting, Mr. Mechling's church council publicly excluded him from the congregation and on the following Sunday Mr. M. admitted him to communion. - Thus the latter declared before all the world: 1. that it was nothing but lies and deceit when he declared verbally and in writing that he seriously wanted to testify against the secret societies; - 2. that against his better knowledge and conscience he was admitting quite openly un-Christians to Holy Communion and was thus mocking and disgracing the sanctuary of the Lord; 3. that he was making himself the protector of the church and its members, and that he was not only a Christian. 3. that he arrogates himself the protector and defender of wanton sinners, despises the fourth commandment and thus all the commandments of the holy God, and rejects all church discipline; and 4. that he further does not regard us with our whole congregation as Christians and Lutherans, but our ban as an unholy and unlawful one. -----

Why have we reported all this in such detail? - Because, as I said, we owe it to the Lord Christ and his church. Or shall we remain silent when we see what unheard-of sacrilege is being committed in a holy place? when, under the Lutheran signboard, action is being taken against our confession, yes, against the whole Word of God, I say, against all shame and discipline? May the whole church hear what clean things are going on in the *Council*, how they are making a show of Lutheranism and confessionalism and boldly trampling Scripture and confession underfoot. That we and our congregation, under such circumstances, must regard Mr. Mechling as a wolf without sheep's clothing, and his congregation as an avowedly un-Lutheran one, with whom we can have no fellowship whatsoever, as long as they do not repent, is proof enough of the facts described above. What will the *Council* do? Silence the matter to death, or look Mr. Mechling over the knuckles, as should be done in a fair way? We shall see!

Lancaster, Ohio, in May, 1875.

E. W. Kähler.

Mean mockery of Holy Baptism by a Roman priest. As is well known, a few weeks ago the "German Roman Catholic Central Association" met in Cincinnati. On this occasion, of course, a banquet was held, at which there was no lack of "liberally served Rhine wine". Whether it was only due to the consumption of the latter that the mouth of an outstanding priest, Schwenninger, overflowed with that of which his heart was full? Answering a toast "about the future of the Catholic Church in America," "he seized," as the "Cincinnati Volksblatt" and, after it, the "Katholischer Glaubensbote" reported, "an empty wine bottle, and let the 'sordid remainder' of it run over the honorable head of his neighbor Spaunhorst (the president of the assembly). He then said: "Since the church begins with baptism, I believe that I can do nothing better than to baptize this 'baby' of the church, our beloved President Spaunhorst, with wine, for he hates water with all the seriousness of a German. Since I know nothing about the future, I will keep my mouth shut about the future, and prefer to speak about the present of the Church; and I will proceed along the path of the plate that the previous speaker has trodden. If the Catholic Church is to stand here in America, it must have 'Pillars,' and this amiable baby (pats Spaunhorst) is a worthy Pillar of the Church. However, he does not have the donkey's jaws - there are no donkeys among us - but he does have the President's gavel in his hand, and with that he thunders away like Samson with the donkey's jaws. " ----- N. H. B.

Testimony against Freemasonry. Edmund Roynann, formerly Master of Keystone Lodge 639 of Chicago, is now crisscrossing the State of Illinois to warn against Freemasonry. "I am fighting," he recently declared before a large gathering at Crystal Lake, "I am fighting against Freemasonry because Freemasonry is waging dangerous, untiring war against JEsum Christ."

JEsuwider's cat music. While the new "Illinois District" of our Synod held its first blessed sessions from May 19 on in the Evangelical Lutheran Zion Church in Chicago, the dear Synod members had the opportunity to get an idea of what our dear fellow believers of the said congregation have to experience every Sunday from their mischievous neighbors. Just opposite their church stands that great building which is built in honor of the God of Jesus, and of whose laying of the cornerstone the "Lutheran" (Vol. 29, page 159) reported. On May 23 (Sunday Trinity) was also the celebration of Holy Communion, which the pastors had long longed for. Before 9 o'clock the confessors were gathered, the bells were silent, the organ could be heard and - the penitent believing hearts talked with the

To the ecclesiastical chronicle.

America.

State Schools. A synod of the Episcopalians of Long Island, held in Brooklyn, declared itself decidedly against the public schools, as "unchristian," and recommends the establishment of as many parochial schools as possible.

A new hoax in pious dress. For some days past the daily papers of our city have carried an advertisement emanating from the Second Presbyterian congregation, announcing, for their own good, the following mischief: "The ladies of the *Second Presbyterian Church* will meet on Thursday evening, the 6th of May, in

gracious God of true Christians. But no sooner was the beautiful song of The fact that the Unitarians and Reformed form the main body is, of confession, "To thee alone, O Lord JESUS CHRIST!" 2c. was intoned, course, entirely in disorder; but that Swedenborgians, Universalists, when the tones of a kind of music entered the ear, which - especially Socinians, etc., may also belong to it, may not be denied; for the former when approached and repeated - can soften stones and make people and the latter protest against the divine Scriptures, which cannot be furious. As on almost every Sunday, a band of young uniformed broken, as Christ, who is the Truth Himself, says. They all protest: the musicians passed by with diligence, close to the open windows of the one strongly, the other more strongly, the third most strongly. Why should church, who, if not yet at the peak of their loutish years, are nevertheless the latter be excluded? Let them be the best members of that "Protestant in the best striving towards it, and are also said to be good at playing association. Section 9 only says: "The association may exclude members stones and other instruments. They worship Saint (?) Patrick as their who are guilty of immoral conduct. That's all that's allowed, it doesn't want patron saint. Think of about 40-50 drummers and pipers and nothing but to rhyme with "Christian". Erroneous belief, false doctrine, heresies must pipers and drummers - without the tumult, accompanied by appropriate not be considered in so Christian an enterprise; dogmas must be entirely vocal music according to natural arrangement! - Truly, if these Jesuits excluded, a "Christian youth" told me. A motley band of brothers, then, in had only a little decency left, they would spare the inhabitants of the which, for instance, the Missourians, according to § 3, are not recognized surrounding area with their horrible drumming and whistling, even if they as "members," because they - do not "join," those wicked people! Once had to make the heavy sacrifice of not disturbing the Lutheran service! more they did not accept the invitation, once more they did not want to But they are in the service of the adversary. Fortunately, the confession play along, they must always be against the current, in which one swims song was just enough for the gang to enter the gate after a short stop in and drinks gently, until one does not know any more that and how one is front of it. After the confession, to the joy of all, the main service began showering. - "The purpose of the association" according to § 2 is: 1. "to in beautiful order. But no sooner had the preacher begun the introduction strengthen the bond of the local associations more and more". That one to the sermon than the same eerie sounds resounded again, to the has not thought here of "the bond of peace, by which unity in the spirit is horror of all the guests to whom this boys' game was new. Again they to be diligently kept" (Ephes. 4, 3.), will be believed. There are, after all, moved along the church until, as usual, they disappeared a block away other bands and ties, even loose ones. 2. "To promote the interest of into the old dwelling and fell silent. The whole introduction of the sermon individual associations in belonging together to the great whole" (of all was outrageously disturbed. Under such circumstances no one would Adam's descendants?) "to promote." I do not know whether the creators have blamed the (foreign) preacher if he had paused and announced the of this great work had in mind the 23rd chapter of the prophet Jeremiah, Lutheran hymn to be sung: "Keep us, O Lord, by thy word, and prevent and whether they used as a basis the following words: "A false prophet the murder of the Pabst and the Turk, who would overthrow Jesus that hath dreams preacheth dreams: but he that hath my word, let him Christum, thy Son, from thy throne. Prove thy power, O Lord Jesus preach my word aright. How do straw and wheat rhyme together? saith Christ, who art Lord of lords; protect thy poor Christianity, that it may be the Lord." You speak of "belonging together to the great whole." Three: praise thee for ever and ever. O God, Holy Spirit, thou most worthy" To influence the local associations in a constructive way." The Comforter, give thy people one mind on earth; stand by us in our last Babylonians have not yet forgotten how to build. But since the trouble, guide us into life out of death. Their plot, O Lord, make void; let foundation of the apostles and prophets" (Ephesians 2:20) is them meet the evil thing, and plunge them into the pit, which they made disregarded in this building, it is edifying to read Ezek. 13:10 ff. and chap. thine for Christians. So shall they know that thou, our Lord God, livest 22:28. 4. "Through this union to stand as a united power against yet, and shalt mightily help thy multitude that trust in thee." A precious antichristianity." What the founders mean by "antichristianity" they have song, which even now should be sung diligently in faith by all Lutherans. omitted to say; at any rate, there is the well-known Babylonian clearness - These are the lamblike, persecuted Jesus wider. Thus they play to the among them about this. Were it to be said that they were confederates of Lutherans' love and to their God's delight in a bloodless way, if there is "Antichristenthum" by their work-driving, their easily astonished love no other way. God be the sun and shield of his Christendom! would lapse into convulsive indignation. Perhaps the President, Pastor

Union Work. In Chicago, too, a great (?) work has just been Severinghaus, will provide some clarification on this; he does so gladly, accomplished, namely, the founding of an association that wants to be especially when the Missourians, the entire Synod, or only individual recognized and judged according to the "Constitution of the Central members of it are considered by him. - The officers of that association Association of the Christian Young Men's Association of the various are the pastors: Severinghaus (member of the notorious General Synod), Protestant churches of Chicago," adopted on May 10. Whether the Vetter (Methodist), Löber (Methodist), Lamprecht (member of the Synod of the West - "Hartmann Synod"). A. W.

The plight of deluded Adventists. These enthusiasts, as April 25, they assembled at the home of Methodist Pastor Loeber, as we know, were expecting the end of the world on April 19. From an who was chosen as secretary. Pastor Severinghaus, the strict (?) as we know, were expecting the end of the world on April 19. From an Lutheran, was elected chairman. Because, as one heard, there was still account of the celebration and the end of that day we learn the following: much room in the locale, it was decided "to invite all Protestant preachers" They had retired that evening to Svea Hall, at the corner of Wells and of this city once again to be present, in order to do justice to all views in Superior streets in Chicago, and there remained unmolested. Long tables a free exchange of ideas." This may be called farsightedness, which is had been drawn together, and on these the supposed last love feast had a much worse disease than natural dilation of the heart. What is this been served, consisting of mutton, fruit, red wine, and unleavened bread. association and what is its purpose? According to § 1, it is: "The Central At the Association of German-Protestant Young Men's Associations of Chicago." Therefore, Methodists...



At the upper end of the hall a peculiar sofa had been set up, surrounded by evergreens and other leafy plants, and Thurman sat on this improvised throne. There were about 150 people in the hall, many of them children; the men sat on the left, the women on Thurman's right. Within the empty space enclosed by the tables, washbasins and towels had been placed for the washing of the feet, and this proceeded first, then the people sat down to eat. But as the clock approached midnight, there was no sign of the impending event. Anxious doubts, fearful uncertainty spoke from the faces of those who waited, and even Thurman began to feel uneasy. When midnight approached, he rose and addressed his followers, begging their forgiveness for having deceived them without his will. He could not bear this reproach, however, and therefore took leave of them. Now followed a strangely agitated scene. Women wringed their hands in bitter deception, strong men buried their faces helplessly, desperately in their hands. The abrupt transition from rapturous joy to terrible disappointment had a numbing and paralyzing effect. For a long time the poor had been thinking exclusively of this day, preparing with all their fervor for the event it was to bring them, and now the ground had been torn from under their feet, all support taken from them. Thurman said another prayer and the blessing over the assembly, then he seemed to sink into a dull brooding, but around him everything wept and sobbed and the whole celebration was thoroughly disturbed. Many of those who had been deceived had very material reasons for lamenting the failure of their hopes; they had given away all their possessions, even their homes, in the firm belief that the world was coming to an end, and now they did not know where to lay their heads with their wives and children. An old white-haired man named Miller, who had given away his property worth over \$6000, asked a brother in faith, who had only given away his furniture, for permission to sleep at least in his house on the floor. Between them the children cried, the babies whimpered, the women wailed, and at last they parted in the most depressed mood imaginable, and each sought shelter where he could find it, thinking with horror of the misery that the next days must bring." - How often have these enthusiasts been bitterly deceived, who, in spite of the warning of the Lord, thought they could foretell the great day of the end of the world! Let every one be warned by this against all the folly of brooding in the hidden mysteries of the Holy Scriptures. Dear Christian, stick to your catechism! you have enough there, it will not deceive you. G.

Church consecration and introduction.

With God's help, my small branch congregation in Osnabrück, Clinton County, Illinois, succeeded in consecrating its newly built frame church with tower to the service of the Triune God on the second Sunday after Trinity last year. After the congregation had been served by me for several months and the parsonage had been completed, the Lord of the Harvest found a worker for this mission field in Pastor Julius Dunsing, and he was inaugurated into his office there by me in the midst of his congregation by order of the honorable District President on the Feast of Epiphany this year. O. Katthain.
Address: Rsv. ^ul. vuns!n\$,

Oollins n. O., Olintoll 60th, III -

Mission Feast.

On the third Sunday uach Trinitatis, the Rev. Schumm's congregation near Willshire, Van Wert County, Ohio, celebrated their first mission feast in fellowship with my two congregations. I preached in the morning, Rev. Schumm in the afternoon. The Collecte was K67.10, of which \$50.00 is to be used for heathen missions, the rest for inner missions. G. Grüber.



Notice to admit new pupils to Concordia - Collegium at Fort Wayne for the school year 1875 - 76.

Wednesday, September 1, God willing, a new school year will begin. Parents, pastors and guardians who intend to send boys to the institution are asked to inform the undersigned as soon as possible. This is all the more necessary as, due to the limited space in the institution, for the expansion of which nothing has yet been done, pupils arriving too late or unannounced may not be able to be accommodated at all.

The conditions of the lift are as follows:

1. a written certificate on the moral character and school knowledge of the person to be admitted, if possible from the pastor or teacher whose school the boy has attended. This certificate must be sent with the application.

For admission to Sexta, the elementary knowledge of a good community school is necessary. Since we are often sent quite immature pupils who, even in the second year, cannot solve the tasks of the Sexta, and since the large number of pupils in this class (more than 60) makes it extremely difficult to provide satisfactory instruction, even for those who are "evenly prepared". Since the large number of pupils in this class (over 60) makes it extremely difficult to provide satisfactory instruction, we consider it our duty to declare that such immature pupils should perhaps be sent back, especially in view of the limited space available. - For admission to Quinta, a secure knowledge of all regular declensions and conjugations in Latin is necessary, as well as some practice in translating simple sentences into Latin; in German and English, security in reading and spelling the most common words.

Each pupil must be provided with a suitcase, necessary body and bed linen, pillow, quilt and woollen blanket and towels (everything, where possible, marked with the name). Mattress (\$2.75), chair (75 Cts.), lamp, oil jug, wash basin are probably best bought here.

4. the annual cost for a pupil is as follows

follows:

Board and lodging per quarter of 10 weeks	\$15.....	.00
Heating and lighting per year	\$10.....	.00
Doctor and medicines (allopathic or homoeo- pathic)		\$ 2.50
Pupil library\$		1.00

The boarding fee is paid quarterly, everything else at the beginning of the school year for the whole year in advance and is to be sent directly to Dr. Dümmling. Pupils whose parents are not members of the Synod pay \$20.00 per quarter for board. All pupils who do not intend to study theology have to pay school fees in quarterly instalments according to the Synodal resolution \$100.00; however, the Synod has allowed a reduction of the same in certain cases. The students of the lower classes are not to administer their money themselves, but through one of the professors.

On behalf of the supervisory authority and the teaching staff
C. J. Otto Hanser, Director.

Remark. In case of emergency we would like to try to accommodate boys who arrive here and are not ready for Sexta, for cheap boarding money in our community here, until they become ready for college by attending our good community schools.

Calendar.

I ask you to notify me as soon as possible of any changes of address, unless they are already included in the "Lutheraner" or in the "Synodalberichte! The same applies to all new addresses and to every justified wish that could be raised and observed concerning our calendar. Every hint is welcome. J. C. W. Lindemann.

The Evangelical Lutheran Synodal Conference from North - America

Will assemble, God willing, at the church of the Rev. Bro. Wyneken, on the west side, at Cleveland, Ohio, on Wednesday, the 14th ult.

Pursuant to § 2 of the By-Laws of the Constitution (cf. Report of 1874, p. 46), the Synods concerned are hereby requested to send a list of the elected delegates to the ku8tor loci without delay.

T. Johannes Große, secretary.

* * *

All delegates and guests who wish to attend this year's Synodal Conference are hereby requested to notify the undersigned of this no later than July 3. Those who fail to do so must be assumed not to desire free lodging within our congregation.

Arriving passengers may proceed from the Union Depot to Superior Street, take the Pearl Street Cars (West Side, not Detroit Street Cars) there, at Loraine Street

and walk to nearby Jersey Street. Immediately behind our church is our school building, from which the guests are led to their lodgings. Whoever arrives here with the Atlantic "L. Great Western Bahn, may still report this to me in particular, together with details of the train with which he intends to arrive.

H. Wyneken.
53 kenn 8tr, Olvvklunck (^esb), Oliro.

Message concerning the trip to the Synodal Conference.

Through the efforts of Mr. I. H. Welcher here, the following price reductions have been granted by the relevant railway companies:

1. on the Lake Shore and Michigan Southern Rail Road: from Chicago to Cleveland and back81400
from Toledo to Cleveland and return85.00

Tickets available in Chicago and Toledo at the depot. All who board at the intermediate stations and pay full fare will get a ticket back here at 1 cent per mile. The same is true from Buffalo to Cleveland.

2. on the Cleveland, Columbus, Cincinnati and Indianapolis Rail Roadr '.All who pay full fare to Cleveland will receive a ticket back here, charged at 1 cent per mile.

H. Wyneken.

Northwest District Assembly.

The Northwestern District of the Synod of Missouri, Ohio, &c., will hold its sessions this year from the 7th to the 13th of July, in the congregation of the Rev. C. Strafen, at Watertown, Wisconsin. Standing members as well as guests, who intend to attend the Synod and desire free lodging, are requested by the pastor loei to notify him at least 11 days before the Synod convenes.

3- H. P. Partenfelder.

* . *

For the return trip from the Synod, the Northwestern railroad will waive two-thirds of the fare, and the Chicago-Milwaukee-St. Paul railroad will waive four-fifths of the fare.

C. Penalties.

82.80. From Ch. A. Walter in Delavan, Ill, 86.00. N. N. of St. Louis 810.00. From Zion's - District there 820.00. From the Revs: Hunziker 82.10, F. W. Lange and Weseloh each 85.00, Mertens, Brck, Lohr, Michels, Gräbner, I. G. F. Nützel!, Löschen, Oetjen, Ströhlehtn, Brohm, Kretzmann, Niemann, F. Walther each 82.00. Teacher Krenning 82.00.

Aur Synodical Missionary Fund: from E. Lange in Weimar, Texas, 82 Cts. Past. Lehmann's congreg. at New Wells, Mo., 86.25. From the Trinity District at St. Louis, 26 Cts. From C. R. at Bellcville, Ill., 85.00.

For the Chinese mission: From C. R. in Belle- ville, Ill, 82.00.

To the building fund: from Past. Polack's comm. in Cape Gir- ardeau, Mo., 826.50. G. S. there 81.00. H. Jsenberg by Past. Heinemannn in New Blenbeck, Ill, 8'5.00. Rev. Hunzikers Filialgemeinde in Sudheim, Mo., 818.50. by himself 81.50. Past. Nachtigall's Immanuels Gem. at Waterloo, Ill, 84.50. From the Gem. at Dwight, Ill, by Bro. Groll 824.25. Thanksgiving offering of Jacob Theis to Cypress Creek, Texas, 88.00. From Past. Lange's Gem. in Cooper County, Mo. by 8'53.00. by Past. Köstering'S Gem. in Frohna and Altenburg, Mo., 3rd dispatch, 8225.00. From Past. Wesche'S Gem. at Humboldt, Kansas, 86.20. whose branch parish at Owl Creek, Kansas, 83.15. H. Stüwe by Past. Lohr at Clarinda, Iowa, 815.00. Rev. Brandt's Gem. at Baden, Mo. 85.00. Rev. Lehmann's Gem. in New Wells, Mo., 811.00. N. N. by Rev. Bergt's in Paitz- dorf, Mo., 810.00. Past. WeselohS Gem. in Gasconade County, Mo., 83.00. by himself 84.00. by Past. Meyers Gem. m Leavenworth, Kansas, 832.25. N. N. by Past. Sapper in South St. Louis 817.00. by Past. Mießler's Gem. at Cole Camp, Mo. 81.00. Past. Drmetrius' Gem. in Perryville, Mo., 830.00. Past. Fackler's Gem. in Columbia Bottom, Mo., 89.00. Rev. Kanning and his Gem. in Warfield Township, Iowa, 816.00. Past. Wille'S Gem. in Lafayette County, Wo., 819.00. Of some members from Past. Wyneken's Gem. at Fort Smith, Ark, 825.00. collecte from Past. Scholz's Gem. in Holt County, Mo., 83.10. From Grünewald by Past. Johanne- in Pekin, Ill, 82.00. Joh. Pörich by Past. Lüker in Dickinson County, Kansas, 85.00.

For Past. Brunn- Anstalt: From Past. Mertens at Fort Dodge, Iowa, 84.00. C. R. at Belleville, Ill, 82.00.

On the Hermannsburg Mission: from Fehrer through Past. Weseloh in Gasconade County, Mo., 81.00. From Chr. Krieger and wife in Baltimore 82.00.

To the seminary household in St. Louis: From Past. Leßmann's congregation at Sherrills Mount, Iowa, Collecte 811.70. From Past. Mießler's Gem. in Cole Camp, Wo. collecte 84.50. Past. Kretzmann's Gcm. in Cape Girardeau County, Wo., 87.00.

For poor students: From the Zion District in St. Louis 86.00. From M. S. there 85.00.

For the needy in the northwest I. Iowa: from L. N. at Bellcville, Ill, 83.00. home. Dankrrs by Past. Scholz in Holt County, Mo., 85.00.

St. Louis, June 21, 1875, E. Roschke, Cassirian.

Received in the cashier's office of the Illinois - District: (Conclusion.)

To the seminary household in St. Louis: Through Past. W. Vomhof of the congregation at Mount Carroll 810.00. By Rev. A. Trautmann of the congregation at Lyonsville 812.75. By Rev. F. W. Pennekamp at Bremen WeddingS-Collecte at Louis Gremmel 83.65. (Summa 826.40.)

For poor students in St. Louis: Through Past. Engelbrecht in Chicago from Mrs. Köritz as a thank offering for a happy recovery from childbed 85.00. By Rev. Dör- mann in Yorkville from his congregation 87.50 and from the Women's Association 85.00. By Rev. H. Wunder in Chicago from M. Bernhardt 81.50. By Rev. I. Holiday in Aurora as a thank offering by Marie Muschler 82.00. (Summa 821.00.)

For the college maintenance in St. Louis: By Past. E. Riedei in Homewood, communion collections of his congregation 814.00.

For poor seminarians inAddison: through Past. E. G. W. Bruegmann in Roselle Station, wedding'collccte at Wm. Tyler 814.00. Through Rev. W. Hallerbrcg from the mission fund of the Gem. in Quincy 85.00. By Teacher I. Brase in Bloomington Wedding - Collecte at Heinr. Wartens 89.00. By Past. R. Lange's church in Chirago for W. Gierke 815.00. (Summa 843.00.)

On the Emigrant Mission: By Past. I. Strikter in Proviso, Collecte of his congregation on the first day of Pentecost, 814.25. By the same Collecte of the congregation in Lyons on the ith day of Pentecost 8'6.25. By Past. E. Riedel in Homewood Collecte bet the wedding of Eiskamp 815.45. By Past. E. Hieber of his congregation at Mattcson 82.60. (Summa 838.55.)

For Past. Brunn's Institution: By Past. E. HieberS Gem. at Matteson 86.60.

For the congregation in Memphis: Through Pastor H. Schmidt from the poor fund of the congregation in Schaumburg 8'15.00.

For the congregation in Topeka, Kansas: By Past. H. Schmidt from the poor fund of the congregation in Schanmburg 815.00.

For Past. L. Traub: By Rev. Bruegmann at Roselle Station, Pentecostal Collecte of his Gcm. 810.00. By Rev. C. F. Liebe of his Gem. 810.00. By Rev. I. M. Hahn of his congregation at Staunten 810.00. By Rev. H. F. Frücktenicht 81.00. By Past. W. Bartling in Chicago from his Gem. 810.00, from individual members 83.00. By Past. H. White by Past. Great at Oak Park, Ill, 85.00. Past. Heinemann's Gem. Wunder of sciner Gem. in Chicago 8'28.00. By Past. N. Lange's Gem. in New Gehlenbeck, Ill., \$11.50. Past. NützelS Gem. in West Ely, Mo., Chicago 825.00. (Summa 8101.40.)

For the Deaf and Dumb Institution near Detroit: By Past. Nuoffer in Eagle Lake by Heinr. Ohlendorf 85.00.

For the Hospital at St. Louis: By Rev. Dörmann at Yorkvillr, Thank Offering by N. N., 85.00.

To the orphanage near St. Louis: By Past. I. Ä. Streckfuß in Okawvillc by Mrs. A. HöhlS as a thank offering for recovery from illness 8'5.00 and by Mrs. Heinr. Jakobs as a thank offering for happy delivery 8'3.00. (Summa 8'8-00.)

Addison, Ill, May 29, 1875, H. Bartling, neuter.

To the message.

In accordance with the order received, the undersigned hereby brings to your notice that at Evansville, Ind. in the days of May 25 to 28 of this year, the "South Indian" District Conference of the Ohio Synod and the "Southwest Indiana" District Conference of the Missouri Synod have entered into a Conference Union, which shall henceforth be known as the "South Indiana Concordia Conference". E. Sitzmann.

For your kind attention.

All those who intend to attend the General Teachers' Conference in Milwaukee are hereby requested to notify Teachers I'.
814 l'ontouire 8tr.,
or 6. Kasi-lin,
915 Nortlr 8tr, ^lil vaulroo, "Wis. Ind.
H. Nehrling.

Conferenz - Display.

The annual conference of the teachers of St. Louis and vicinity will be held, s. G. w., from the 14th to the 16th of July at the home of Mr. Teacher Wentc in Cape Girardeau, Missouri. - It will be possible to depart from St. Louis by steamboat on both the 12th and 13th of July. The fare will be 81.50 for the outward journey and the same for the return.

H. Erck.

Received at the Aaffe of the Western District:

To the synodical treasury: from the communion treasury of St. Paul's congregation of the Rev. Crämer in Bremer County, Iowa, 813.70. Fromat Wine Hill 814.40. By Rev. I. M. Hahn of his congregation at Staunten 810.00. By Rev. H. F. Frücktenicht 81.00. By Past. W. Bartling in Chicago 810.00. From his Gem. 810.00, from individual members 83.00. By Past. H. White by Past. Great at Oak Park, Ill, 85.00. Past. Heinemann's Gem. Wunder of sciner Gem. in Chicago 8'28.00. By Past. N. Lange's Gem. in New Gehlenbeck, Ill., \$11.50. Past. NützelS Gem. in West Ely, Mo., Chicago 825.00. (Summa 8101.40.)

\$85.35. Past. Hunzikers Gem. in Dissen, Mo., \$86.90. H. Puntmann there '81.00. By Past. Ruhland in Planiß, Saxony, '85.00. Past. Leßmann's Gem. at Sherrills Mount, Iowa, '89.00. Past. Modinger's Gem. in New Orleans 825.00. Of Past. Gräbner's Gem. in St. Charles. Offering by N. N., 85.00.

Mo. 818.25. Past. Köstering's congreg. in Altenburg, Mo., 825.00. N. F. in Frohna, Mo., 85.00. Past. Mießler's parish in Palmyra, Mo>, 86.50. Ofby Past. Lehmann's Gem. in New Wells, Mo., 810.10. Prof. Crämer's Gem. by in Minerstown, Mo., 89.25. Past. Matuschka's Gem. in Neu- Melle, Mo., 83.00. Of Past. Biltz's Gem. in Concordia, Mo., 820.00. Past. Extinguisher's Gem. in Iowa County, Iowa, 85.08. By same of 9k. N. there, 85.00. By the DrneinigkeitS District in St. Louis, 823.05. By the Gem. in Des Peres, M),., 87.70. Collecte of Past. Brammers Gem. at Lowden, Iowa, 89.00. From Past. JanzowS Gem. at Farley, Mo. at, 8'3.40. Past. Eirich's Gem. at Minden, Ill, 830.80. Chr. Krieger and wife at Baltimore 83.00. Past. Schwensen's Gcm. in New Bielefeld, Mo., 816.55. Collecte of Past. Scholz's Gem. in Holt County, Mo,

Received in the treasury of the Northern and Northwestern Districts: (Conclusion.)

On the emigrant - mission in Baltimore: Collected at the wedding of the Past. Rhrwinkel 45.25.

To the synodical treasury: from Past. Löbr's St. Stephen's congreg. in Milwaukee 435.05. From Trinity congreg. in Town Herman, Wis. 410.31. Don Past. G. Markworth 41.00. Whose congreg. at Wyandotte 47.60. Of ImmanuelS congreg. at Milwaukee '416.15. Of TrinityS congreg. there 439.76. Past. I. W. Friedrich's St. John's congreg. there 425.40. Its Trinity congreg. there 411.54. Pon Past. Strasens Gem. in Watertown 4-30.67. Past. Lauritzen's St. John's comm. in New London 41.54. Whose Trinity comm. in Bear Creek 43.60. Whose ImmanuulS comm. in Maple Creek 41.20. Whose St. John's comm. in New London 45.46. Past. Koch's congreg. in Grand Rapids, Mich. 421.90. Past. O. Schmidt's Gem. in Town Ehester 48.75. Past. Nohrlack 42.00. whose gem. in Reedsburgh 46.00. Past. E. G. C. Markworth's Gem. on Fre- mont Road 41.45, on Rat River 41.30, in Caledonia (2 collects) 46.75. Past. Hörnicke 41.00. of whose parish 46.38. Past. Rehwinkel's Gem. in Jenny 42.25. Past. Grothe's Gem. in Town Lowell 411.75. Past. Werfelmannn's Gem. in Milwaukee 44.00. Past. Sievers' Gem. in Frankenlnst 420.90. Rev. Schumann's Gem. in Freistadt 428.59. Rev. Schaass' congregation in Lewiston 413.50. Rev. Stechers Gem. in Nantoul 47.00. Past. G. E. AhnrrS Gem. in Nicolett 46.00. Past. Partenfclders Gem. in Bay City 411.00. by Past. F. A. Ahnners Gem. in Franknrtrost 49.50. Past. Hahn's Gem. at Sebewaing 410.10. Fr. Leyrer 25 Cts. Kindtauf- Collecte at A. Werschkie 43.00. Desgl. at F. Uhl 41.00. From Past. Hügli's Gem. in Detroit 424.40. Past. Rolf's congregation in St. Paul 413.80. G. Mohr 41.00. Past. Hattstädt 42.00. Whose Gem. in Monroe 416.85. Past. Wcsemann's parish in Grafton 44.42. Past. Wambsganß's comm. in Adell 422.55. Past. Moll's Gem. in Detroit 421.05. Past. Rathjens Gem. in Mayville 47.13. Past. A. E. Winter 41.70. whose gem. 44.30. Past. Keller's Trinity Gem. 43.58. whose St. John's Gem. 42.47. past. Horst 25 cts. Whose Gem. on Hay Creek 44.15. Past. A. Ch. Bauer 41.00. Past. W. Friedrich's Gem. at Waconia 46.00. Past. Schulze's Gem. in Courtland 414.00. Don Past. Hudtloff 41.50. whose Gem. 414.00. baptismal collctc at Krenz 44.50. Easter collrcte of the Gem. in Franknmuth 431.60. Past. Clöter's congregation at Aston 413.35. Past. Partenselder's Gem. in Bay City 420.00. Rev. Strasen's Gem. in Watertown 426.40. Past. Präger's St. Peter's congregation in Granville 47.34, of G. Buettner in Town Milwaukee 42.50, of several others 40 Cts. Coiner 43.IX). Rev. Keller's Trinity Gem. 43.57, whose St. John's Gem. 42.73, Rev. Witte's congregation, Easter coll. 43.00. Pentecost coll. 43.50. Past. Hoffmann's Gem. in Plymouth 49.50, in Sheboygan Falls 45.73. Past. Koch's Gem. in Grand Rapids, Mich. 415.04. Past. SchaafS Gem. in Lewiston 413.00. Past. Sie- vers' Gem. in Frankcnlust, Pentecost Collectc, 423.59. Rev. C. Seuels lte Immanuels Gem. 472.00, 2nd Jmm. Gem. 413.00. Rev. Werfelmanns Gem. in Milwaukee, Pentecost Collectcte 45.10.

To the Synodal - Building Fund: Don Past. Rohrlacks Gem., 2te Sendung, 442.00. From Past. G. Markworth 42.50. Joh. Nevermann 41.00. Chr. Marquardt 50 Cts. Teacher Walt 42.50. Past. Prägers St. Petri-Grm. 412.25. Past. SpehrS Gem. in Sheboygan, 2nd sending 421.30, 3rd sending. 418.50. Past. I. Friedrich's St. John's comm. 416.80. Past. Koch's congreg. in Grand Rapids, Mich. 4257.00. From the Young Men's Association there 410.00. From Past. E. G. C. Markworth's congreg. on Fremont Road, 42.00. From Past. Dicke 45.00. whose congreg. in Belle Plaine 46.55. Past. Sievers' gem. at Frankenlust 43.25. Past. Schumann's Gem. in Freistadt 4127.00. Past. Krauß' Gem. in Cedarburgh 430.00. Of the Gem. in Frankenmuch 4150.00. Past. Hoffman' 41.00. whose Gem. in Plymouth 444.00. Taus-Lollrcte at F. Saurrbier's in St. Joseph, Mich. 45.75. Don Past. Roesch and his St. Peter's Gem. in Granville 46.00. Of Past. Wesemann's congreg. in Grafton 420.00. Past. Wambsganß' congregation in Adell, 2nd mission, 464.00. Past. K. L. Moll's congregation in Detroit 432.69. Past. Börneke 42.03. whose 3 congregations 417.37. Past. H. I. Müller 41.00. Whose congreg. at Willow Creek 42.30. Past. A. E. Winter's congreg. at St. 3rd Sendg. 415.00. Past. Keller's St. John's congreg. 47.75. C. Fink 45.00. F. Thirfeld 41.00. Aug. Fink 45.00. Don some members from Past. Daib's Gem. in Oshkosh 415.00. F. Wille and A. Plötz for 2 shares 450.00. Past. PlehnS Gem. in Chip- pewa Falls 410.53, in Dutch Srttlement 44.60. Mrs. L. Dumke 25 Lts. D. Krenz, I. Rheingans 41.00 each, Past. Stutc's Gem. 410.00. Past. Ruffs Gem. in St. Clair 410.66. Mrs. Huse 45.00. Past. Wuggazcr's Gem. in Big Rapids, 2nd Sen- thin, 412.00. Past. Dicke's Gem. 43.70. Past. C. Mark- worch's Gem. in Manteufel 45.00. Past. Hudtloff 410.00. fr. crane, 42.00. georg Schmidt, C. Ruphel 41.00. Past. each. past. A. Ch. Bauer's Gem. at Tandy Creek 47.50, at Swan Creek 43.40. Past. Strasen's gem. at Watertown 437.75. Past. Hoffmann's Gem. at Sheboygan Falls 420.75. Past. Clöter's gem. in Aston 41.25. Past. Mueller's gem. in Lake Crystal 42.35. Friedrike Schwarz's gem. in Granville 42.00. Past. Roesch and his parish at East Granville 45.00. Past. Koch's Gem. at Grand Rapids, Mich. subsequently 47.00. Past. E. G. C. Markworth's Gem. at Weyauwcga 410.00. From Frankcnlust by I. G. Wein, I. G. Schwab and N. N. each 45.00. By Past. Hattstädt by G. Matches 42.00. By Past. F. A. Ahner's comm. at Trostville, Mich. 430.00. Milwaukee, May 25, 1875, E. Eissfeldt, Cassirer.

For poor students received by Rev. Achenbach at Venedy, Ill, from Mr. W. Hülskötter 410.00. Don Mrs. N. N. 412.00. By Rev. Wünsch from his congregation at Dwight, Ill, 416.00. By Rev. Hritmueller from his congregation at drr Cltsty, Ind, 46.10. C. F. W. Walther.

For poor students I received through Mr. Pastor C. G. Schuricht: collected at Mr. Knecht's wedding, 44.71, from the women's association of his congregation 46.45, together 411.06.

St. Louis, June 24, '75, E. F. W. Meicr, General Cassirer.

For the Lutheran Orphanage of the Little Child JEsu near St. Louis

received since May 7: From Mrs. Strübing b dresses, 2 girls' trousers, 1 shirt. Mr. Goettler 14 boys' hats. From the Young Women's Association of the Trinity District in St. Louis 442.35. From the Immanuel District there 'through I. Heinz ?. From the Trinity District through A. Ahner 50 Cts, through C. Brockmeyer 10.10, through F. W. Heinig 2.10. From the Zion District through Mr. Dickrmeyrr 17.45. From the Concordia District through teacher Körner 2.75. From Friedr. Holschen in the Immanuels District 5.00. From an unnamed person through Past. Bünger 10.00. From an unnamed person in Past. Schwensen's parish 5.00. Don A. I. Hallstrom stuff for 18 pairs of leggings and 20 girls' dresses together with 4 aprons, which garments were all made by the worthy women Trimm and Bange. Don Herr Krannagel through Past. Brauer 2.00. From the Concordia-Distr. by Stud. Böttcher 5.25. Wedding-Collecte bel Hrn. Brede in Collinsville by Lehrer Jung 6.07. From H. Pritzlaff in Milwaukee 11.20. Ueberschuß der Schulfest-Committee des Drei- einigk.-Distr. in St. Louis 1.00. From I. Böge in Venedy, Ill, 5.00. W. Hülskötter there 10.00. Dom werthen Frauenverein in Past. Love'S congregation in Randolph County, Ill, 12.00. Thanksgiving offering by Joh. Thies in CypresS Creek, TeraS, 2.00. By Mrs. Auf der Heide in Minerstown, Mon, 1.00. Ad. Vollrath scn. by Rev. Knies 1.00. Dankovfer from Mrs. Rodefeld in Bremen bet St. Louis 3.00. By PafK Kanning wedding collecte at Mr. Joh. Kahns in Warfield, Iowa, 13.50. From Concordia District in St. Louis by Stud. Bottger 13.75, by Teacher Körner 2.00. From the Dreieinigk. District there by F. W. Heinig '1.80. Don School Children of Mr. Pastor Braun in Houston, Texas, 4.60. From the Immanuels-Distr. in St. Louis by Mr. Springmeyer 6.05.

Many thanks to the kind donors!

I. M. Estel, Kassirer.

For the Lutheran Orphanage and "Deaf and Dumb" Institution at Norris Station, Wayne County, Michigan, the following gifts have been received since the month of October, 1874:

From H. Braunrük in Chicago, board money, 46.00. Bro. Lawsuit in Winona, desgl. 10.00. H. Neinwald 5.00. From the Women's Association in Past. Hiller's congreg. in Pomeroy, O., 10.00. From "some members of the congregation" there 4.00. By Past. Sauer at Dudleystown, Ind. 5.15. Collecte at Thanksgiving at Roseville, Mich. 37.13. By N. N. at Roseville 5.00. Desgl. 1.00. Collecte at Thanksgiving at Frazer, Mich, 27.13. Collected by Mr. Deinzer from Mr. Maurer 10.00. Collected by Collector Bergcr: in drr parish at Amelith: from Fritz Burle 1.00, Dollkopf 0.50, Georg Frank 1.00, L.Haag, Andr. Hammerbachrr each 2.00, Johann Dott, L^ Kirchhofs, M. Kraunzlein, M. Kraus each 1.00, F. Krausen 0.50, H. Langlath 1.00, Georg Luty 0.50, Joh. McDott 1.00, Fritz Müller, Matth. Neichard each 0.75, H. Bünger, A. Schmidt each 1.00, Joh. Dott 0.25, Mich. Schröppel, Joh. Schnell, Mich. Stephan each 1.00, Georg Weber 0.25, Joh. Becker 2.00, Joh. Kloher 0.35, Fr. Augustin 1.00, Mrs. Schmidt, Marie Schmidt each 0.25, Anna Förster, Mich. Krauß, O. L. Kloher, A. Quasch each 0.50. Collectirt in Saginaw City by Mr. Ehrhardt and teacher Grauer each 1.00. Collectirt in Dearborn: by Hermann Keuth 2.00, Joh. Vogt 3.00, F. Dicterich 2.00, W. Hebestreit 1.00, H. Thiel, Chr. Thiel each 0.50, G. Hebestreit, I. Hebestreit, L. Nechlin, W. Wölke each 1.00, I. Lange, H. Fritz each 0.50, L. Krüger 0.25, C. Perjanski, H. Schmideknecht, H. Schönschäck each 0.50, Past. Lange 2.00. Collected at Martin Hammel's aoldncr wedding 6.20. By Teacher Riede! as a thank offering for happy delivery 5.00. By Peter Steinhagen in Detroit 0.50. Collected by Collector Bergcr: by Haltinner 2.00, Wilh. Behmer in Norris 4.25, Frank Behmer 4.00, by Deinzer as contribution 10.00, Knopf 5.00, Römer 3.00, Scheeler 5.00, Casch 6.00. In Waldenburg collectirt : by C. Püugel, G. Reh each 2.00, C. Schulz 1.00, Fr. Fink 1.50, F. Becker, I. F. Großer, M. Pump each 0.50, A. Weber, F. Kraatz, H. Westendors each 1.00, C. Poorth 0.50, L. Kath 1.25, H. Küchenmeister, F. Oehler, G. Küchenmeister each 1.00, Chr. Uplrger 1.50, Fr. Hebel, I. Rube each 0.50, I. Pingel 1.00, G. Schott 2.00, H. Harder, H. Heidenreich each 0.50, Chr. Saß, Joach. Matthers each 0.75, John Zander 1.00, Ludw. Pöhl 0.50, John Schock 2.50, Gottl. Peters, F. Jaßmund each 1.00, Gottl. Klokow 1.50, John Klokow, Jul.Poßner each 1.00, Fz.Fechel 0.25, Fr. Grnz 1.00, Aug. Stern 0.50, Ludw. Krieger 1.00, John Schaff 0.50, Karl Schade 1.00, Wilh. Meitz 0.50, Ambrosius Lyer 0.25, W. Licbig, Joh. Chr. Klokow, H. Lobzien, L. Stier, H. Liebig each 0.50, A. Eckhardt 1.00, Joachim HarmS, Joachim Krüger each 0.50, Louis Kruth 1.00, H. Ziwiesso, John Stark each 0.50, C. Weißkirch 0.65, Joh. Stark, Peter Luchmann each 0.50, Chr. Engelbrecht, Heinr. Benzin, Joh. Engelbrocht each 1.00, Chr. Albert 0.50, H. Bacho 0.75, Joachim Range 0.25, Joh. Peters 1.00, Fr. Küchenmeister 0.50, H. Engel- brecht 1.00, John Roos 0.25, John Wendt 0.50, Joh. Benzin 1.00, Joh. Range, C. Schwartz each 0.50, Aug. Poßnrr 1.00, C. Kluge 0.50, H. Stier 1.00, L. Hammann 0.50, Fr. Devantirc, Joach. Sommer, Aug. Kade each 1.00, Aug. Böhm 2.00, Wilh. Fiebelkorn, Fr. Fiebelkorn each 0.50, Wilh. Glöde 1.00, Fr. Pingel 0.25, Joh. Morris 0.10, Joh. Trßien 1.00, Fr. Zinz, Joachim Bredow each 0.50, Franz Duckwitz 1.00, Gustav Streßmann 0.50, Joh. Pingel, Wilh. Jaßmund each 1.00. At the wedding of Mr. Pager in Past. Arendts Gem. collected 3.65. Through Mr. Walz of Gotttl. Siegle u. Ferd. Pfefferkorn 2.00 each, Tapert <L Comp. 5.00. Collecte for the deaf-mute G. Gatzke 10.00. Board money from Leonhardt Schmidt in Chicago 18.00. From Mart. Keck desgl. 29.M. Joh. Trrso in Pomeroy, O., desgl. 20.00. By Rev. Althoff in Menomonee, Wis. of three churches 6.17. By Mrs. Rev. Dörfler in Bridgewater 2.00. cost money from H. Engel- brecht 10.00. from Chr. Kühn desgl. 25.00. by Teacher Nüch- terlein wedding collecte in Frankenmuth 21.00. by F. Buschmann of K. 10.00. by Teacher Nüchterlein, wedding collecte at Martin Hagenauer 13.25. by Past. Quer. 3.45. By Mr. Joh. Hagen 3.95. By Kassirer Eißfeldt 78.11. By Collector Brnger in Detroit collectirt: by L. Herbst 3.00, G. Huser, K. Klinge each 5.00, M. Sichert 2.W. Coll. at Norris by H. Lingemann 25.00. Coll. at St. Clair: by P. Ries 1.00, G. F. Ruff 2.00, Bro. Meier 0.50, Mrs. Schöpfelmann 0.25, B. Stein 1.00, M. Schwarz, I. Schwarz, Mrs. Zink each 0.50, F.

Stein 1.00, Mich. Scheiricker 0.50, B. Seuls 0.35, Fr. Lindemann 1.00, Friederike Beckmann 0.50, Joh. Feldmeier 0.15, Mich. Niemeier 0.50, Rosine Straus 1.00, Karl Schröder, Chr. Straus and wife each 0.50, Marie Jäger 0.75, Jakob Otter 5.00, Georg Balster, John B. Folkers each 1.00, W. Boost, Karl Byselens each 0.50, M. Keller, M. Bachmann each 1.00, M. Eber 0.50, B. Eber 1.00, M. R. Hubel 0.50, Benjamin Metsenbach 1.00, H. Wigand 0.50, M. Dold 0.25, Meisenbach Jr. 1.00, Georg Landfield 0.50, John Alttnger, Georg Kraus each 1.00, John Braun 0.50, Matth. Weiser, Mich. Stein, Wilh. Stein, H. Wolf, John Knugemann, Kasp. Spiegelberger each 1.00, H. Hildesheim 0.25, Wilhelmine Brank 0.60, Mrs. Eisen 1.00, Klinger 0.10, Anna Husel 0.50, C. Kluge 0.75. By Collertor Berger in Past. Lohrmanns Gem. collected: from C. Lohrmann 2.00, John Bauer 1.00, Ludwig Froh, Fr. Schmitt each 0.50, H. Brandt, H. Kriese each 1.00, John Lewerenz 0.75, Joachim Frost, Sophie Frost each 0.50, Johann Zölk 1.00, Joh. Hagen 0.50, Theod. Zühlke, W. Zühlke each 0.25, Joh. Granzow, Joh. Ballhorn, Joh. Jäger, Fr. Gierke, W. Faß each 0.50, I. Stier 1.00, Fr. Tiedemann, I. Müller each 0.50, Chr. Fuchs 1.00, Fr. Düngel 0.50, Fr. Erke 1.00, C. Feschler, Gotlft. Kiecken each 0.50, Ehr.Fritsch 2.00, Aug. Bagel 1.00, Chr. Stechow, Joachim Rrwold each 0.50, John Schröder, John Wiers each 1.00, Joh. Hirt 0.20. By Loll. Berger in Jackson, Mich, collected : von Dettmann & Weber 1.00, Joh. Herr, Chr. Cherier each 0.50, John Bader, M. Landwald, Ebr. Schmidt each 1.00, C. Jack- dorfer 0.50, H. Simons 1.00, Fr. Sauer 1.50, H. B. Robinson, E. Gotha each 2.00, John H. Walz, Chr. Schnell, I. Eaton each 0.50, I. Malaron, A. Sabrosski, Chr. Nende, E. Kreid, Eh. Hower each 1.00, C. Neide, Gottschling each 0.50, G. Zöllner 1.00, G. Möller 0.50, E. Henderson 0.25, G. Horstmann 0.50, G. Jäger, M. Sturtmann each 0.25, E. Delles 1.25, A. Dallege 0.50, Gottl. Fry 1.00, W. Nlnoly 0.50, Jak. Ottmer 1.00, Mich. Wunderlich, H. G. Nesley 0.50 each, Ch. Huppard 1.00, I. C. Delles 2.00, L. Mueller 1.00,kJ. Scheeley 0.75, Mrs. Straut 0.25, Moses Schmidt, G. Fleischer each 1.00, W. Schumacher 0.50, A. Gumirit 1.00, F. H. Keimers 0.25, W. Halm 2.00, Gottl. Boole, I. Fuchs 0.50 each, H. Gotham 1.00, G. Müller 0.50, E. Bärtig 1.00.
(To be continued.)

The following offerings of love for Mr. H. Dose, of Davenport, Iowa, who was killed in a railroad accident, have been received so far: By Messrs. Pastor: Reistnger at Danville, Ill., 85.00; Sweet at Melvtn, Ill., 2.00; Nightingale at Waterloo, Ill., 12.40; Hunziker at Biehle, Mo., 5.00; Striker at Proviso, Ill., 8.15; Schwensen at Bielefeld, Mo., 12.75; Sapper, South St. Louis, Mo., 4.45; Schaller in Ntd Bud, Ill., 6.50; Flachsart in Pilot Knob, Mo., 2.20; Sieving in Lincoln, Mo., 5.00; Eirich in Minden, Ill., 6.85; Beck in St. Louis, Mo, 2.50; Vomhof at Mount Carroll, Ill., 12.22; Biltz at Concordia, Mo., 6.40; Bock at House's Springs, Mo., 4.00; Hahn at Staunton, Ill., 5.00. By Mr. Nadeke at Kankakee, Ill, 4.10. By W. Sundermann at Llarinda, Iowa, 1.00. By Emma Johnson at Robin, Iowa, 1.00. By Revs. Schürmann, EndreS, Oetjen auS Iowa, 1.00 each; Löschen and Haar there, 50 LtS. each; Michels at Canaan, Mo., 50 Cts.; Große at Oak Park, Ill., 1.00.

The unfortunate Mr. H. Dose hereby expresses his heartfelt thanks to the benevolent donors and at the same time brings the joyful news that he has now received artificial legs and has already learned to use them with some difficulty.

Davenport, June 9, 1875.

E. Gteseke.

The following gifts of love have been received for the seminary household in St. Louis since May 19:

By Mr. Past. I. F. Bünger from Miss Louise Peter in St. Louis 82.00. By Mr. Kasstrer Roschke 88.12. From Mr. Past. Fackler's parish in St. Louis county, Mo., 5 hams, 3 shoulders, 2 sides of bacon, 2 pots of fat, 1 pot of apple butter, 3 boxes of eggs, 12 bushel of potatoes, several pounds of butter and 81.00. From some gardeners in St. Louis and vicinity Z Bush. Potatoes, several dozen eggs, some butter and plenty of lettuce and vegetables. From Wittwe Kraft in Dwight, Ill, 8 pairs of stockings, 1 large bale of butter. By Mr." Past. C. Seuel Pentecostal Collecte of his first Immanuels Gem. 810.60, by himself 81.40. By Mr. Past. Hörnicke's Gem. at Sheboygan, Wis. 85.00, by himself 81.00. By Messrs. Past.Lükcr at Aroma, Kansas, 8 pails of butter and 50 tms. From Mr. Past. Gräbners Gem. in St. Charles, Mo. 829.00. to Mr. Wm. Waltke in St. Louis 1 case of soap. By Mr. Kasstrer E. F. W. Meier 865.40. At Mr. Ad. VollrathS wedding collected, by Mr. Rev. Knies in Marysville, Ohio, 84.00 and by I. B. Bischoff 81.00. By the deputy of the congregation of Mr. Past. Kiltan at Serbin, Texas, 82.00. By Mr. A. Gast from an undisclosed person 81.00. From some members congregation at Lowell 12 gallons of milk. By Mr. Rev. C. Wünsch at Dwight, Ill, 1 case of eggs. By Mr. Kasstrer E. Roschke 823.20. - The Lord will reward abundantly, as he promised Matth. 25,40.

It would be desirable that the charitable givers would wish to address all gifts to products, as follows <

For the Concordia Seminary budget.
Ourv ok Lissss. Ltziniolcv
107 Nortll Main 8tr., 8t. Louis, 24o.
St. Louis, June 21, 1875. H. Jungkuntz.

For the library of Concordia Seminary received with great thanks from Pastor Lenk's congregation in St. Louis (Bremen) 8106.15C. F. W. Walther.

Changed addresses:

Uov. 111th Lonsen, Lox 817- 8p>rinAÜolä, Ill.

Uov. D. Lrnomer, Vionn', Lottawattninio 6o., Lnvssss. liov. I'. Leoll, JVoIoottsvillo, Hi"Šnrm 6o., 17. 45.

U. O. I., Tun), 76 Onmckon 8ti'., Loston, Llass.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Leh-

Year 31.

Sermon preached at the opening of the Synodical District meetings in 1875.

I. N. J.

O Lord our God, while millions still sit in darkness and the shadow of death, the sun of Your saving Word shines upon us, and while at this very moment the Word is only an annoyance and a foolishness to countless people who live with us under the sound of Your Word, it is divine power and divine wisdom for us, the joy and comfort of our hearts. All this we thank Thee for, for it is Thou alone who hast not only caused us to be born in the bosom of Thy holy church, but who alone has kindled in our hearts the light of faith in Thy word.

O Lord, what is it that thou hast chosen us out of millions, and hast done so great things for us? Oh, it is grace, merited with nothing, fair, free grace. O help us, then, that for this alone we may give You all honor and remain with Your church in true faith, pure confession, and godly conduct to our end, and there, with Your triumphant congregation, praise Your grace in perfect joy forever and ever. Yes, help us, O Lord God, Almighty Father, by the power of Your Holy Spirit, for the sake of Jesus Christ, Your only begotten Son, our Lord and Saviour. Amen.

Text: Matth. 16, 18.:

"Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Venerable and beloved fathers and brothers in the Lord!

That God alone founded and could alone found the church is not subject to doubt. Religions may well have been founded by men, and have indeed been founded, but not the church. For what is the church? It is nothing other than a multitude of men called out of the lost and condemned human race, who seek forgiveness, and who are called to be the Church.



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. .Louis, Mo., July 15, 1875.

No. 14.

of their sins and are born again to a new life in God.

But for such a wonderful, blessed, holy, and glorious church to come into being on earth, after man had fallen into sin, and thus into sin and death, two things were necessary first of all, that the sins of men should be blotted out, and that their lost righteousness before God should be restored to them. This, however, neither man himself, nor an angel, nor any creature in heaven or on earth was able to do; only the great God Himself was able to do it. And in this, as in the case of the first creation, it was not only necessary for God to say, "Let there be. No! if the church, this new creation, was to come into being, even God had first to purchase it. And - O adorable mystery! - God bought it, and bought it dearly, by a miraculous deed of His eternal love, which is as great as God Himself, which no finite mind can grasp and comprehend, before which hell is horrified, and which will be the object of wonder, adoration, and praise of all angels and the blessed from eternity to eternity. For what was it that God, in order to establish a church of pardoned and beatified sinners, did? - He cost Himself nothing less than His only-begotten Son, by making Him a man and giving Him away in propitiatory suffering, even in ignominious sacrificial death on the cursed wood of the cross.

But even this was not enough. Since the human race not only fell into the guilt of sin, but also into the death of sin, the foundation of a church on earth also required the birth of a new life. But who could cause life to spring out of death? Neither man himself, nor an angel, nor any creature in heaven or on earth, was able to do this; only the great God, the only source of life, was able to do this. And behold! God did this also, sending not only His Son to procure the remission of sins for all men, but also His Spirit to create a new life from heaven. For wherever the word of reconciliation resounds, there always comes with and in

In this word not only grace against the guilt of sin, but also life against the death of sin from heaven.

Behold, therefore, the founder and foundress of the church was God alone, and could be God alone.

But, my brethren, the church, like the work of redemption, is not a work already finished by its foundation. Rather, the building of the church continues throughout the ages and shall continue until the end of days. But who is it that continues and sustains it? - Our text answers this question when Christ, the Son of God, says: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." As God alone founded and established the church, so it is He alone who builds and sustains it.

Let, then, the object of our preparatory devotions in this hour be the important truth:

God alone builds and sustains his church on earth.

From this truth we want to

1. to convince and then
2. to learn the right use to be made of it.

1.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it," thus Christ speaks to Peter in our text. He does not say, "upon this rock" you, Peter, or you, my apostles, or they, my servants, but: "I", I, the Son of God himself, "will build my church".

The first and irrefutable main proof of the truth that God alone builds and sustains his church, as he alone founded and established it, is therefore that Christ, the Son of God, the mouth of truth, himself expressly says so.

It is true that the holy apostles call themselves and all the ministers of the church "God's fellow-workers" and "the fellow-helpers"; indeed, St. Paul expressly says that in the church at Corinth he "as a wise builder-.

Master" laid the foundation, "let each one" now see "how he builds upon it. But although we see from this that God certainly does not build and maintain his church directly, but indirectly, it nevertheless remains certain that the actual builder and maintainer of the church is God himself alone. For it is not only God alone who gives his servants the means of building, namely, his Word and his holy sacraments; he also makes them capable of their building work alone, and it is he alone who makes their work flourish. Concerning the first, that is, the middle of the building, Paul writes: "For this let every man count us, that is, Christ's servants and stewards of God's mysteries." Secondly, concerning efficiency, Paul writes: "Not that we are efficient of ourselves to think anything but of ourselves, but that we are efficient is of God." And finally, as to the prospering of the work of the ministers of the church, the same apostle testifies, "I planted, Apollo watered, but God gave the prospering;" and he adds, "So then neither he that planted, nor he that watered, is anything, but God that giveth the prospering." For as many shepherds are called, and yet God the Son alone is the One true shepherd; as many prophets are called, and yet God the Son alone is the One true prophet; as many Anabaptists are called, and yet God the Son alone is the One true Anabaptist: so also many bear the name of builders, yea, of builders of the church, and yet God the Son alone is the One true builder and master builder thereof. It is therefore rightly said in a hymn of our hymnal:

When the priest absolves us, His ministry the Lord Christ leads through him. And absolves us of sins. His instrument is the servant alone.

So then it is and remains incontrovertibly true and certain: God alone builds and sustains his church on earth, for Christ himself says it in bright and clear words: "Upon this rock I will build my church."

But, my brethren, when the Lord immediately adds, "And the gates of hell shall not prevail against it," he himself thereby points to a second reason which can and should convince us of this important truth, namely, the mighty and terrible fortifications and bulwarks of hell which would be opposed to the expansion and preservation of the Church, which only He can overcome, but which He also will overcome in spite of all the gates of hell.

Let us therefore go into the history of the church, and we shall soon be convinced that God alone builds and sustains the church.

As soon as the church, a small, defenseless group, was founded, and when it was to be continued, the whole world, both Jews and Gentiles, rose up against it wherever it appeared. And not only the common rabble, but even the wisest among the wise of the world, the most honorable among the honorable of men, and the most powerful among the powerful of the earth, immediately took up arms against her; the wise of the world to the weapons of science, wisdom and cunning, the honorable to the weapons of contempt and ridicule, the earthly rulers to the weapons of bloody violence and nameless cruel persecutions. But what has happened? - Although the Church in the first three

Even though the Church had to wade through streams of her own blood for centuries, cursed everywhere as an enemy of the State and of the entire human race, the blood of the countless multitudes of holy martyrs only proved to be a fertile seed from which ever new multitudes of Christ-followers grew. Yes, in spite of all the disgrace with which the members of the Church were covered in all countries, considered to be the offal of mankind, at last the then most powerful world ruler, Emperor Constantine, called the Great, himself humbly asked to be received into the bosom of the Church.

But let us go further in the history of the Church. After all the weapons of physical force had proved powerless to prevent the building of the church until the beginning of the fourth century, hell now entrenched the gates of its kingdom by awakening enemies within the church, namely, heretics armed with the poison of hell that would plunge them into eternal death. After the three hundred years of mostly physical warfare against the temporal goods and the poor earthly life of the members of the church on the outside, a three hundred years' spiritual warfare raged against the eternal goods of their souls, against their faith, and thus against their blessedness on the inside. And very often the traitors within the fortress of the Church seemed to have already reached their infernal goal; for among others, as Jerome testifies, once in the fourth century the Christian world itself was surprised to have become Arian so quickly, without having suspected it themselves. But what happened? After all, the Church carried away all the fundamental articles of the Christian faith that were attacked by the heretics, which had become all the more certain and dear to her, as the delicious spoils of victory from the hot great battle.

But still the prince of darkness did not abandon his plan to conquer and destroy the kingdom of Light, but conceived of new and still greater stratagems. Not only, therefore, did the Church still remain a contending one, but just now, from the seventh century on, Satan erected a throne in the city of the seven hills, in Rome, the great adversary of Christ, the prophesied Antichrist, in the midst of the temple of God, i.e., in the midst of the Church. And he finally, partly by trickery, partly by force, partly by the use of all kinds of lying powers, signs and wonders, pretending to be Peter's successor and Christ's visible governor on earth, usurped the power to rule in the church as a god, to change God's acts of grace, to abolish them and make them his own, to abolish the old articles of faith and to decree new ones, to forbid and permit the reading of the Holy Scriptures at will, to release from God's commandments and himself to make new commandments binding on the conscience, as the sole holder of the keys of the kingdom of heaven to open and shut heaven at his pleasure, and as the bearer of both swords, the bodily and the spiritual, to rule church and state, and even to prescribe his laws to all earthly majesties, yea, to command the angels in heaven as subjects to him. But what happened?- When four and a half hundred years ago the light of the Gospel broke forth again, it became evident that even under the bloody tyranny and diabolical spell of the Antichrist the Church had not perished. For now she arose again from the chute of the devil's doctrines, under which she had been buried, as if alive, yet without being able to die, in her first purity and her original splendour.



It is true that since the time of the Reformation the church has fallen into innumerable parties and sects, which continue to fight each other as enemies, and that on the other hand a science which has risen above the Word, and finally a completely pagan unbelief, has entered the church as the last ally of the Antichrist: but what has happened at the same time? Christ's Church is still not in ruins; through all the centuries up to this hour, in defiance of the infernal gates, her building has continued, and, still embracing millions of believing souls in all countries and among all the nations of the world, she stands, a rock in the sea, still as firm today as she was eighteen hundred years ago.

Now who was it that built it and kept it until this hour?

Who preserved it in the first three centuries, when the combined powers of the Jewish and Gentile worlds sought to drown it in their blood? Who preserved it when the heretics, with all the resources of human ingenuity and pious pretence, sought to overthrow its foundations and raze its edifice to the ground? Who preserved it when the Pabst, the Antichrist, seizing all ecclesiastical and civil power, sought by lies and murder to transform the Church into a kingdom of his glory? Who has preserved it in the new age, after it has almost entirely disintegrated into heaps of sects, and has been flooded with a falsely boasted art and science, and with heathen unbelief, as with a flood of the sea? Who has preserved it, although it has been torn apart by eternal disunity, and has been so hideously disfigured by terrible outbreaks of evil, yes, by abominations of sin that stink to heaven, that it has all too often seemed as if it were not God's house, but the devil's?

Have the members of the Church themselves done this? - Oh, they have rather, as long as the Church stands, possessed of no weapon but word, prayer, and tears, cried out many thousands of times, helpless and helpless, almost in despair, from the ship of the Church, which, as it seemed, was already sinking into the depths or breaking up: "Lord, help us, we are perishing!" Or was it the servants of the Church who happily saved the same through all the thousand perils of ruin? - Alas, were not the very servants of the Church, who bore the name of builders, ever and above all others, who, instead of building the Church, rather rejected the stone that had become the cornerstone? And how has it ever been with even the best and most faithful servants of the Church until this hour? Their knowledge has always been but a paltry fragment, their faith small, their lives tainted with sin, their wisest counsels mostly folly, their power impotent, their fidelity coupled with infidelity. Truly, dear brethren in the ministry, we must confess it: if we preachers had built and preserved the church, it would never have stood even one day, not even one hour, we would have "long ago ruined it all together. With full right, therefore, our Luther says to the apostle's words, "We are God's fellow-workers," "All creatures are God's larvae and mummeries, under which He hides Himself." *)

Behold, then, the church stands on a steep slope in the midst of the raging forest stream of time, a house not made with human hands, a building,

*) Cf. Luther's Works Tom. XI, 738. VIII, 1741.

built and maintained by God alone. What Job says of the earth, "God hangs the earth on nothing," is also true of the church. It, too, hangs on nothing; for it, too, rests on no creature, on no visible power and human wisdom and faithfulness, but solely on the invisible, eternal Rock, Jesus Christ. It is a miracle, the continuing miracle of all time; a miracle of love, wisdom, power, and faithfulness, of Him alone who said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

2.

But, my brethren, having thus persuaded ourselves of this truth, let us now, secondly, seek to know the right use which we are to make of it. -

That the right use of this truth does not consist in our laying our hands in our laps and idly watching God build the church, there can be no doubt. For, true as it is that God alone must do everything, and that, to speak with Luther, all men are only God's larvae, behind which He hides Himself, it is nevertheless God's ordained order that we men should be His very larvae; that is to say, that He does not want to build and maintain His church directly, but only indirectly, through His Christians and especially through His servants. Far from it, then, that, because God alone does this, we may give ourselves up to idle rest, the right use of this truth consists rather, first of all, in our being inflamed by it, on the contrary, to a holy zeal, to say to God daily and hourly from the heart, "Here we are, O Lord; here thou hast us: use us as thou wilt, and do with us what thou wilt; we will gladly be thy instruments and larvae, only thou wilt not cast us away." For just as we human beings, although God alone creates both the willing and the doing according to His good pleasure, must nevertheless manage with fear and trembling to become blessed, so we Christians, although God alone builds and maintains His church, must nevertheless place at His service heart, hand, mouth, and all that we are and have. Therefore, that terrible admonition, warning and wake-up word of the prophet, which pierces marrow and bone, applies to us all the less: "Cursed be he that doeth the work of the LORD unadvisedly." (Jer. 48:10.)

The second and most important use we must make of the truth that God alone builds and sustains his church is to refrain from trying to build and sustain the church by our own cleverness and good opinion, but to let God alone rule. May it seem to our reason, then, as if the church would spread faster and farther if we concealed such and such a truth, or if we tolerated such and such an error, or if we yielded in such and such a point, or if we compared ourselves with the deniers of a divine truth and with the defenders of an error opposed to it, made peace with them, and united with them in a great army against the Antichrist and the scoffers of our day; especially now, in this time of false liberty, it may seem to our reason as if it would greatly promote the cause of the church if we used any other power than the power of the word, limited Christian liberty by laws of men, established a strong church, and made it possible for the church to be a part of the world.

The church was not built by those who, in their good opinion, wanted to help it by their human wisdom rather than by those who fought and persecuted it in a hostile way. Without doubt, the building of the church has been hindered more by those who, in good opinion, have wanted to help it by their human prudence, than by those who have hostilely opposed and persecuted it. Away, therefore, with that Caiphasian policy of the church: "It is better for us that one man should die for the people, than that the whole people should perish!" Away, too, with the church policy of Peter: "Lord, spare thyself, lest it happen unto thee." As surely as God alone builds and maintains his church, and that alone by his Word and Sacrament, so surely we have nothing to do but to remain steadfast in his pure Word and Sacrament. If we do this, it may seem that the church, instead of being built by us, is being destroyed, and instead of being gathered by us, is being torn asunder: all this is only appearance. Every departure from God's word makes it seem at first as if the church were reviving, and it is dying; but every unyielding adherence to the word makes it seem at first as if the church were dying, and it is reviving. Our wisdom here is foolishness; God's foolishness here, as always, is wisdom. Our wisdom steers the ship of the church into clear skies toward the abyss; God's foolishness brings it into cloudy skies under thunder and lightning through storm and wave into the safe harbor.

This also reminds us of the third and last use we have to make of the truth that God alone builds and sustains His Church, namely, that we look forward to the future of the Church, praying and pleading unceasingly to the Lord of the Church, but without fear and with a completely confident heart.

May then unbelief in these last days become more and more general, and, if it were possible, more and more insolent, treading upon the breadth of the earth, and surrounding the camp of the saints and the beloved city, and already crying Victoria; may Antichrist again rise and strengthen himself, and use an ever greater cunning, only to acquire by a thousand years' practice, to subdue Christ's subjects to himself; May just those who think they can support the Church with human science, without wanting to and without suspecting it, only undermine and overthrow its foundation; may all the enemies of the Church at last unite for the last common assault, but the Church itself disintegrate into ever more innumerable fighting groups; may it therefore seem as if at last the gates of hell had overwhelmed the Church after all, and already all the enemies are filling heaven and earth and hell with their shouts of victory: He that dwelleth in heaven laugheth at them, and the Lord mocketh at them. He who said to his Church, "Fear not, little host, for it is your Father's good pleasure to give you the kingdom; and who, when he withdrew his visible presence from her, gave her the promise, Behold, I am with you always, even to the end of the world," he also will preserve her to the end. And even if at the last day of the world the pillars of heaven break, the whole immeasurable structure of this world collapses, and everything is burned up in the fire of the last wrath: out of the ashes of all temporal things the church, rejuvenated like an eagle, will rise and soar to eternal triumph. Let us therefore speak confidently with our Luther:

Our might is no good, we are soon lost;
 For us the right man fights, whom God himself has chosen.
 Askest thou who he is? His name is Jesus
 Christ, the Lord of hosts;
 And is no other god:
 He must keep the field. Amen.

(Sent in by Pastor Ruhland.)
News from Saxony.

(Conclusion.)

Let us now turn to the community of Zwickau- Planitz. Even if not to the same extent as in the first two years, it has still grown by a little up to the most recent time. And since there are still a number of guests from the regional church attending the public services, we had to expand the church last year, on which occasion it was even given a little tower. Of course, we would not have been able to have the rebuilding and expansion done with our own funds. But the Lord, the eternally faithful, kind God, let the main sum fall into our lap, so to speak. For example, Miss M. von Haugwitz, who belongs to the congregation, gave us the sum of 1000 Thalers. Next to the church are the parsonage and the schoolteacher's apartment under one roof. In the latter is the spacious schoolroom, in which our dear brother, teacher Voland, teaches our little ones in two sections, morning and afternoon, with faithful diligence and self-sacrificing love. With what different eyes our school is regarded, I have already indicated earlier in the "Lutheran". To us, of course, it is our church and community school. In the eyes of the State, however, and before the civil law, it is divided into two departments far separated from each other. There is a religious school, whose establishment and special supervision is left to our community by the state, and there is a private school run by Mr. Voland, to which the Saxon law on elementary schools applies and which is therefore under the supervision of the local school inspector (the Planitz school director). The latter is a fair-minded man, who also praised the achievements of our school at the recent public school examination. We cannot thank God enough for the gift of our school and its faithful teacher. If this planting place were to be taken from our care, then the blessed development of our community would soon be lost. For as bad as the situation is with regard to teaching and practice in the Saxon churches, so bad, if not worse, is the situation with regard to teaching and discipline in the Saxon elementary schools and other educational institutions. There is much praise of the Saxon school system, which is in its highest bloom, and it may be true that in no other German state is more done for modern education than here in Saxony. The more meager and stingy the state tends to prove itself in the administration of funds for the promotion of ecclesiastical purposes, the founding of new parishes, the improvement of parish salaries, the construction of new churches, etc., the more generous it is in general when it comes to the improvement of the school system. The higher educational institutions, the middle-class schools in the cities, and even some rural schools are not infrequently very well endowed with teachers and teaching materials (in Zwickau, for example, a total of 124

In the village of Planitz, there are 18 teachers and only 2 Joh. Herrmanns in Zwickau. He is a well-instructed man in preachers), in the cities, more and more huge school buildings are being erected in the style of barracks or even highly recommended. - The Sunday services, also the palaces, furnished in the most practical manner, and finally, catechism examinations and the weekly edification lessons the new elementary school law will certainly do its part to are still well attended - praise and glory be to the Lord for present the Saxon school as a model educational institute, this - and our dear confreres living abroad (those from well-organized down to the smallest details, as a flower of Zwickau, Schedewitz, Crimmitzschau, Werdau, Schönfels, German national culture. But the reverse side of this brilliant Lichtentanne and Stenn) do not let the way and weather school organism is dark enough and not conducive to any spoil them when it is a matter of walking with the group to hope for the true and genuine welfare of the people, let the house of God. The same is generally true of the church alone for the Kingdom of God. They are only shells that meetings. Humanly speaking, it might have been more shine so brightly, for the schools have long since been practical to move the center of the local congregation to the deprived of their healthy nucleus. The spirit that blows populous city of Zwickau, instead of half an hour away in through and rules the school laws, the far greater number of the country. Perhaps then church attendance would have teachers, the doctrine and manner of teaching, the means been even more numerous. On the other hand, God's of instruction, the discipline, and finally the youth gracious will cannot be misjudged in the fact that a place themselves who are to be educated, is on the whole and on like Planitz had to experience the blessing of pure a large scale not the spirit of Christ and of the Bible, but the preaching. For if any rural place in Saxony, Planitz, with its vivacious anti-Christian spirit of the age, which has rejected 8000 souls, certainly deserves the name of a little Sodom, the word of the living God, the Creator, Redeemer and whose sins cry out to heaven. Here, the nearby coal mines Beatificator of the whole world to his human children, and ensure a relatively high and regular income; here, large thus the true Christianity true to the confession, would prefer crowds of workers gather from near and far; here, however, to say goodbye to it immediately and completely, or is willing one is stingy even after the glory of the most unbridled to tolerate it for a while in the corner only as an old national carnality and pleasure-seeking; here, year after year, idiosyncrasy to be overcome, and instead puts the dances, theater, balls, concerts and feasting are held; Here, knowledge, ability, understanding and accomplishment of murder, suicide, and robbery are not uncommon, and the human children without and against God as no. 1. on the unheard-of fornication is part of everyday life; here, the curriculum. No. 1. on the curriculum. How would it be social democrats, who have fallen out with God and man, possible to abandon our dear children to these high or low are nesting and rooting about, and in the midst of this schools of hell? From them matures a youth against whom stinking cesspool of sin, the Lord is planting a small a police decree must be issued already on the day of their community of pure confession, and in its midst he is confirmation, so that they do not hang around half or preaching the word of reconciliation, the gospel of the completely drunk in the inns and taverns. forgiveness of sins, to all Planitzers who want to hear it. O,

Last year, our dear teacher, his school and our entire a wonderful God! Verily, the name of the Lord is today as it congregation suffered a rather severe affliction, as the was of old: merciful and gracious, patient and of great former was laid low by chest disease for several months and kindness. The dangers to which our growing youth is became incapable of exercising the profession that was so exposed in such a place are obvious. We parents, dear to him. Although the faithful God helped him up again therefore, have reason to watch over the souls of our to such an extent that he was able to hold the school again children with great faithfulness, and to be continually in the in the summer, recently all signs again indicate that he will ears of the Lord with our supplications for his mercy and not be able to endure the efforts of the entire teaching in the faithfulness, without which our faithfulness is vain and long run and we must therefore consider a suitable empty. - If now, thanks to this divine abundant grace, our substitute in all respects. May our and our children's right dear Planitz congregation has been strengthened inwardly shepherd graciously find us the means and ways to do so and outwardly to such an extent and has developed into a and not leave our children orphaned! - Among the new blessing, then here, too, there has been no lack of difficult members of the congregation is a young printer by the name inner struggles, sightings, and many an exceedingly bitter of Herrmann from Hohenstein in Schönburg, who has experience. The devil did not celebrate and the wicked flesh moved from Leipzig to Zwickau and has set up his own small did not sleep. The quarrel was not long in coming. Even printing shop here. The dear brother has resolved with God though it was quite difficult for us to get involved in it once to serve with his press primarily our church, then also the and again, we can still praise the Lord and thank Him for it, civil community, but in no way the world, the devil and the as for such a necessary, so wholesome and so gracious flesh, so that he can always have an unharmed conscience fatherly guidance and chastening, under which we had the in the exercise of his profession, both against God and man. opportunity to recognize our self-inflicted powerlessness May the Lord strengthen him in this godly undertaking, and and were powerfully driven to the word of grace. For preserve him from the sin, so terrible and yet so common, of temptation teaches us to pay attention to the word. And to the printers and booksellers, who do business with printed the extent that we despair of our own strength, we are poison of the soul, to the ruin of innumerable men. do satisfied with grace, which alone protects the individual business. Should anyone among the dear brethren of the Christian, as well as the whole Christian community, from Synod, in the parish or school office, or any other person the devil's deceit and cunning and the wiles and snares of once have work for a printing press in this country, I ask him the flesh. for such a case to kindly contact Mr.

can. We were especially humbled to see various members of the Planitz congregation revealed as false brethren and completely carnal unconverted people, and to see them fall back into the world. And some of them were those who had already shown some the way out of Babel to freedom. So now they stand before our eyes, only as former signposts and thus at the same time as serious reminders and memorial tablets that the mere outward work of separation from the rotten national church does not make one a true Christian or Lutheran, that this separation must go hand in hand with that from unbelief, from the ungodly nature and the worldly lusts, and thus with a righteous conversion of heart, if it is to please God and be blessed by God. What is not of faith is and remains sin, and what is done under the mere appearance of faith is doubly accursed sin. Separation from the false Judas Land Church is, of course, a holy and right service, and a good confession, to which the Lord promises by grace the crown of eternal honor. But whoever, as these apostates did, steals the honor of separation from the God of grace and gives it to himself, nothing shall remain for him but shame and disgrace. May the merciful, faithful God convert the unhappy apostates from the error of their ways and lead them back! The Planitz community, not counting the Chemnitz families, now numbers 325 souls, including 62 voting members. The school is attended by 65 children. From the beginning of my ministry here until now (May 1872 to '75) I have baptized 63 children; confirmed 31; copulated 4 couples; buried 26 (mostly children). In the celebration of Holy Communion 1576 communicants took part in the three years together. Finally, I can give the dear reader some particularly pleasing news of

of a third small congregation, namely in Chemn i tz. In the course of the last two years, 14 families here gradually broke away from the national church, or rather from the well-known Baal priest Sulze, this most insolent of all Saxon blasphemers, and from his similarly minded fellow ministers in Chemnitz, and joined the Planitz congregation. As arduous, burdensome and costly as it might be for these dear fellow Christians to travel back and forth between Chemnitz and Planitz, they did not let this prevent them from returning faithfully and diligently, to cultivate brotherly fellowship with the local congregation, to take part in all their work, weal and woe, joys, sorrows and quarrels, and to share in the blessings of the common public sermon service. From time to time I also visited the dear Chemnitz brethren and held an edification hour. But up to now a regular sermon service could not be arranged in Chemnitz for various reasons. Nevertheless, we realized what an unspeakable value and blessing a regularly recurring loud sermon of the Word of God would have to be, especially for a small congregation, yes, for many thousands or even hundreds of other souls in Chemnitz; Here, where the ecclesiastical misery in Saxony has reached its climax, here, in this bewitched city with its 70,000 inhabitants, whose souls are mercilessly abandoned to a number of ravenous wolves and dumb dogs; here, where the devil in Saxony has set up his central bulwark and headquarters of lies in the wicked Sulze and consorts.

In addition, the need of the Chemnitz parishioners for a Sunday sermon and for regulated pastoral care, which they had to do without because of the local distance, became more and more apparent. The question, therefore, what to do in order to bestow an even greater spiritual blessing on our dear Chemnitzers, what to do in order to remedy their own need and also to extend a helping hand to the poor deceived people in Chemnitz in general, - this question became more and more the burning question and the urgent concern of our hearts before God. - Now He, the Lord, who is called "Wonderful" and "Counsel", has solved the question for us, so that it is no longer a question of what we should, can and must do. After the number of families belonging to us in Chemnitz has accumulated, as I said, to 14, with a total of 58 souls, the house fathers counting among them, in agreement with our "Planitzer", came to the unanimous decision on April 15, in a first congregational meeting of their own in Chemnitz, in God's name and with a confident heart, to form an independent Lutheran Trinity congregation. Lutheran congregation of the Trinity in Chemnitz, to establish its own pastorate among itself and to appoint Candidate Joh. Grosse, whose sermons it has already heard several times, as its pastor and preacher. The latter has already happened and Candidate Grosse has accepted the appointment with joy. The small congregation, although consisting almost exclusively of wealthless factory workers' families, has nevertheless subscribed 500 Thaler in regular church contributions. A hall for holding the service has already been rented and is to be furnished. An application for state recognition of the congregation has been sent to the Ministry of Culture, and it is all the more to be hoped that this will happen, since the congregation has made the state-approved Dresden-Planitz congregational order its own. Immediately after the holy feast of Pentecost, we hope to God, dear Brother Grosse will be able to take up his office in Chemnitz. But I intend to tell you more about this later. In the meantime, I place the whole matter of the small, confessing and faithful Chemnitz congregation on all the dear Christian hearts in the Synod, who can ask, pray and intercede. And whoever should have a second mite left for us German Separates, can certainly not use it better than if he bequeaths it to the Chemnitzers. May the all-good, faithful and true God strengthen and multiply the small group that is now raising banners among the heathen in His name. And he will also do it, and confess their testimony, work and fight in spite of the devil and all sin, because it concerns the honor of his glorious name and his kingdom.

Thus we now have three separate Lutheran congregations in Saxony, redeemed from the yoke of the false national church, which the inclined reader can remember in the proper Christian way, for which he can call upon the Lord of the church with us and also praise Him. Yes, our dear, highly praised Lord and only Saviour Jesus Christ, carry out the good work begun among us and keep us from unfaithfulness and ingratitude, so that we do not lose again what He has entrusted to us. Only take not his grace from us, and do a sign unto us, that it may go well with us; that they which hate us, and are ashamed, may see that he helpeth us, our Lord, and comforteth us. - We all also send our heartfelt greetings to the dear Synod, with which we know ourselves to be most intimately connected.

...fraternal greetings. God crown them for and with grace and mercy.

Niederplanitz in Saxony, in May 1875.

R.

(Sent in.) **Synodical Assembly at Saginaw City, Michigan.**

With hearty thanksgiving to God who has so richly blessed, here is a brief report that the Northern District of our Synod held its sessions this year from June 16-22 at the Church of the Holy Cross in Saginaw City, Michigan.

There were 36 voting pastors (including 3 from Ontario, Canada) and 34 deputies (1 from Ontario), together with 7 consulting pastors (1 from Ontario) and 31 teachers, so that the total number of Synod members was 108, while 5 voting and 5 consulting pastors, as well as 6 deputies and 4 teachers were absent with or without excuse. Guests from Saginaw and the vicinity, as well as from distant places in other districts, were present in large numbers, and nearly equalled the number of the Synodicals to the end. The opening of the synod was by a sermon preached by the general presiding officer, Professor Walthers, although the same had not arrived until the morning of the first day's session. In the afternoon of the same day, the Synod was organized by the previous District President, Pastor Hügli.

Since the division of the former Northern District into the Northwestern and Northern Districts means that the present Northern District, which now includes only the Province of Ontario, Canada, in addition to the State of Michigan, has not remained the old one, the term of office of the officials of the old Northern District was also considered to have expired and, as a result, an election was immediately held, *pro tempore*, namely for the present sessions, whereby Pastor J. A. Hügli was elected as President, Pastor F. A. Ahner as Vice-President, Pastor Z. H. Partenfelder as Principal Secretary and Pastor F. A. Ahner as Assistant Secretary for Business Matters. A. Hügli as president, Pastor F. A. Ahner as vice-president, Pastor Z. H. Partenfelder as main secretary and Pastor F. Sievers as assistant secretary for business matters, but Teacher S. Simon as treasurer. Later, towards the end of the synod, Pastor O. Fürbringer was elected president, Pastor F. Sievers vice-president, Pastor C. Moll secretary and teacher S. Simon treasurer for the next 3 years. In addition to Pastor Sievers, who was appointed as visitor for the north and west of Michigan, Pastor Hügli for southern Michigan and Pastor Ernst for the province of Ontario were also appointed as visitors. Altogether 10 meetings were held, of which 7 full meetings were devoted to the discussion of the theses presented to the Synod by Pastor Ahner concerning the necessary caution and conscientiousness in the ban proceedings.

The following puncte were discussed:

1. the ban is God's business.
2. purpose of the ban.
3. treatment of the banned.
4. who is to be banished and who is not to be banished.
5. what shall precede the ban.
6. transfer of the power of excommunication from the community to individuals.

7. drawing in experienced Christians and other prudence.

8. what sins give cause for church discipline.

Since this subject is of the highest importance for every Christian congregation, the detailed synodal report that is to be expected will undoubtedly find the widest circulation. May it reach as many hands as possible, so that as many souls as possible may be founded in doctrine by its contents, be armed for the struggles of the Christian life, and be refreshed and refreshed in pilgrimage through the arid desert of this valley of sorrow.

Elected as delegates to the Synodical Conference were:

Substitutes: Pastor

Sievers, Frankenlust Pastor Hügli, Detroit Pastor Jos. Schmidt, Saginaw City Past. Partenfelder, Bay City Teacher H. Himmler, Frankenlust, G. Streeb, Saginaw City I. Bierlein, Frankenmuth, Teacher S. Simon, Monroe.

A report on the resumption of our Indian Mission, as well as on the Leipzig Mission and Missionary Baierlein, which was presented to the Synod, will be reported in a short time especially in these sheets.

F. Sievers.

Some theses on ecclesiastical court, conciliar and synodal power,

for this year's sessions of the Middle District Synod by F. W. Stellhorn.

Thesis 1.

The Church or the Kingdom of Grace of Christ is ruled by a monarch or autocrat in the most proper sense, namely, Christ.

A. The constitution of the church is thus a purely monarchical one: Ps. 2, especially v. 6.; Jer. 33:15, 16.; 30:8. f.; Ezek. 37, 24.; Zech.

9,9.; comp. Matth. 21, 5. -

B. So the constitution of the church is not an aristocratic one:

a. not so that the (higher) clergy would have the regiment:

Matth. 23:8-10.; 20:25.f.; 1 Cor. 3:5.; 1 Pet. 5:3.

d. also not in such a way that secular authorities would have to lead the regiment in the church:

Matth. 22, 21.; Ap. Gesch. 5, 29.

C. The constitution of the church is also not democratic, so that the church governs itself completely or partially independently, i.e., the majority would possibly have the rule, namely, with regard to doctrine and life.

Ephes. 5:22-24..;

Thesis 2.

The constitution given by Christ to his kingdom is the gospel.

Marci 16, 15.f.; Matth. 4, 23.; 9, 35.; Marci 1, 14.; Luc. 20, 1.; Ephes. 3, 6.; 1 Cor. 4, 15.; Joh. 18, 37. compare with 17, 17.; Rom. 1, 5.; 3, 27.

Thesis 3.

Only this constitution and nothing else binds Christ's subjects as such.

Proven by the foregoing. Also:

Gal 1 8 f · Phil 1 27

Thesis."

No loyal subject obeys other laws of the land than those of his monarch.

Of course, we are speaking here of the sphere in which he is monarch. - Thesis 3 shows that one subject need not obey another, Thesis 4 that he may not obey either.

Match. 6, 24.; Zoh. 10, 3-5.; Rev. 22, 18.; Gal. 2, 4. 5.; 5, 1-12.; 1, 8.; Phil. 1, 27.

Thesis 5.

A loyal subject submits heartily to every provision of the Constitution as soon as he recognizes it as such.

Without this faith is not possible.

Joh. 18, 37.; Ma2c. 16,16.; Ps. 119, especially v. 20.; Is. 66, 2.

Thesis 6.

An infallible human interpreter of the constitution of Christ's kingdom, whose interpretation would be binding in and of itself upon every subject of Christ, whether an individual or a corporate body, Christ neither appointed nor promised.

Thesis 7.

Nothing can and must be regarded by a subject of Christ as a provision of that constitution which he himself cannot recognize as such.

One must follow one's own conscience, even if it is an erroneous one.

Rom. 12, 2.; Eph. 5, 10.; 1 Thess. 5, 20. 21.; 1 Cor. 14, 29.; 1 Joh. 4, 1.

Thesis 8.

The God-given preservation of freedom for all others except the monarch does not include arrogant self-conceit and self-sufficiency, nor uncharitable ruthlessness and obstinate insistence on freedom.

Rom. 12:16.; 1 Cor. 8:9-13.; 9:1-23.; 10:23-33.; 13:1. ff.

Thesis 9.

What is true of a single Christian in this respect is equally true of any number.

The Lutheran higher citizen school and the higher daughter school connected therewith at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, the news that, God willing, a new school year will begin on September 1. Those who are willing to entrust pupils to one or the other of these institutions are kindly requested to notify the undersigned in advance, either verbally or in writing.

Instruction in the secondary school includes the following subjects: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (number and letter arithmetic), bookkeeping, writing and drawing.

The purpose of this institution is to give such boys, who have already enjoyed instruction in a parochial school, a further education and thus thoroughly prepare them to take up any profession in life. Latin is excluded from the subjects taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils may be exempted from taking part in this instruction. For English, Geography, Arithmetic, Algebra, Physics and Books

The language of instruction is English for the first year, and German for the other subjects. The goal is to be achieved through a two-year course of instruction.

The subjects in which the girls receive instruction in the Higher Daughter School are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The English lessons are taught by an American, and the female handicrafts lessons by two German teachers.

Music lessons are not given in the institution itself; however, there are sufficient opportunities for everyone in the city to receive lessons in music from private teachers, and the teachers of the institution are happy to offer their mediation for the acquisition of such lessons.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain and strengthen a truly Christian spirit in them. The pupils are under the influence of the pure Word of God during the important time of their development and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter, the parents or guardians of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees for boys are \$40.00, for girls K20.00 per year and are to be paid quarterly in advance. Girls who only attend classes in female handicrafts pay \$1.50 per month.

Foreign pupils can get board and lodging in Christian families for about N4.00 per month. For those who do not have any acquaintances here, the undersigned will be happy to arrange accommodation for their children.

A. C. Burgdorf, d. Z.
Director.

Address: O. Lur^ckork,
1921 Koutü 9tü Ktrset, 8t. l'ouis, No.

How once the old innocent Lutheran ceremonies were abolished by force in Prussia.

The reformed King Frederick William the First of Prussia was already planning to unite the Lutheran and Reformed churches. Since he thought that the main difference between these two churches was really only in the ceremonies, he set out to make the Lutherans in his country give up their ceremonies. How tyrannically he proceeded in this, Grote relates in his writing, "What is the Union?" as follows:

Under 20. November 1736, the King wrote to the ecclesiastical ministers: "You will remember what form We would like to see the service held everywhere on the foot as in Potsdam, and therefore it has been given to those Jnspectoren who report to Berlin to see to it that the choir robes, chasubles and lights, not less the singing of the Gospel, the prayers and the benediction, as well as the words of institution of the Holy Communion, are put away with good manner, as it has also really been put away in the residences here." It should now be indicated within four weeks which preachers had abolished the aforementioned customs and which had reservations about doing so. Counter-proposals were received from several individual clergymen and entire municipal ministries, and a great commotion arose in the congregations. The Lutheran clergy of Berlin, too, at first raised modest ideas against the royal measure, and then refused to be moved by it.

community supported, downright. But King Frederick William I did not allow himself to be misled. When nothing else helped, first the choir robes were forcibly removed from the preachers, then a few months later all the church lights together with the candlesticks were taken from the altars and both were placed under lock and key and sealed. When the sovereign's order was read to the inhabitants of Frankfurt at the Nathhaus, many burst into tears and implored that the ordered measures be delayed until they had submitted a presentation with all submission to the highest authorities. *) Also, in the name of the Lutheran city ministry, Inspector Deutsch drafted a most submissive petition and submitted it on February 13, 1737, in which the use of lights, chasubles, choir robes, etc. was justified from the Old and New Testaments, by passages from the Church Fathers and the Reformers, and by the long, blessed custom of the Lutheran Church. Particular thought was also given to the evil impression which the abolition of these venerable customs would make on the minds of the inhabitants. To this petition the Ministry received the following ungracious reply: "By the Grace of God, Frederick William 2c. Our gracious greeting beforehand. Reverent, beloved, dear, faithful. We hereby refer you to your completely unauthorized presentation of the chasubles and other ceremonies to the Jnspectors Deutsch, dated the 13th of March 8, and at the same time order you in all seriousness to abolish such ceremonies without any decency after receiving this, or to expect an indecent decree because of your irresponsible disobedience. We are graciously pleased with you. Given Berlin, February 22, 1737." As, however, the matter caused the greatest offence, the preachers proceeded cautiously and cautiously, and sought only gradually to abolish the frowned-upon usages. Then, on September 5, 1737, the following mandate appeared: "By the Grace of God Frederick William King of Prussia 2c. Our most gracious command hereby goes out to you to immediately inquire by means of a circulation, which the preachers themselves must sign, whether our previously issued decrees, concerning the abolition of the old ceremonies originating from the papacy, have been brought to fruition? And if one or the other should be found who has some misgivings about it or wants to make a matter of conscience out of it, to give him to hear that We want to grant him the dimission for his reassurance." So to the harshness was added the scorn, and if the clergy wished to remain in their office, they had to submit to the tyrannical regime. This they did. It was not until later, in 1740, that Frederick, with the surname of the Great, gave the Lutherans their ceremonies again.

A universalist preacher dispatched.

A Universalist traveling preacher had once preached in one place his Universalist doctrine that in that world all would be blessed. After the sermon, he announced that he would speak again on his return journey and that he would preach again if desired. He expected to be spoken to, but there was no reply for a long time. After he had repeated his announcement, an old Quaker stood up and said, "If you have spoken the truth to-day, we have no need of you, and if you have told us a lie, we want you no more. G.

*) Of course, the Lutherans in Frankfurt were not concerned about their ceremonies, but about not being deprived of the freedom of their worship by the abolition of the same. W.



Inaugurations.

According to the received notice, on the 4th Sunday after Trinity, Rev. A. Hofius was installed in his new office by the undersigned in the midst of his congregation near Austin, Texas.

I. A. Proft.

After the newly formed Lutheran St. Paulus congregation at Mill Creek, Pottawattamie County, Kansas, called Mr. Pastor A. D. Krämer, he was installed in his new office by the undersigned in the midst of his congregation on the 4th Sunday after Trinity, at the request of our honorable District President I. F. Biltz. H. C. Senne.

Rev. Bro. Brecht of the "" Lutheran congregation at Farina, Ill., having received and accepted a call, the same was installed in his new office by the undersigned, by order of the honorable President of the Synod of Illinois, &c. St., on Sunday Judica. G. Wolf.

Address: Uov. Ursels, l'arma, Oo., Ill.

In the discharge of the high". Mr. Praeses Bünger, Rev. L. Pfeiffer was installed in his new office on the Feast of Trinity in the midst of his congregation near Marysville, Marshall County, Kansas.

W. Zschoche.

Address: Uov. I-. Dteillör,

Llar^LviUs, lUai-sllall 60th, Lansas.

On the second Sunday after Trinity, the 6th of June, the Rev. I. H. Bethkeim, replacing the Vice-President, Mr. Rev. Stubnatzy, was installed in the three congregations at Cicero, Arcadia, and Kokomo, Ind. by the undersigned. God the Lord be his sun and shield!

Chr. Hochstetter.

Address: Rov. 3. Il. Lotkko,

Church dedications.

On Trinity Day, May 23, the Lutheran congregation of St. John's in Osage County, Missouri, had the great joy of dedicating their newly built church. In the morning the undersigned preached in German and in the afternoon Mr. Pastor J.J. Walker from Jefferson City preached in English.

C. Cousin.

The first German Lutheran congregation of St. Paul's, U. A. C., at Farmington, Missouri, celebrated a double feast on the Feast of Trinity, May 23rd, namely, the laying of the foundation stone and the dedication of their new church, a frame building 50 feet long and 30 feet wide, adorned with a little tower. The undersigned had the foundation-stone laying sermon at Hai- ten on Isa. W, 16.; Mr. Pastor Achilles of St. Louis preached the dedication sermon on the ordinary gospel on Trinity; in the afternoon Mr. Pastor Flachsbart of Pilot Knob preached on John 10, 22-29.; in the evening theDastoi-locri, C. Obermeier, preached in English on Ephes. 2, 20. before a numerous audience.

F r. C. Besel.

On Sunday Rogate, May 2 of this year, God granted the dear Evangelical Lutheran Olive Branch congregation of Pastor Fr. Wolbrcht in Gran'd Prairie, Washington County, Ill, the great joy of being able to solemnly consecrate their newly built house of worship with tower and bells. The sermon was preached by the Honorable President of the Illinvis Synod, Pastor Fr. Erdmann, on Psalm 84:2. In addition, Pastor Goehringer preached in English and Pastors Baumann and Achenbach in German. The abundance of the richly filled banquet table, together with the love offerings of the members there, was sent to our college household in St. Louis. O. Kaththain.

Groundbreaking.

On the Feast of Trinity, May 23, the cornerstone of the new St. John's Church was laid in Peru, Ind.

C. A. Germann.

Notice.

The Board of Supervisors of the School Teachers' Seminary in Addison has decided to finally fill the fifth professorship at the School Teachers' Seminary established by the Synod of Delegates in Fort Wayne.

According to the Synodal Constitution Cap. V. L. § 4 the electoral college has to issue three candidates. The teaching staff concerned and each synodal congregation has the right to request that a certain person be nominated as a candidate. The issue must take place within four weeks. The names of the candidates issued are to be sent immediately to the undersigned.

St. Louis, July 12, 1875.

Th. Brohm,

d. 7. Secretary of the electoral college

Just published r
I. Sermon preached June 11, 1875, on the 25th anniversary of the dedication of Concordia Lutheran Seminary at St. Louis, Mo. by O. Hanser.

June 11 of this year was a day of jubilation for St. Louis. Twenty-five years ago on that day the south wing of our Concordia College was dedicated. Our institution having previously existed 10 years in Perry County, has now been maintained and richly blessed 25 years here in St. Louis by the Lord of the Church. The dear congregation here did not miss the opportunity to celebrate the jubilee. In the morning celebration, Director Hanser of Fort Wayne preached the sermon. And when he quoted Ps. 118, 23-25: "How great a cause we have to appear before God with thanksgiving and prayer on today's 25th anniversary of our dear Concordia", he undoubtedly expressed what moved the hearts of all the jubilarians. May the delicious sermon find the widest distribution and inspire many hearts to thanksgiving and prayer for our Concordia.

Price: per copy 5 centsS.
II Sermon on Repentance, preached June 3, 1875, at Concordia, Lafayette Co. mo. by Imm. Achilles, Lutheran pastor at St. Louis, Mo.

The day of repentance recommended by the Governor of Missouri, on account of the locust plague, fell within the session period of the Western District. The Synod assembled at Concordia, Lafayette Co, Mo, -a locust infested neighborhood- held a Day of Repentance celebration on the afternoon of the appointed day. The sermon preached on that occasion is herewith offered to the reader. He will certainly be pleased with the richness of the thoughts and the excellent application of the text. On the basis of 2 Mos. 10,1-20. the subject is treated: The dreadful plague of locusts, and looked 1) at the causes which brought it on, 2) at the purposes which God connects with it, 3) at the way in which we may be delivered from it.

Price: per copy 5 cents.
So just now the press leaves:

First Synodal - Report of the Illinois - District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1875.

What makes this report so extremely valuable is the discussion it contains about the doctrine of Holy Communion. The Holy Communion is of great importance and use for our salvation. The enemies are more and more intent on robbing us of this treasure. Even those who call themselves Lutherans are giving away this treasure. So many have mistaken ideas about it. "It is therefore needful to know the proper purpose and use of the holy supper again and again, that we may be made partakers of the true blessing of it in diligent use." Therefore, buy, read, and study this synodal report, dear Christians!

Price: per copy 20 Cts.

A new book.

Illustrated Animal Life. By Dr. H. Dümpling, Professor at Concordia - College at Fort Wayne, Ind. - Milwaukee, published by Geo. Brumder, 1875.

As often as God has afflicted the church with special graces and given it a time of revival, so often has zeal and diligence in all the good artswill, beloved God, hold its sessions this year from the 4th to the 10th and sciences, as God's precious gifts, awakened with the shining forth of August, at the congregation of the Rev. Niethammer, at La Porte, of pure and rich evangelical knowledge. The rebuilding of the true churchIndian." - Main subject of doctrinal hearing: theses on church court, has always been followed by the establishment of schools of all kinds.conciliar or synodal power.

the study of the works of God even in the realm of nature, and the publication of writings that serve this purpose. Only where the church has fallen, or the apparent revival of it has been a mere sectarianism, have the schools also fallen, and the joy of contemplating the works of God in nature sunk away. As the former is proved by the church reformation of four and a half hundred years ago, so the latter is proved by the history of all the name churches that have fallen into decay and of all the enthusiastic sects. Among the various actual signs that God has revived his church, our dear Lutheran Zion, in our dear America to these our tents, we also count the appearance of the book which bears the above title. It is a lovely fragrant blossom on the tree of our orthodox American Lutheran Church. It is therefore with great joy that we announce to the dear readers of the "Lutheran" the appearance of this book. Especially now, when the field of natural science is being cultivated with great zeal, but the Lord of nature, the great God, is being robbed of his honor, indeed, is being denied and the most atrocious idolatry of nature is being practiced, it is a special joy when natural-scientific

The only thing that appears in the book is that it has God's glory as its ultimate purpose. But this is the case with the present work. Not only is the motto of the title immediately written: "Great are the works of the Lord: he that regardeth them hath great delight in them" (Ps. III, 2.), but this divine truth also permeates the entire book. Every Christian who has experienced God's great deeds in the realm of grace will now also delight in contemplating God's great works in the realm of His power with the help of this book. The book contains the most interesting part of natural history, namely the description of the mammals, with special attention to the American. The description is based on a thorough scientific knowledge, but far from being dryly scientific, the book, although an excellent textbook, is at the same time a popular book in the best sense of the word. The learned and highly gifted Christian author introduces the world of animals, first of all, as I said, the world of mammals, in such a way that the reader gets a very vivid picture of it, so that at the end he must exclaim with the Psalmist: "Lord, how great and many are Your works! Thou hast wisely arranged them all, and the earth is full of Thy goods." (Ps. 104:24.) He who once sets himself to read this book can scarcely put it from his hand until he has read it through. The publisher, too, has done his utmost to furnish the book in every respect in such a way that it is a pleasure to take it in one's hand and read it, and that it serves at the same time as the most beautiful ornament of a table in the guest room. A strong volume of XVI and 349 pages in large octavo, with 10 beautifully colored plates, 4 clay plates and numerous woodcuts, in a splendidly gilded binding, the book fulfills all the demands that one can make on a book that is to serve as much for instruction as for the most pleasant entertainment. Well, you fathers of families, whom God has blessed with earthly goods even to pay for such expenses, here you have a book that you can confidently give into the hands of your sons and daughters, which they will read with eagerness to great benefit and which you yourselves, gathered around the family table with your own for recreation, will enjoy hearing read aloud. The more the beautiful book will find entrance, the more the dear writer of it will feel encouraged to supply more such books to us Christians, and to lead us little by little through all the kingdoms of nature, and therein to show us God's power, wisdom, and goodness. The price of the book is \$2.50. W. [Walther].

Urgent request to the pastors in small towns and in the countryside.

Since a map of all Lutheran congregations in America will soon be published, the undersigned herewith most urgently requests the pastors in small towns and in the countryside to communicate to him as soon as possible by postcard:

- 1) how many churches they have;
 - 2) the name of the place, county, and township in which their townships are located; and, if possible, also
 - 3) the Thcil of the Township.
- Oshkosh, Wis. C. Heydenreich.

The Middle District of the Synod of Missouri 2c.

will, beloved God, hold its sessions this year from the 4th to the 10th at the congregation of the Rev. Niethammer, at La Porte, Indian." - Main subject of doctrinal hearing: theses on church court, conciliar or synodal power.

G. Runkel.

To the message.

All who intend to attend the Synod of the Middle District to meet at La Porte, Ind. on the 4th of August, will not fail to give the usual notice at once to the l'uswr looi.

Those traveling to La Porte on the Indianapolis, Peru and Chicago Railroad will receive free return travel on the same. On the other hand, all efforts to obtain price - reduction from the Lake Shore and Michigan Southern railroads have been in vain. I. F. Niethammer.

The Toledo-Wabash-Western Railroad will carry those traveling to the Synod at La Porte, Ind. on August 3, from Fort Wayne to La Porte and back (via. Peru and Plymouth) for 43.50, provided there are at least 50 passengers, otherwise the trip will cost 4'4.00. Fort Wayne, July 1, 1875, W. S. Stubnatzy.

All those who wish to travel to the Synod at La Porte via Cincinnati are requested to notify the undersigned of their names at least 14 days in advance if they wish to travel at half price (\$8.50 round trip).

R. H. Biedermann.

The Eastern District of the Missouri Synod, Ohio.and other states

Assembles, s. G. w., on the third Wednesday in August (from the 18th to the 24th) at the Rev. C. Lutheran Zion's congregation. I. H. Fick, in Boston, Mass.

The subject of the discussion is the doctrine of the substitutionary atonement of Christ. If anyone else intends to make a submission, he is asked to hand it in to the President four weeks in advance.

Each pastor of the district must submit a complete parochial report. The minutes of the District Conferences are also to be brought along and submitted to the evaluation of the Synod. W. G. Hugo Hanser, Secretary.

Those who intend to attend the Synod in Boston, which D. v. commences Aug. 18 of this year, may wish to register in time with Rev. H.Fick, 286 8linwirrut^:vo., Loston, Mass.

It is desired that the following be presented for discussion at the Pastoral Conference to be held the day after the Synod: 1) The faith of the baptized; 2) Marriage to the sister of the deceased wife; 3) The consequences of the modern false inspiration theory.

Changed Conference - Display.

(Delayed.)

That the Iowa Pastoral Conference will not hold its meetings in July, as first decided, but next fall, and that at Rev. Ch. F. Herrmann's, notice is hereby given to all brethren concerned. I. H. F. W. Kanning.

. Conference - Displays.

The mixed conference of the northwestern district of the state of Wisconsin assembled at New London, Wis. and commenced its sessions Aug. 17, morning 9 o'clock.

The following will be discussed: 1) Exegesis on Rom. 9. by Pastor Schug; 2) Theses on the new obedience, by Pastor Daib.

Pastor Gensicke of New London asks the dear brothers in the ministry to inform him of their coming in good time, so that he can arrange for the quarters afterwards.

Grcen Bay, June 22, 1875, C. F. Goldamzncr,

Pres.

The Southern Michigan Pastoral Conference will assemble, f. G. w., on the Loten and Uten of August, at the parish of Mr. Rev. Ruff at St. Clair, Mich. F. W. M. Arendt.

This year's General Lutheran School Teachers' Conference of the Missouri, Ohio, &c. St. Synod will meet, s. G. w., July 27th to 30th, at the Immanucls- Gemeindr at Milwaukee, Wis. A. M a ck, Secretar.

All those who intend to attend the General Teachers' Conference in Milwaukee are hereby requested to notify the teachers Ln^so,

814 IvuLonía 8tr, or 6th Lavoliu,

915 A orrü 8tr., Milwaukee, Ind.

H. Nchrling.

The United Conference of Northeastern Wisconsin will meet, s. G. w., at Plymouth on the Loten and Uten of August. Early registration is requested.

I. Jacob Hoffman".

The Grand RapidS Specialconference will hold its next meetings, s. G. w., on the IOtrn and Uth of August at Big Rapids.

L. L. Wuggazrr.

Received in the treasury of the "eastern" district:

To the synodical treasury: from TrinityS congregation in Buffalo 410.00. congregation in New - Bcrgholz 44.91. congregation in Jöhanisburg 48.IX), in WolcottSviüe 46.75, in Olean 44.27, in Allegany 43.09, in New Röchelte 45.00, in Sebringville 423.94, in "Last Boston 49.57, in Paterson 412.30, in MarlinSville 48.00, in Williamsburg 415.00, in Egg Harbor 413.00, in Richmond 431.00, in Jöhanisburg 48.00, in WolcottSville 47.00, in Mar- tinsville 49.23, in Paterson 410.09. By Past. Ernst in Ca- nava 410.00. By Past. Gram 43.00. Past. Kolbe 41.40 and 41.00. By Past. Ernst in Canada 411.83.

To the Synodical Building Fund: Bon of Trinity Parish, Buffalo, first mission, 4148.00. By Wolcottsburg Parish 46.00. By Eden Parish 437.80. By Co- hocton Parish 410.00. By New Bergholz Parish 421.50. By Past. Siels congregation 418.00. By Rev. Rademacher from several congregations 417.50. From the congregation in WolcottSville 439.53. By Rev. Himmler from the parish of Humberstone 420.50. From the Gcm. in Sebringville 423.00. Parish in Paterson 467.50. Parish in Martinsville, 2nd sending, 420.00. Grm. in New York, 2nd sending, 450.00. Parish. in Richmond, 2nd consignment, 439.35. Grm. in Jöhanisburg 438.00. By Bleu- Irr 42.00. Kindtauf-Collecte bet Mook 43.00, by Heinrich, Mühr, Fries and Kirschner 45.50. By C. Schad 41.00. By Past. Ernst in Canada 419.39 and 456.05. By Mrs. Lipp 45.00.

To the college maintenance fund: from the parish in New York 410.26 and 414.64. Gem. in Olean 46.11. Gein. in Allegany 43.09.

To the widow's fund: From Past. Michael45.00. Past.

Ernst 48.00.

For the heathen mission: By Past. Ernst 42.50. By the congreg. in Richmond 413.00. congreg. in Jöhanisburg 42.50. By Rev. Ernst 47.00.

To the Emigrant - Mission in Baltimore: From the Gcm. in Eden 45.00. Congreg. in Cohocton 44.50. Congregation in Allegany 43.21. Gcm. in Richmond 42.75.

For the congregation on the Ottawa: From the Trinityö congregation in Buffalo 416.20. congregation in WolcottSville 44.25 (to build church in Pembroke).

Towards the building of a church at Quincyr From the parish at Cohocton 44.00.

For poor students in St. Louis: Wedding Collecte at Dregers 42.75. From d. Gem. in Martinsville 44.66.

For poor pupils in Addison: from the comm. in New Bcrgholz for Burgwart 42.90.

For poor students in Fort Wayne: From the common WilliamSburg 45.00. From the same for Purzner.

For those affected by locusts: From the Gcm. in Allegany 42.23.

To the orphanage near Boston: By Kassirer Grahl 430.00. By the parish in New Röchelte 45.00. By Past. Ernst 41.50. From the church at Williamsburg 420.00. By Past. Ernst in Canada 45.85.

To the Orphanage at Mount Vernon: From the Gem. in New Rochelle 45.00. Gem. in WilliamSburg 415.00. By Kassirer Grahl 44.00.

To the orphanage at Addison: By Rev. Ernst 42.00.

On the Chinese mission: By Past. Ernst 42.03.

New York, June 1, 1875. I. Birkner, Cassirer.

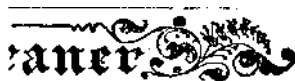
Received for the "Casile Guard" mission:

By Kassirer Grahl 464.60. From the comm. in Eden 45.00. H. Mahnke 41.58. Past. I. v. Brandt's Gcm. 44.29, by himself 50 Cts. Past. Sigrist 45.00. Past. Epplinger's Gem. 412.00. Past. Bergts Gem. 410.00. Mrs. Nipkow 42.00. I. Leitenberger 43.80. by Past. H. Stute 43.00. by Joh. Hutlein 44.00. by C. Schneider 50 CtS. Dr. C. Sihler 43.00. by Past. Lümer 41.00. by the comm. in Olean 45.35. by H. Klingel- höfer, H. H. Meyer 42.00 each. by Past. O. Schröder 410.00. By Past. Drögemüller 85 CtS. Past. W. Engelbert 41.00. Knirstedt 42.00. Past. I. v. Brandt 41.00. Lurch Past. W. Lübker 421.85. By Past. Junker 46.25.

New York, June 1, 1875. I. Birkner, Cassirer.

For the Lutheran Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan: (Continued.)

Collected by Collector Bergcr: in Pastor Dörfler's congregation : from Past. Dörfler 45.00, H. Nüßly, H. Hürdle, I. Gras each 0.50, C. Müller 5.00, G. Reiser 0.50, Mrs. Reinfranke, W. Rinfranke each 1.00, Ph. Blum 0.30, G. Syler, I. Syler each 3.00, M. Eberly 0.50, L. Schaack 1.00, H. Gutthard, L. Flichmann each 0.50, G. Grüber 1.00, S. Nüßly, I. Köhler each 0.75, I. Hölzle, M. Waller, Fr. Stierd, W. Küllinger each 0.50, G. Albert 1.00, G. Blumhardt 2.00, I. Niethammer 1.00, G. Niethammer, I. Huß each 0.50, I. Bauer, G. Hauk, M. Kläger each 1.00, I. Stück- micr 0.50, M. Steile 1.00, I. Flichmann, John Lyer each 0.50, M. Gcckle, Chr. Kläger 1.00 each, Chr. Feldkamp 5.00. Collected by Collector Berger in Detroit: from Reinhard Vogler and Marie Grazer 5.00 each. From the congregation in Grand Rapids 130.00. Collected by Past. Arendt collected: in Sebringville 27.40 in gold, from S. Schmidt in St. Catharines 5.00, R. Beyer in Buffalo 5.00, also 2.75. By Mr. E. H. Both in Cleveland collected r from the parish of Past. Sallmann 2.00, from C. Schreiber, I. Zöhning 5.00 each, W. Flick 1.00, H. Schake 5.-00, his children 0.30, N. N. 0.75. AuS Past. DankworthS Gem. in Detroit: by I. Brüggert, F. Albrecht each 0.50, F. Wagemann 1.00, I. Mund 0.50, I. Gottschalk, C. Panza each 1.00, H. Ruten- berg, Mrs. Page! each 0.50, A. Bluhm 0.25, F. Dust, F. Bruder 1.00 each, H. Lichtcnberg, I. Nutender', E. Bruder 0.50 each, I. Pan- kow 1.00. board money from H. Gensihe in Chicago 12.00. By Past. Weseloh weddingS collecte at H. Nirwald 4.30. From Past. Koch's congregation in Grand Rapids 38.14. By Past. Th. Koehler at Hustisford, Wis. 10.00. By Mr. Rchahn 2.00 and 25.00. "By H. Kalb, board money, 3.00. By Past. Fleischmann's parish for Streb, 10.00. By Rev. Engelbert from the women's club of his Gcm. 15.00. From Mrs. Beuchner 0.50. From Past. Bernthal's Gcm. 8.93. Christmas gift from the school children in Past. Hügli's Gem. in Detroit 2.50. Collected by the same from Zieske 1.00. Collected by Collector Bergrr in Past. MollS Gem. in Lansing, Mich.: by F. Paterson 2.00, A. V. Schneider 1.00, G. M. Dill 0.50, I. Meyer 1.00, B. Ziegler 0.50, Fr. Ulton 1.00, C. Friemc, I. Kinnich each 0.50, C. Vager 0.35, G. Bauer- zow, I. Heinerdingcr each 0.50, Langenbacher, Moll, I. Schneider, Th. Landenderger each 1.00. From Grand Ledge township: von E. Meyer, M. Meyer, G. Meyer, C. Meyer, Chr. Mager, Langenberger, J.Dougler each 1.00, J.Remcr 0.25, Johann Remer 1.00, A. Remer 0.50, Chr. Keeblrr 1.00. From the community in Jonia: von G. Klink, I. Schncidcr, Th. Hetz, I. Ucm each 1.00, Fr. Schweitzer 0.75, H. Fiebing, G. Kutler, G. Lauster, N. Fie- bing, F. Bollackcr, F. Müller, G. Lauster, Ch. Griffs, L. Morgenthaler, H. Thiemann, T. Summ each 0.50, R. R. 0.25, C. Niller, F. Schmucker each 1.00, I. Schuld 2.00, I. Klink 1.00, I. Schmolz, I. Ziemecker, M. Klenk each 0.50, I. Koch 0.25, E. Ranch 0.50, I. Dermeter 1.00. By Collect. Berger in Grand Rapids, Mich, collected: by C. Kustcrer, P. Rustein each 2.00, D. Buehler 0.50, Chr. Mangold 1.00, M. Keller, A. Adrien, Kamer, P. Weinburg, N. Rustein each 0.50, F. Siegel, Aug. Schmidt each 1.00, I. Bulsch 5.0t), A. Siegel, S. F. Schmidt, H. Bremer each 2.00, Fr. Spath 1.00, W. Soaie 0.25, C.BerleS 1.00, P. Meirich 0.50, W. Sap- pig 2.00, I. Steinecker 1.00, F. Krekel 5.00, H. Johnston 0.50, W. Glanz 0.20, O. Friedrich 0.50, R. Rasch, S. Mangold, I. Zingo,



T. Bertsch 1.00 each, Peterson 0.50, A. Berger 1.00, I. Waltz 0.50, H. Meirich 1.00, P. Vogt 0.50, F. Hartmann 1.00, A. Poßner, Fräulein Nutmer 0.50 each, A. Wißmann, E. Jiebing, H. CarstenS 1.00 each, C. Utes 2.00, F. Bus, N. N., N. Richter, I. Rathmann, G. Thager 1.00 each, I. CordiS 0.25, N. N. 0.50, N. N. 1.00, I. Mohnhardt 2.00, F. Andreß, I. Orten, N. N. 0 each.50, C. Klinger, Pipenbringer each 1.00, H. Zummit 0.50, G. Halmbach 1.00, N. N. ' 2.00, F. Balm 1.00, W. Alerion 5.00, I. Harwey 2.00, N. N., G. Niffon 0.50 each, C. Schmidt 1.00, N. N. and N. N. 0.50 each, F. A. Fuchs, H. M. Grebels 1.00 each, S. I. William & N. N. each 0.50, S. I. N. Brothers u. N. N. each 1.s)0, Balleswethmicht and C. Scharfenberg each 0.50, N. N. 1.00, N. N. and N. N. each 0.50, B. Hardt, I. Geron, I. Burges, 3rd Hausmann each 1.00, N. Hausmann, Olienl each 2.00, N. N. and N. N. each 1.00, F. M. Fester, G. Brandt each 5.00, G. Peusner, H. Herfieldhetmer, H. Fiebig each 1.00. By Collector Berger in Grand Haven r von Zettow - and Glasgar each 1.00, O. Wilhelm, Franz Katy each 0.50, Pagelson 1.00, A. Tieth, L. Tirth, H. Wasch each 0.50, Krause 1.00, SolenS j 0.50, Nosbach, Arens each 1.00, Greiff 0.50, Hansen 0.30, Aug. Hubret 1.00. M. Vickbrock 0.50, I. Radeke, Fr. Maß each 1.00, L. Nosenield, Fr. Böhm each 0.50, I. Moop, W. Zarna each 0.25, S. Böhm 0.20, A. Conker, Träger each 0.25, H. Blocker, E. Endreß, G. E. Huppert each I.IXI, H. Worms 0.50, A. Roth, I. Meinke each 1.00, W. Zielmann, W. Straßburg, Fr. Mund 0.50 each, H. Becker 0.20, W. Bons, Fr. Pagels 0.25 each, N. Pagels 0.15, N. Pagels 0.10, , T. Wein 0.15, W. Trulen, Otto 0.25 each, Dittor 0.10, W. Behr 0.25, Aug. Srrin 0.60, E. Bolle 0.25, Mriker 0.35, Hangohr ' 0.20, Strausburg 0.50, von Past. Spindler's children 1.00. AuS - Grand Haven Township: by W. Boehm, I. Martenbruck, H. Saul 1.00 each.
(To be continued.)

For the Preachers' and Teachers' Widows' and Orphans' Monkeys
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of June and the District Synodal Assembly held in the same month:

1. contributions:

Of the pastors and teachers: C. T. E. Brandt, C. Brck, Janzow, Schüßler, M. Große sen., F. Pröhl (Wisc.) each H2.00, Winterstein S1.00, Michels, P. Weseloh, Endres, Biltz, Lohr, W. Lange, F. Nützel, Mertens, Bergt, B. Mießler, E. A. Sieving and Prof. Crämer each H4.00, Herrmann, H. Sauer, Em- rich each P5.00, Matuschka P8.00.

Two. Gifts:

Collected at Mr. Heim. Niefenbrg's wedding, by Herm. Rev. Geyer at Larlinville, Ill, H5.00. gift from Mrs. Rev. Wyneken at Fort Smith, Ark, P5.00. gift from N. N. at BeardStown, Ill (Illinois District), 4>8.00. from Hm. Past. W. Zschoche found \$1.00. Collecte of congregation at Ncw Wells, Mo., P4.00. DeSgl. from Mr. Rev. Meyer's congregation at Leavenworth, Kansas, P7.25. DeSgl. from Mr. Rev. Sandvoß' congregation at Port Hudson, Mo., H8.25.

8^^ All dear contributors to this fund from other synodal districts are kindly requested to send their contributions not to the undersigned, but to the treasurer of this fund in their district.

St. Louis, July 3, 1875. Oskar E. Gotsch.

Received for poor students: By Mr. Pastor Wangerin from his congregation L5.25 for the Proseminaristm Engel. By Mr. Teacher Hild, collected at Past. I. DiehlS wedding, H4.00 for Mallon. By Mr. Past. Bösche H3.50 from his congregation, 50 Cts. from himself. By Mr. Kassirer Birkner H5.00. From the treasury of Mr. Past. Daib for the proseminarist Brust K10.00. By Mr. Past. Ramelow from his congregation H8.55 for Grafelmann. By Mr. Past. Biedermann by Miss A. Meyer K5.00. By Mr. Past. Hertrich Collecte of his parish P4.00. From N. N. here MO.OO. By Mr. Past. A. Claus, collected in his parish, P3.50 for Mallon. From Mrs. Ulrich in Minerstown, thank offering for the recovery of her daughter H5.00. By Mr. Rev. Lenk HochzritS-Collecte P4.00 for Blanken. From some of the women of Rev. Heinemann's congregation H8.00 for Mallon. By Mr. Pastor Hudtloff P5.00. By Mr. Past. Hahn from his congregation O12.50 and from the local sewing club 2 Comforts, 10 towels, 9 sackcloths. Through Mr. Past. A. Brauer from his Jüng- lingSvcrein P5.00 for Aeron. A. Crämer.

For poor students received through Rev. Kleist from the werth women's club of his church at Washington, Mo., G8.00C . F. W. Walther.

For the library of the Concordia Seminary in St. Louis still further received from the valuable Bethlehem congregation in St. Louis (Bremen) H2.25

C. F. W. Walther.

Through Rev. H. Rehwinkel in Jenny, Wis. the undersigned received for Rev. BrunnS Institution..... D25.00
for the Hermannsburg Mission P25.M
St. Louis, Mo . E. F. W. Meie r.

For poor students in Addison, I have received since June 1 of this year: from the Young People's Association in >L>t. Clair, Mich. h4.00; from the Virgins' Association in Past. Wyneken's parish O7.50; from W. Al- brss P5.00; by Past. Knies, at Ad. VollrathS wedding collected, H5.00; by Rev. H. Löber, on Mr. MeibohmS silver wedding collected, W.25; by Past. G. Löber of N. ,N. Ht.00; by Rev. Wagner by Dallmann, Sr. \$1.00; by the latter's Fraucn-Berein \$17.00; by Mrs. Preußner chlO.OO.

For the purchase of musical instruments; from Mrs. Z. in Cleveland ch2.50.

Sincerely thankingJ

. C. W. Lindemann.

Due to lack of space, the receipts of Messrs. Selle, Wunder, Bartling and Grahl had to be deferred.

Printing Office of the Synod of Missouri, Ohio, et al. Staute".



Herausgegeben von der Deutschen Evangel.
Zeitweilig redigirt von dem Sch.

Year 31.

(Submitted.)

My resignation from the Iowa Synod.

When the undersigned appears here for the first time after the lapse of eighteen years before the readers of this paper, it is not in order to justify and cover up former errors, but rather to confess them honestly and sincerely, to put away the annoyance caused by them, as much as is in him, and to publicly present his more correct conviction gained by God's grace.

First of all, I must confess that I was mistaken when I thought that the prophecy in question, Revelation 20:20, concerning the millennial reign of the saints with Christ, was to be interpreted as an intermediate kingdom between the present kingdom of grace and the kingdom of the future glory, as it were a preliminary stage to the latter, insofar as it was not yet free from the cross, but nevertheless already bore something of the visible glory of the future kingdom. In this conception there flowed into each other what, for the preservation of the right doctrine of the kingdom of Christ here on earth, must be quite strictly separated. For as different as the cross and the crown are, as different is the state of Christ in his humiliation from the state of his exaltation, so different are the kingdom of the cross and the kingdom of glory; Scripture knows nothing of a middle kingdom, which would be partly still the kingdom of the cross and partly already the kingdom of glory. This unclear, erroneous conception, in which the kingdom of the cross and the kingdom of glory were mixed up with each other, also appeared in the answer to the question which was put to me by the Christian Synod at Fort Wayne in 1857. The question was: "Does the church in the true sense, i.e. the entirety of the faithful, remain invisible and hidden under the holy cross until the last day?" My answer to this was: "Yes, if this does not mean that the hope is to be rejected that the Kingdom of God will celebrate a final victory over the antichristian world powers in this world as well, and that it will prove itself in a great abundance of heavenly, spiritual goods, especially in a widespread true knowledge of God and Jesus Christ. There was, however, in this answer a mixture of the spiritual nature of the kingdom of Christ with a



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., August 1, 1875. No. 15.

This is what my brothers in the Synod saw quite rightly. For the fact that the church, under the cross and under persecution, wins its greatest victories over its enemies, is justified in the whole wonderful counsel of God, according to which the devil and his kingdom are not to be overcome by the weapons of his divine omnipotence, but by the cross, the shame, the blood, and the death of the most holy God-man. The Church could not win the final victory over all her enemies if she did not remain under the Cross to the end. She is led to victory by no other way than the way which the Lord has gone before. From this mixture of the kingdom of the cross and the kingdom of glory could therefore only flow the statement I made that I could not abandon all hope of "a blessed kingdom of Christ here on earth"; for since the kingdom of Christ is always a blessed kingdom, even under the concealment of the cross, even under the pressure of the Antichrist and the tyrants, this speech could of course be understood in no other way than as referring to a revelation of the blessed kingdom before the last day, which is flatly contrary to Scripture. Now all palliation would be of no avail, but I must confess that I could not have spoken in this way if chiliasm had not put a mist before my eyes. It goes without saying that today I answer this question in the affirmative, without any restriction, and only now see quite clearly how chiliasm is by no means as harmless as I believed at the time, but that it really damages the foundation of faith and must confuse and darken the true biblical teaching of the nature of Christ's kingdom to the extent that it nourishes and strengthens the hope of a glory of Christ's kingdom still appearing here on earth before the last day.

Nor can I deny that my answer to the second question was offensive. The question was put to me, "Does the general resurrection of the dead, both just and unjust, take place without exception, solely and exclusively on the same last day?" My answer to this was, "Yes, but I cannot subscribe to the words 'without exception.'" To justify this limiting addition

If the resurrection of the dead were to be completed, a clear passage of Scripture would have to be adduced to show that the general resurrection of the dead would be preceded by a partial resurrection of the saints. But there is no such thing; on the contrary, all the passages of the New Testament which speak of the resurrection in clear and blunt terms testify that it will take place immediately before the general judgment of the world, and not before the Lord himself returns visibly and in glory. Christ only speaks of one hour, when the righteous and the wicked shall rise again, Joh. 5, 28. Paul, although he knew that he would soon be sacrificed and die as a martyr, did not expect the crown of righteousness sooner than others, namely on that day, when it would be given not only to him, nor to the martyrs alone, but to all those who love his appearing, 2 Tim. 4, 8. 4, 8. But most definitely the Lord Joh. 6, 39. 40. 44. describes the last day as the day of resurrection for all who shall be partakers of the resurrection to eternal life: "But this is the will of the Father which hath sent me, that I should lose nothing of all that he hath given me, but that I should raise it up at the last day." When here the Lord speaks of all that the Father has given Him, no elect, of course, is excepted; and of all these elect the Son of God testifies that He will raise them up at the last day. Who can think here that Christ will nevertheless make a distinction between them, and raise up some of them, such as the martyrs, earlier? No one can take this from the words of Christ; he must first bring it in. St. Paul also irrefutably teaches that the resurrection of the dead and the transformation of the believers who are still alive will take place at the time of the last trumpet. He assumes that the Corinthians knew what the expression "at the last trumpet" meant. The explanation is found in all passages where the glorious future of Christ is described, such as Matt. 24:30, 31: "And then shall all kindreds of the earth howl, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from among the nations.

four winds, from one end of heaven to the other." Likewise 1 Thess. 4:16: "For he himself, the Lord, shall come down from heaven with a shout, and with the voice of the archangel, and with the trump of God: and they that are dead in Christ shall rise first." From these passages it clearly follows that the time of the last trumpet is the day of the glorious future of Christ. With all these clear passages the opinion of a double resurrection stands in irreconcilable contradiction; and as no one has yet succeeded in solving this contradiction who believes to find such a double resurrection in the first resurrection, of which the prophecy Revelation 20. Rather, everyone must admit that it is a prophetic vision that St. John describes, and therefore also its interpretation is difficult and obscure; so it is contrary to the rule of a sound interpretation of Scripture when one takes a doctrine from the uncertain meaning of a obscure passage, which is opposed by so many other clear passages of Scripture. This also moves me to take back the offence I took at the word "without exception" in the above-mentioned second question, and to confess the same with a round yes.

The third question put to me at that time was, "Is the visible future of Christ to be set on this last day alone and exclusively, as which alone and exclusively shall come to pass in judgment upon all nations without exception?" Since this question evidently had only the purpose of requiring the confession from me that no visible future of Christ was to be expected before the last day, and therefore only One future of Christ in visible glory for judgment upon all nations, here also a yes should have been given without any restriction. For a double visible future is as much contrary to the clear passages of Scripture as a double resurrection; since all those passages in the Gospels and Epistles of the Apostles which speak in actual, blunt words of the visible future of Christ, place it at the end of days, and connect it with the general resurrection and the last general judgment of the world.

I therefore, from my innermost conviction, renounce all chiliasm which perverts the spiritual nature of the kingdom of Christ, blurs the distinction between the kingdom of the cross and the kingdom of glory, and sets up a double visible future and a double resurrection. I also utterly reject it, if the binding of Satan, of which the prophecy speaks, be taken for such a thing, that at such a time the devil should no longer have any power or influence on earth, and should no longer be able to seduce to sin. For if there be unbelievers unto the end, as the Scripture expressly teaches (Luc. 18:8), the devil also is active in the hearts of men unto the end; for it is he, as the Scripture testifies, that hath his work in the children of unbelief. I therefore withdraw every statement which in any point contradicted the clear passages of Scripture concerning the cross-form of the church lasting to the end, the one-time visible appearance of Christ for the general judgment of the world, the general resurrection of all the dead taking place on the last day, and the power of Satan over man through sin lasting to the end. Remembering that the mysterious prophetic riddle of the twentieth chapter of the Book of Revelation has been the object of the perspicacity of many a highly learned and pious man, such as A. Bengel, C. A. Crimson, C. A. S., and others. Bengel, C. A. Crusius and others,

Without having arrived at such a solution, which in all its parts would have been congruent with the analogy of faith, I should have examined the dark by the light, but not the light by the dark word, and should have been most careful not to trouble the church with a dispute about it. Our Church has never and nowhere given an authentic interpretation of the 20th chapter in the Revelation of St. John; she has only ever rejected and discarded such explanations as proved inconsistent with the analogy of faith. Nor did the Missouri Synod demand more of me, as is evidenced by those propositions in which I agreed with Prof. Walther, Pres. Wyneken, and some other brethren, in a special conference held at St. Louis in the spring of 1857. They were as follows:

1. that we believe and accept the text of Revelation 20 as God's word as it stands.
2. that we recognize in it a divine secret, the actual content of which no one can interpret with complete certainty and security.
3. that no one can irrefutably assert with certainty either that this text has already been fulfilled or that it has yet to be fulfilled.
- (4) That if any man, on the basis of these or other prophetic passages, should still hope for a better time for the church, it should not nevertheless be a false opinion, which is contrary to the doctrine of the cross of the Christians, of the constant expectation of the general judgment of the world, and of the general resurrection of the dead.

These sentences were then also accepted by the Altenburg congregation in the presence of Praeses Wyneken as a reason for peace. Had I adhered strictly to these principles and carefully avoided all further disputes, the deplorable division that occurred at the subsequent synod in Fort Wayne would certainly not have occurred. This I recognize as chiefly my fault. It was an unjustified demand that the Synod should revoke or modify the resolution against chiliasm passed at Altenburg in 1856; because it rejected nothing other than what the Lutheran Church had also rejected at the time of its confessional fathers, and I thereby exposed myself to the well-founded suspicion of wanting to hold on to something which the Church has always rejected and must reject as something false and erroneous.

Should these confessions and explanations of mine given here satisfy my esteemed brethren in the Missouri Synod, should they also reconcile my former congregation, which was annoyed by this error and division, as I may hope without doubt, should they also become a cause for those who at that time believed that they had to adhere to that erroneous point of view with me, to subject the matter once again to a quite serious examination, to let go of what is erroneous and uncertain, and to adhere only to what is certain and undoubted; then I would thank the gracious God from the bottom of my heart and would be a great comfort to me. For the wound has pained me on and on these eighteen years, and the older I grew, the more I was driven inwardly to think of healing the rupture before the hour struck that would bring me before God's judgment. What I have written here, therefore, I have written in fear of God and in constant remembrance of the last account, so that I would not be found to have done something of it or to it that is written in the holy book of God.

My wish and hope was, of course, that the Synod, which had lovingly and fraternally saved me when I had lost my church home, would also go the same way with me. The Synod of Iowa had undoubtedly undergone a development of doctrine since its existence; it had not, however, taken place in the manner intended at first, but in the opposite way. It had at first considered it its calling to develop the doctrine of the Lutheran Church in those points where the confession of the Church in its symbols seemed to it insufficient, or, as it expressed itself, "to strive in the way of symbols by the hand of the Word of God toward a greater perfection of the Evangelical Lutheran Church." In this endeavor she had especially in view the doctrine of chiliasm and the doctrine of church and ministry. But it soon became evident that this goal, which she had set for herself, was an entirely mistaken one. This is proved by the attempt which the Synod made in 1858 to further develop the doctrine of the last things by including the chiliasm rejected by the old Lutheran Church with its most essential features, namely, a visible return of Christ from heaven for the extermination of the Antichrist as distinguished from his return for judgment; a bodily resurrection of the saints, as distinguished from the general resurrection on the last day; with a visible kingdom of Christ on earth, in which there would still be sin, and misery, cross, and distress arising from sin, but without the seductive influence of Satan; with a re-establishment of the kingdom of Israel, and so on. etc, as undoubted scriptural doctrine, as divine truth, and thus, according to value and importance, placed them side by side with real articles of faith. It was pure self-deception when the Synod of Iowa believed that by establishing this chiliastic doctrine it had initiated a further development of the doctrine on the basis of the Word of God and in the way of symbols; for this very chiliasticism was not something new at all, had been well known by the old doctrinal fathers of the Lutheran Church, had been most carefully examined according to God's Word, and in consequence of such examination had been rejected as contrary to the Word of God. This supposed development of doctrine soon turned into the opposite at the Synod through God's gracious guidance and government. One was soon compelled to go backwards. The synodal report of 1864 and the colloquium in Milwaukee bear witness to this. As a result of this gradual retreat, chiliasm fell into such disrepute among most of the members of the Synod that it could without question be regarded as a position that had been overcome.

It was the same with the doctrine of church and ministry. In an effort to develop this doctrine further and to do justice to certain views of the newer theology, the Synod of Iowa at first thought that the doctrine of the invisibility of the church and of the key power - to whom it originally belonged? - should be counted among the open questions. In the synodal report of 1858, for example, Prof. Fritschel Sr. wrote: "Nevertheless, it is certain that even now there are and can be some questions which have not yet been decided (namely, what the symbols teach). I only remind you of the doctrine of the visibility of the church in the sense in which Löhe conceives it in his aphorisms, and of the question which has recently been so seriously raised: whether the Lutheran church is the church, a question which has been raised in the

The question of the meaning of the word, as it is understood, is by no means already affirmed by the symbols, but is a practical consequence of them, the correctness of which has not yet been decided by symbolic authority. It is certain that these questions must not be settled in a way that contradicts the previous decisions. But it is just as certain that, irrespective of the previous decisions, in these questions, too, further development beyond the area of mere theological knowledge and opinion, in which they still stand, to symbolic fixity is possible. Nor can it be denied that important building blocks for this are already present in the theological discussions of the confession in the fifth article of the Apology." Do I understand that

right, this is to say: the old Lutheran dogma, that the church in the proper sense is the congregation of the saints and true believers, that it is therefore in the proper sense invisible, not an object of sight, but of faith, hidden among the multitude of the called, and that this only is the church which in Scripture is graced with the glorious name of the church of the living God, the house of God, his holy temple, the bride of Christ and his spiritual body, and to which alone belong all the promises, treasures, goods and graces which the Lord Jesus Christ purchased with his blood on the cross - this old Lutheran dogma is not sufficient, it needs still further development; the church also has a visible side, and this also belongs to the completion of the concept of the church. Hence also in the Synodal Report of 1861 it is asserted that the Church is visible and invisible at the same time. But how has Iowa proceeded with the further development of this article of doctrine? It came back from this in such a way that the synod at its last meeting in Madison rejected it as a falsehood that it had ever considered this doctrine to be an open question, it had rather ever and ever held that the proposition: the church in the proper sense is the congregation of true believers, is an article of faith and clear symbolic doctrine. Thus the Synod of Iowa, after a vain attempt to develop the doctrine of the church, pretending that there were still some unanswered questions left in the symbols, returned to the old Lutheran dogma, on which the whole doctrine of the church rests.

That also the doctrine of the power of the keys - to whom it originally belonged? - was included among the open questions by the Iowa Synod, the proof of which is found in the Synodal Report of 1858; for there it says on page 16: "The Church as Church, not the Pope, not individuals, is the primary holder of the power of the keys. That is symbolic position. What lies beyond that is open question." And what answer to this supposedly open question, what further development of this doctrine, has the Synod of Iowa now attempted? It has involved itself in the most manifest contradictions. In '58 it denied that the church has the ministry in the spiritual priesthood of its members, and in '74 (see Church Gazette No. 15.) it affirmed the very same thing by the proposition that every Christian in the exercise of his spiritual priesthood does the same as the preacher does in his ministry. In 1861 (see Synodalb. p. 20. 21.) it denied that the office was essentially nothing else than the general priesthood put into function by divine command from common ways, and in 1874 (Church Gazette No. 15) it affirmed just that-

The same by admitting that reading God's word, testifying that it had already there come to a factual agreement with of it, comforting, punishing, forgiving sin, in case of need Missouri by accepting the principle that everything in the even baptizing are priestly works which every believing symbols of doctrines of faith was binding; that the Christian has the right and power to do.

amendment of the confession clause at Davenport was a necessary consequence of the principle adopted at the Word by the congregation by profession, and yet admits Milwaukee, but that this amendment was the diametrical that the office is nothing else than the public ministry of opposite of what the earlier confession clause had stated; Word and Sacrament, that the church originally has the that the right of a special Iowa denomination had fallen away office not only in the persons of ministers, but that it has it since Iowa had placed itself on one and the same principle directly from God, namely, in the command to preach the with Missouri in the confession of the symbols; That Iowa is Word of God publicly, and that he who has the office has it at variance with itself, when it still contends for certain through the church alone. (These contradictions can only be scriptural doctrines, such as the personal antichrist, and the explained by the fact that the Iowa Synod from the first resurrection, and yet has openly and honestly embraced beginning had taken a special position against the Missouri the Missouri principle of the unlimited validity of the symbols Synod, because it was supposed to represent the direction in all that is called the doctrine of faith; that the present of New Detlesau, as in other matters, so especially in the position of the Synod involves untenable contradictions, and doctrine of church and ministry, and yet did not want to close is therefore untenable, if it resists drawing the full its eyes to the bright truth, as it confronted it in so many consequence of the newly adopted Missouri principle. There testimonies.

were only two possibilities for the Synod, either forward to the Missouri according to the law of gravity, or backward to the honorable Synod of Iowa should have seriously asked itself abandoned position in divine power. A middle position was whether it was really in the right in its fight against Missouri, only an attempt to temporize and to postpone the decision; whether it had really been able to convict the Missouri such irreconcilable opposites did not rest, no stapling nor Synod of false doctrine, or whether it did not itself originally plaster would help; here there was only one strict: either - or. pay homage to a false principle, the principle of a theology The full weight of these words fell upon my heart and that of further development, which proceeded from the premise of many others in the Synod. This alone could justify my that this and that doctrine had not yet received sufficient resignation and that of others, since the Synod preferred to treatment in the symbols and in old Lutheran theology, but risk this very attempt at temporizing even longer and to required a better explanation and exposition. If she had not persist in its self-contradiction; to profess with one breath the wanted to deceive herself, she would have had to see that whole content of the faith and doctrine of the Symbols and she had been forced to make many considerable yet to hold certain doctrinal opinions which are quite concessions in the struggle with Missouri, as for example At inconsistent with the teaching of the Symbols and the the colloquium in Milwaukee, for example, where she Fathers.

refrained from the earlier assertion that the actual But what especially moved me and others to resign was confession in the symbols, the conscientiously binding the decision that the change in the confession paragraph at guideline of doctrine, was only the thetical and antithetical Davenport did not result from a substantial change in the decisions, but not any proof, explanation, etc., and on the Synod's position on the confession, but only from formal other hand conceded that all doctrines of faith in the reasons; for this not only deeply grieved all those who had symbols, even if they only occur in passing in the greeted the Synod's return to a clear, simple confession of explanations and remarks, were binding. She should have the symbols as a progress for the better with thanksgiving seen that she had not advanced a step in the original and joy toward God; but it also openly showed that even principle of striving for a greater perfection of the church with such important ecclesiastical steps as the change of a regard to doctrine; but where she could really boast of a confessional position had been taken, not for reasons of growth of better knowledge, it was a return to the old good, conscience, but for other human considerations; it also proven ground of the Lutheran confession. It had been deeply shook the confidence that the Synod had meant proved to her with convincing clarity on the part of the honestly and sincerely in its unconditional and unqualified Missouri Synod in several numbers of the "Lutheran" last confession of the symbols at Davenport.

year and this year that she had taught and spoken quite Finally, as I summarize the reasons for my departure differently in former times than she does now; that it was from the Iowa Synod, they are as follows:

wrong and dishonest to want to cover up errors held in former times by saying that one had been misunderstood, 1. because the Synod, by asserting that there is no that one had not held such and such an opinion, when it was essential, but only a formal difference between its earlier and clearly evident in what had been publicly written and later confession of the symbols, has again taken away all testified about it. And the very same thing had been held assurance that it regards as binding also such doctrines of against her not only by the Missourians, whom she faith in the symbols as occur only incidentally in the considered her opponents and enemies, but admittedly explanations and do not belong precisely to the thetical and from a different point of view also by her friends and fathers antithetical decisions.

in Neuen-Dettelsau. In the memorandum of Inspector Bauer - the last work before his departure - it is most convincingly proved that Iowa in the course of time took a different direction, that at the Colloquio in Milwaukee it made the difference between obligatory and obligatory.

to which alone the Synod, according to its earlier confession, had granted symbolic dignity.

(2) Because the initial self-testimonies of the Iowa Synod of its ecclesiastical direction, and the resolution passed at Madison, that it represented no particular direction, are in such contradiction that truth and honesty would have demanded an unambiguous confession that by the new resolution it was renouncing its former direction as a false one, which it did not do in spite of repeated urgent representations from members of the Synod.

(3) Because the Synod of Iowa has not by simple retraction removed the "contrary to Scripture" sentences contained in the Synodal Report of 1858 in its doctrine of the millennial kingdom, but has only sought to give them a more convenient interpretation, and thus again leaves it doubtful whether in this piece it really rejects with the Lutheran Church what must be rejected as contrary to Scripture.

(4) Because the Synod of Iowa, according to former statements to be proved from its writings, had asserted open questions in the doctrine of church and ministry, thus making clear symbolic decisions uncertain, and yet denies ever having departed from the confession of the church in these doctrines.

(5) Because the Synod of Iowa, by openly denying that with and by the profession of the church the ministry is conferred upon the minister of the word, obscures the true doctrine of Scripture and symbols concerning profession and ministry, and denies the all-important doctrine that the whole ministry is of the church, and that it has it in the spiritual priesthood of its individual members.

(6) Because the Synod of Iowa, with its doctrine of the personal Antichrist and that with him the Antichristian apostasy is yet to come, weakens the whole testimony of the Reformation; presents as an error the common confession of the witnesses of truth before Luther, in Luther, and after Luther, that the pope is the right great Antichrist; opposes the decisive characteristics of the Antichrist, his kingdom and end, as they are indicated in the prophet Daniel, by Paul 2 Thess. 2. and in the Revelation of St. John (especially Cap. 17.18.), and prevents us from recognizing the most dangerous enemy of the church.

These are the causes which have induced me, and others with me, rather to depart peaceably from the Iowa Synod than to remain in it under the consciousness of an internal, irreconcilable dissension.

I can only regard all the deviations from the confession of our church mentioned here as the fruit of that direction with which the Iowa Synod characterized and justified its special position from the beginning, and which found expression in the words already mentioned: "We confess that direction of the Lutheran church which strives toward a greater perfection of the Evangelical Lutheran church on the way of the symbols by the hand of the Word of God. If this had only been an expression of the striving to build up the congregations on the basis of the pure doctrine of the Lutheran Church, recognized in God's Word, and to bring the pure doctrine handed down from the fathers ever more to recognition and validity in the confession and in the walk of the congregations, then the right goal would certainly have been established. But the meaning and the opinion was that the Lutheran Church needed a development of doctrine; for the direction indicated was justified by the fact that the development of doctrine had not come to its end with the Reformation, that doctrinal struggles were still going on.

who could not yet find their decision in the time of the Reformation. Synodal Report 1858, p. 6. Luther, in his Reformation, did not have in mind a development of doctrine, but only the purification of the corrupt church from the leaven of the false, ungodly papal doctrine. To aim at a development of doctrine is the quite dangerous, hopeless principle of modern theology, which with its results has only decomposed and corrupted the pure doctrine handed down from the fathers. Once the Synod of Iowa decisively renounces this theory of development, but rather strives to build and fortify itself in its members and congregations on the old, proven foundation of faith and doctrine of our church, then the sad rift with the Missouri Synod and the synods connected with it, which has brought so much sorrow and heartache with it, which has already become a cause of annoyance to so many souls, perhaps to irreparable harm to their souls, would also be closed. For faithfulness to the confession cannot be the cause by which one allows oneself to be hindered from ecclesiastical agreement with the Missouri Synod. Even her opponents give her the most honorable testimony in this respect. In the memorandum of Inspector Bauer, for example, it says: "The Missourians are supported by a doctrinal tradition of more than three hundred years, the testimony of the symbols, the writings of the Reformers and the older Lutheran dogmatists. All this together forms their unified view. No faithful Lutheran, not even Missouri's opponents, will want to or be able to do without this old, proven doctrinal basis, which always proves itself anew in God's Word." The most beautiful testimony, however, is given to it by the church bulletins published in Neuen-Dettelsau in one of their last numbers: "The Missouri Synod represents the conscience of the Lutheran Church on the side of confessional fidelity. We give it this recognition without any reserve." May God in mercy grant that this expulsion of some members from the Synod of Iowa, which took place in Madison, may not widen the gulf, but in its consequences become a cause that the honorable Synod may examine its position with a sober and unprejudiced eye, whether it is really tenable according to God's word and our confession; and may it please the infinite mercy of God to give our Lutheran Church in this country more and more unity in the truth! Amen.
G. A. Schieferdecker.

What to think of starting a sick support society in a Christian community.

Christian and Friedrich came from a congregational meeting in which, among other things, the care and feeding of a poor, sick member of the congregation had been discussed. They expressed their joy that their poor sick fellow believer had been so generously provided for from the poor fund and that the parishioners in his neighborhood had so far cared for him so well. Frederick still had something on his mind. Christian therefore asked him to come and stay with him.
I think we should also have a sick support association in our community. I have already spoken with several who are of the same opinion.

Chr. I beg you, what's the point? We have our poor fund in the community.

That is certainly true, but it would be nice if the activity of love were more ordered through the founding of such an association.

Of course, orderly charity is something beautiful; but is not our institution of the poor fund orderly charity? Does not every member who can, pay a monthly contribution?

That's probably true. But it is only the poor who benefit from it. If we found an association, then everyone who belongs to it and gives his contribution, rich or poor, will receive support in cases of illness.

Chr. You call that orderly love activity? You can't be serious!

Fr. Why not?

This is purely a matter of business, you give and receive again. There is no question of any activity of love. If a member of the association becomes ill, he has the right to demand what he is entitled to.

Yes, but I think it is an orderly activity of love, because only members of a Christian congregation belong to the association.

Chr. That makes no difference. If people come together and agree to support each other in cases of sickness, agree to pay certain contributions, and promise to pay out certain sums, this is a contract and therefore a business matter, whether it is Christians or unbelievers who make the contract. Each member gives and receives a certain sum. In the case of a well-ordered charity, the contributions are also regular, but voluntary, given according to wealth, and distributed according to need.

Well, there are other things that come into consideration, for example, the orderly guarding of the sick. The President decides who is to keep watch, according to the alphabet, for example.

I beg you, stay away from me with your orderly love activity. It is not the love activity that is ordered, but the "must". I don't want to examine how some people secretly or openly bmmm when the president of the association sends them the order to watch.

Fr. But it's nice when it's orderly, too.

I say only this: call it what you will, only not ordered love activity. I want to call your attention to one more thing. In some club rules it says that all members must keep vigil, except in contagious diseases. What do you say to that?

That is not right, of course. But these were perhaps constitutions of secular associations?

I have also read it in those, but also in constitutions of associations within Christian congregations.

Fr. I don't approve.

But, dear Frederick, I ask you, what moves you to be so enthusiastic about the founding of such an association? Has there ever been a poor person left unprovided for in our community?

Br. No, I can't say that. All the poor have got enough.

And why do you attach so much importance to keeping watch over the sick? Has there ever been a sick person in our congregation who did not receive the necessary care from his confreres, if his own alone could not care for him? Has it not been so far



that our sick were always cared for by the nearest neighbors and friends, and that when further care was needed, it only required a hint from our pastor to provide more help?

I can't deny that. But there is another point. If we found an association, when a member dies, the survivors will receive the funeral expenses and support.

But, please, dear friend, why do we need an association for this? When N. N. died half a year ago, didn't the community arrange for the funeral? And wasn't it quite a solemn one? And doesn't the widow get her support so that she can live quite well on that and on what she earns by washing?

That is probably true. But if an association were founded, the survivors of each member would receive a certain sum, whether they needed it or not.

Chr. I don't understand you. I ask you: What's the point if they don't need it? Do you still want to make a profit with your dying? It's a terrible thought! And if they need it, the church is there.

But the congregation, in their love, could go to let.

This could certainly happen, which God would prevent and I do not expect. But is not God always the father of the fatherless and the provider for the widow? Are you not on the best way to keep flesh for your arm?

I mean no less than the pastors and school teachers, who also have a similar society.

Chr. That's a different matter and has nothing to do with a club like the one you have in mind.

Fr. Why not?

Chr. That's what I'm trying to get you to understand. Actually, churches should provide for the survivors of their pastors and teachers. However, not all churches recognize this as their duty yet. Some cannot because they are too poor. So the pastors and teachers get together to raise a certain amount of money each year for the surviving dependents.

Fr. But there is also a certain amount paid in and paid out.

Chr. It is not quite so. Some also pay more than others; congregations also contribute; widows and orphans of such as could not contribute are not disregarded, and widows for whom the good Lord has otherwise provided make no claim to support.

Br. Well, then I've been misreported and I'll drop that. But one more thing, you do have a lightning rod on your house and you do have your house insured.

Chr. What does that have to do with your club?

Bro. Well, you also want to make sure you're covered in certain cases. You don't rely on God for that either.

Chr. If you can prove to me that I wanted to tie the hands of the dear God. I still pray with my family that he will protect us from the fires.

Fr. What company do you have insurance with?

Chr. In a mutual one; for I would not participate in a usurious society. If damage is done by fire, we share it among ourselves.

That's what we want to do in our health club. ...nor other associations. He soon loses his interest in the

The matter is different. You have always spoken of church. And if this were not to happen, then something that orderly loving activity; our mutual assurance is not about the world does for lack of love has come into the church. If necessary needs of life, the procurement of which for each you want to keep the influence of such associations, which member is the duty of the whole congregation according to work outside the church, even against the church, from our God's word, but about civil prosperity, for the preservation congregation, then work to ensure that our congregation's of which one can well enter into a contract. poor fund is always abundantly filled and abundantly

Br. Well, then, I suppose it can't be a sin for us to start a health club? donated from it. Instead of benefiting the congregation, you are doing it harm. The poor box will become emptier and

Who said that it is sin in itself? I have hitherto contested emptier; those who join your association will contribute less that it should be ordered loving-kindness. But even if I admit and less to it. The community will no longer be able to do so that it is not sinful in itself, I cannot understand what drives much as a community. People will say, "It is not necessary you to found a special association for the sick in the for the congregation to take matters into its own hands; congregation. whoever wants something should join the sick association.

There are other associations in the parish: the Young Thus an important office which God has given to the Men's Association, the Young Women's Association and congregation is more and more withdrawn from it. There can be no association in a congregation that is formed to do the Women's Association. what God has already commanded every member of the

Yes, but their special status brings them together for congregation to do. To form such an association would be common love activity, and that, you will not be able to deny, to form a church within the church, declaring all others to be indeed for orderly love activity; for they regularly collect gifts unbelievers. The right association for the sick and for the of love, but do not demand anything in return, they collect support of the sick is the church founded by God Himself. and distribute; they are not on an equal footing with an You probably remember that when the book: "The Right association such as you have in mind. Form" *) was gone through in the congregation, this holy

You will still know quite well that at the time of the warduty was much spoken of. You still remember the beautiful also Dräiftvereine were formed in our community and that passage from Luther's church postilion, from the sermon on some were glad if they could join. the Gospel on the day of St. Stephen: "In this history you

I remember that, but it was a civil matter and had nothingsee first of all how a Christian congregation is to be formed; to do with the church. Whoever paid had, if he needed it, in addition you see a true picture of a spiritual regiment, something to hope for. which the apostles lead here. They care for souls, preaching

If, when founding a health association, one had only a and praying, but they also see to it that the body is cared civil association in mind? for, and they raise up some men to distribute the goods, as

Chr. This could not be made a sin to you outright, but you have heard. So the Christian government provides for would have to be seriously contradicted to you. people both in body and soul, so that no one lacks anything,

Fr. On what grounds? as Lucas says, and all are abundantly fed and well provided

Now this is no small thing, that ye should bring great example." But if your association were to come to pass, this reproach upon our church. duty of love commanded by God to the church would be

Fr. I don't see why. looked upon with contempt; your business, on the other

This is easy to see. When the world hears of your project, hand, would flourish under the name of orderly loving it cannot but think that the poor, the sick, the widows and activity. Then you will be frightened when you see what you orphans in our community are neglected. have done.

I must say, she has always done her part in this respect. I can assure you that I do not want to harm the

The secret societies always boast of their charity, how community. I am not indifferent to your judgment either. But they take care of the sick, widows, and provide for the burial remember: I earn only as much per month as I need for my of their "brothers. And it cannot be denied that these family. I suppose I should fall ill, and would have to lie there societies are very popular because not all communities care ill for three months, and could earn nothing. If I belong to an for their poor properly. association, I know in advance how much I will receive, I

But would it not be a good idea to found sick societies can count on it and need not give anyone a good word. within the Christian congregations in order to keep When the distribution of poor money is discussed in the members from joining the secret societies? congregational meeting, such uncharitable judgments are

Chr. No, I do not think so. This only strengthens the sometimes made, for example: "he gets too much; he had people in their opinion that the church does not fulfill its duty better keep his business to the council 2c." If I met with such to the needy in its midst, or that it has no such duty at all, a thing!

and that Christians can only be induced by self-interest to You see, dear Frederick, what actually drives you, do what they ought to do out of free love. This only builds a nothing other than the unbelief of your heart and arrogance.

bridge to the transition into such worldly support *The right form of a local Evangelical Lutheran congregation associations and secret societies. He who belongs to such independent of the state. A collection of testimonies from the confessional writings of the Evangelical Lutheran Church and from the private writings of orthodox teachers of the same. Presented....

by C. F. W. Walther." For our question, p. 38-40. 162-164. 167- 170. 179. 180. The book is available from our general agent, Mr. M. C. Barthel here, and costs 75 Cts.

Br. Well, you do it roughly, though.

You are relying on the amount of support guaranteed to you by the constitution of the association. That is your consolation. You do not consider that the association can also fall into ruin one day, that its funds can be stolen and the like. You let the pagan worry into your heart, against which the Lord warns us so earnestly in Matthew the sixth chapter. You do not trust the good Lord to guide hearts that will be faithful to you. See, this is unbelief.

Fr. And the Hochmuth?

You said you did not need to give a good word to anyone. You don't want a gift in case of sickness and lack of earnings, you only want what is due to you by law. That is pride, nothing else.

Br. You are right. I have not watched over my heart; I thank thee for thy punishment.

Chr. What do you think, will you still agitate for the foundation of an association?

I have lost the desire to do so. But I have already spoken to so many that I will have to do something to bring them to a different conviction.

Chr. I suppose you've already drafted a constitution?

Br. Yes, we have made a start on that.

Chr. What have you then in regard to the membership fixed?

Only members of the congregation can be members of the association.

Some would join the church for dishonest reasons, just to enjoy the advantages of such a connection.

Br. That is also the case. Many are of the opinion that the community would grow significantly if such an association were to come into being.

Chr. I hope it doesn't come to pass.

Br. I will do what I can to prevent it.

Chr. What then have you made provision for the case of a member being excluded from the church?

Such a person also loses all claims to the association.

Chr. There someone is punished for his apostasy from the church with loss of money.

Br. Yes, that makes it reprehensible too. We were also embarrassed. In the opposite case the embarrassment is no less; for if the banished remain members, one must then keep in touch with banished ones; that is surely against God's word. I have only to confess that we came into another not insignificant embarrassment. The poor 60-year-old cripple N. N. - who has not been able to earn anything for ten years - came to our consultation and asked whether he could also be exempted, since he was completely dependent on the love of the Christians. Oh, I will never forget how sadly he went away when it was explained to him that only healthy, able-bodied men of a certain age could be exempted from the association! I felt a pang in my heart!

Chr. How awful! Well, just stick your Constitution in the fire.

Friar. That would have been easy. But this thing is already deep in the hearts of many. I will try to make amends for what I have wickedly done by my advocacy. ...and help me too. May I...

bring some tomorrow night that we might discuss the matter again together?

Chr. This shall be very agreeable to me. I hope that we will come to an agreement and that this matter will only serve to awaken new zeal for the care of the poor and sick in our community.

Fri. So tomorrow we come. Thank you. God be praised.

Chr. God keep you.

Theses of the vicarious satisfaction of Christ.

Presented to the Eastern District of our Synod assembling this year by F. König.

1. perfect satisfaction for sin had to be made, or God could not accept the sin-stained human race into grace; for He is not only merciful, but also just and holy.
- (2) What man, the sinner, could not accomplish, another has accomplished in his place: the God-man Christ, not only suffering and dying, but also doing, has done enough for mankind's sin, once for all, valid, unconditional.
- On the other hand it is error to teach:
- a) by doing the law (or by doing the law) one must become righteous before God (Papists).
 - b) Christ redeemed only the elect (Calvinists).
 - c) Christ has redeemed men on condition that they repent, that they believe, that they become new men
 - 2c. (old enthusiasts and a good part of the modern so-called "orthodox Lutherans" over here and over there).
 - d) Christ suffered not for us but beside us (v. Hoffmann).
 - e) Christ has only done enough through his suffering obedience.
- Note: "Substitutionary satisfaction of Christ" - the expression is an ecclesiastical one, the doctrine has solid scriptural ground (like the doctrine of the Holy Trinity).
- 003 It was the obedience of him that is not only the Son of David, but also truly the Son of **God**. Hence his infinite value, his world-redeeming power.
- On the other hand, it is error to teach:
- Let Christ be our righteousness only according to human nature (Zwingli, Calvin, raptors).
- 4) The value is guaranteed by Easter morning: "the glorious raising of Christ from the dead, the actual absolution of the whole world.
- On the other hand it is error to teach:
- a) Christ rose from the dead only to prove his deity.
 - b) For this reason alone was he raised from the dead, in order to prove the possibility and certainty of our resurrection.
- (5) The treasure (redemption, righteousness, life) acquired by Christ's obedience and sealed by his resurrection is laid up and brought to men, offered, distributed, given in the word of the gospel and in the holy sacraments, the means of grace.
- On the other hand, it is error to teach:
- a) Word and Sacrament at most indicate (proclaim) grace, but do not really communicate grace;
 - b) without the bodily word of the gospel, by his own preparation, thoughts, works, man obtains the treasure of Christ.

006 He that receiveth, that is, **he that believeth, hath** (is in actual possession of) the grace obtained through Christ.

The justification of the individual ("the justification of a poor sinner") is thus the **fruit of** universal justification.

On the other hand, it is error to teach: Because of or for the sake of faith God justifies the sinner in his judgement, because

- a) faith is such a great virtue, such a meritorious work (papists); or
- b) because regeneration (love towards God and neighbour, hatred and struggle against sin, etc.) is started in us by faith.

(7) The biblical doctrine of the vicarious obedience of Christ, acted godly, gives:

- a) Christ, the Redeemer, his glory;
- b) the frightened conscience peace and certain Comfort - daily, hourly;
- c) to give the faithful the most powerful impetus to the practice of godliness: it makes them
 - a) hot to the praise of God;
 - ß) confidently cry out, "Abba, dear Father"!
 - /) in tribulation strong, even cheerful;
 - Z) serious and capable of all good work;
 -) eager to die.
- d) Summa: It is the reason and source of the certain state of grace, as well as of the healthy, free, fresh, joyful life of faith.

8. the Lutheran Church is the bearer of the pure doctrine of reconciliation, and only it.

On the other hand, in this central doctrine err:

- a) the papists.
 - b) the Calvinists.
 - (c) all gushers.
 - c) with very few exceptions, the modern "Lutheran" theologians.
9. a) A Lutheran lives in the doctrine of vicarious satisfaction, because in that of justification, Gal. 2, 20.
- b) A Lutheran therefore praises God the Lord in humble amazement for the mercy that has come to him **"as a Lutheran"**.

- c) A Lutheran loves his Lutheran Zion and shows his love. Ps. 26, 6-8.
- d) A Lutheran swears allegiance to his God against the Lutheran church, especially in a time of general infidelity, mass apostasy. Ps. 119, 106. Ps. 137, 5.
- e) A Lutheran sighs pleadingly with David: "Take not the word of truth from my mouth: for I hope in thy judgments," Ps. 119:43, and with the Church: "Abide with us, O Lord Jesus Christ," 2c.

010 The error that Christ hath not done enough in our stead is a damnable error, because

- a) he takes away the glory of Christ the Saviour;
- b) he violates the justice and holiness of God, as well as his truthfulness in his threats;
- c) he further contends for justification by faith;
- d) he robs the consciences of peace and all comforting assurance of blessedness;
- e) he overthrows the gospel.

So:

"Beware of the people's treasure,
from which the noble treasure
spoils.



(Submitted.)

The Northwest District

Our synod held its first meeting at Watertown, Wis. from July 7 to 13, followed by a pastoral conference on Wednesday, July 14. The opening sermon was preached by Rev. I. Herzer of Minneapolis, Minn.

Not only was this meeting very largely attended on the part of the existing members from Wisconsin and Minnesota, but it was also attended by members from other districts, as well as members of the Wisconsin Synod, and lastly the President of the Minnesota Synod. Fifteen pastors, 5 teachers, and 1 congregation were excluded.

This first meeting was richly blessed with teaching, comfort, admonition and warning, as well as peace and brotherly harmony. The main subject of the discussions were the "Theses, concerning the doctrine of our church confessions of the power of the keys and their practical importance", which had already been communicated in this paper and had been written by order of Pastor Krauß. In a few afternoon sessions, the eight "theses on the keeping and visiting of drinking parlors (*saloons*) on the part of the members of a Christian congregation" presented by the sender formed the basis of the discussion, of which, however, due to lack of time, only the first three, but most important, theses could be dealt with. While the discussions on the content and practical importance of the pure doctrine of the power of the keys were especially lively and, for all without exception, comprehensible and captivating, and greatly promoted the knowledge of the Gospel, due to the grace and gift bestowed upon our dear General Presiding Officer, the discussions on the subject of the power of the keys were also lively and captivating, and greatly promoted the knowledge of the Gospel. The discussions about the drinking establishment in general, which has become pernicious in modern times and in particular under the local and regional conditions, and which is damaging the life of the congregation and therefore must be fought in all seriousness, resulted in moving speeches and urgent warnings.

Since the now Northwestern District, due to its geographical location, is primarily responsible for the care of the inner mission in Minnesota and now also in Dakota, the Synod naturally also devoted its special attention to this matter. It listened with special interest to the written annual report of the former traveling preacher Vetter in Minnesota, as well as the oral report of Pastor Döscher, who is currently working among the German-Russian fellow believers who have recently immigrated to Dakota! By decision of the Synod, some of Pastor Vetter's report will be communicated to the readers of this newspaper in the near future. However, because the missionary work assigned to our district in Minnesota and Dakota makes demands that exceed its strength, the middle district in particular is to be asked for assistance.

Like the Western District, ours acceded to the resolutions of the Illinois District concerning German and English textbooks.

The elections held by Synod produced the following results:

Synodical Officers.

Presbyter: Pastor C. Strasen; Vicepresbyter: Pastor I. Herzer; Secretary: Pastor O. Spehr; Cassirer: Mr. C. Eißfeldt.

Visitors.

In Wisconsin: Pastor C. Strasen for the Milwaukee District; Pastor G. Kühle for the Sheboygan District; Pastor H. A. Allwardt for the Oshkosh District; Pastor I. Friedrich for the Mississippi District.

In Minnesota, Rev. I. Herzer for the Northern District; Rev. C. H. Sprengeler for the Southern District.

Beloved of God, the next Synodical Convention shall be held at Minneapolis, Minn. and shall be held on the 28th inst.

June 1876, the latter, however, subject to possible amendment by the General Presidium.

May the Lord, who gave the Northwestern District such a blessed beginning, grant it an equally blessed progress in grace! F. L.

To the ecclesiastical chronicle.

America.

Pastor Harms and Missouri. The news is now making the rounds through the various sectarian papers, of which we know nothing at all, that Missouri has now also broken with Hermannsburg and Pastor Harms. Where does the news come from? - From the lying Iowa "Church Gazette", whose writers have fabricated a "break" with Pastor Harms with well-known sleight of hand, based on the friendly and serious reprimands that recently appeared in the "Lutheran". Since the Fritschel brothers cannot answer the reproof given them in the "Lutheraner," *) while the whole church is eager for their answer, they seek to jump to another field and evade; since they now stand before the church in all their disgrace, they seek to divert attention from themselves, to raise dust, and to disgrace others. It is with glee that the sectarian papers, so fond of Missouri, use the article of shame. The "Messenger of Peace," for example, uses it gratefully; after all, it can once again paint a horrible picture of the Missourians and hope to calm down to some extent the Lutherans still to be found in the unchurched congregations, who sometimes become gruff when the "Messenger of Peace," as a supposed man of peace, falls out of character and uncharitably attacks the Lutherans. The Methodist perfect "Christian Messenger" is filled with special joy. "The Lutheran Ishmael" is the heading of his long article. In the same it says: "Of Ishmael -----

says the Lord: 'He shall be a fierce man; his hand against every man, and every man's hand against him, and shall dwell against all his brethren/ This passage has often come to mind in considering the fierce battles which the Lutheran Missouri Synod is waging with the other Lutheran sects^'. The Missouri Synod is the Lutheran Ishmael. The first part of the above Bible verse just does not fit Missouri"-(very kindly!)"-but the last perfectly." The expression repeatedly used by Fritschel, "break with Hermannsburg," etc., buzzes in his head, that he writes: "The break between Missouri and Hermannsburg is complete. From the latter place no more 'scholars' will be sent to Missouri. The friendship is at an end." - But whoever believes that one breaks with someone because false doctrine is punished in him, must of course regard the false doctrine as a treasure, and those who punish him as enemies who want to rob him of the treasure. Did not the apostle Paul say to the Galatians, **"Have I then become your enemy, that I should reproach you with the truth"?** (Cap. 4:16.) The samples given may be enough. The lowans may clap their hands and rejoice; they know they are lying. And the Lord begins to look on. By the way, we forbear to call ourselves brethren. We have nothing to do with such dishonest people. Hopefully Pastor Harms will also see through the dishonest fellows and take a different view of the matter than our enemies here, who are full of bitter bile and linked with injustice. G.

*) In the Iowa "Church Gazette" it was stated that they did not wish to reply. Nevertheless, the Iowa Synod, as we can see from their synodal report, compelled Messrs. Fritschel to issue a reply. What advocacy tricks these gentlemen will make again!

Severe affliction affecting our dear Pastor M. Mariens in Nebraska.

He writes about it: "It was on the 26th of June, the evening before our mission feast, when a storm turned our house into a heap of ruins and destroyed all our belongings; my beautiful library is also gone, indeed, God only preserved our lives. We spent three hours in storm and rain, because it was impossible for us to reach a house. My dear wife was still injured by bricks as we fled. At On Sundays I had to go in farmer's clothes instead of being able to gather my flock around me and preach God's word as usual. Now I am stripped of everything, and do not know how I shall regain what I need."

Notice.

Since the practical seminary, in accordance with the decision of the Synod, is now moving to Springfield, Ill, attention is drawn to the fact that both seminarians and proseminarians are to arrive there in the last days of August, since the teaching hours in both departments begin on September 1. For new entrants it is also noted that they should be provided with the necessary personal linen, blankets, pillows, bedding, towels, as well as a mattress, table, chair and wash basin, which latter items can best be procured on the spot. A. Crämer.

Please.

All those who have noticed printing errors in the new edition of the Bible are kindly requested to send a list of these to the undersigned. This request, by the way, is also in place in regard to all our stereotyped publications. M. Günther.

Indication.

My resignation from the Iowa Synod. By Rev. G. A. Schieferdecker. Separate print of the article contained in this number by Past. Slate-Decker. Price: 5 Cts, postage 2 CtS.; by the dozen 50 cents postage paid.

The Adornment of Christian Virgins. Sermon preached on the anniversary of the founding of a Christian Virgins' Association, in the Lutheran Church of Zion, Chicago, Ill, and submitted to print on request by A. Wagner. St. Louis. 1875.

This sermon has just appeared in pamphlet form, a delicious, lovely, truly evangelical testimony against finery addiction and for true virginal adornment. Carver of this can only say: O you dear parents, buy this sermon and give it to your daughters, you brothers, give it to your sisters, you bridegrooms, give it to your brides, and you will give them more with it than golden clasps. The proceeds are to be given to the synod building fund. The price of a copy is 5 centsS.

W. [Walther]

Wall charts for teaching reading, edited according to the new writing reading primer. 16 tables, 22 X 30, not mounted H2.00, mounted on cardboard K3.50. Available from M. C. Barthel.

The Eastern District of the Missouri Synod, Ohio and other states

Assembles, s. G. w., on the third Wednesday in August (from the 18th to Listen) at the Rev. C. J. H. Fick's Lutheran Zion's congregation in Boston, Mass.

The subject of the discussion is the doctrine: "On the Substitutionary Atonement of Christ. If anyone else intends to make a submission, he is asked to hand it in to the President four weeks beforehand.

Each pastor of the district must submit a complete parochial report. The minutes of the district conferences are also to be brought along and submitted to the evaluation of the synod. W. G. Hugo Hanser, Secretary.

Those who intend to attend the Synod in Boston, which will commence Aug. 18, want to register in time with Rev. H. Fick, 286 8liri.cvinud^vö., Boston, Mass.

It is desired that the following be presented for discussion at the Pastoral Conference to be held the day after the Synod: 1) The faith of the baptized; 2) Marriage to the sister of the deceased wife; 3) The consequences of the modern false theory of inspiration.

Conferenz - Ads.

The mixed conference of the northwestern district of the state of Wisconsin assembled at New London, Wis. and commenced its sessions Aug. 17, morning 9 o'clock.

The following will be discussed: 1) Exegesis on Rom. 9. by Pastor Schug; 2) Theses on the new obedience, by Pastor Daib.

Pastor Gensicke of New London asks the dear brothers in the ministry to inform him of their coming in good time, so that he can arrange for the quarters afterwards.

Green Bay, June 22, 1875. c. 8. yellowhammer,
Pres.

The Third District of the Lutheran Pastoral Conference in Minnesota held its sessions, s. G. w., from August 1(1th to 12 th, at the congregation of the Rev. Kuehn at Mankato.

Subject of the discussion: Continuation of the theses against unevangelical practice. K. F. Schulze.

The mixed conference of the second district in Minnesota will assemble at the church of the undersigned at Lewiston, Winona Co. Minn, from the 17th of August, morning 9 o'clock, to the 19th. George Schaaf.

The General Lutheran Pastoral Conference in Minnesota will hold its meetings from the 7th to the 9th of September in the congregation of the Rev. E. Rolf at St. Paul.

Objects of discussion are 1. theses on the certainty of the state of grace, by Pastor Th. Krumsieg; 2. theses on the relation of prayer to the means of grace, by Pastor Sprengeler Zuili.

It is expected that all the brothers will come. Those who are unable to attend are asked to give 8 days notice to the Presiding Officer. G. Schaaf.

The Western Missouri and Kansas Pastoral Conference will meet, s. G. w., August 26th to 30th, at the residence of Rev. F. G. Walther, at Brunswick, Chariton County, Missouri. I. Catenhusen.

The Northern Districts Conference of the Evangelical Lutheran Synod of Illinois, &c., will meet, s. G. w., from the 14th to the 16th of September at the residence of Rev. C. Schroeder, in Canton, Missouri.

Available for discussion are: Theses on Inspiration of the Holy Scriptures. W. Dahlke, Secretary.

Received at the Middle District Treasurer's Office:

To the synodical building fund: From Rev. Cämmrrr's congregation at Decatur 455.50. From Dr. Sihler at Fort Wayne 420.00. From Rev. Stubnatzy's congreg. there, first payment, 4,121.50. Dr. Sihler's congreg. by Mr. W. Meyer 4,110.00. Mrs. K. M. in Fort Wayne 45.00. From Past. Tramm's congregation in Vincennes 491.00. Past. Fritze'S Gem. in Adams County, 2nd consignment, 450.00. Past. Jäbkers Gem. there, 4th consignment, 4'50.00. John Lunz in Wapakonetta, 2nd consignment, 410.00. Anton Hoff in Julirtta 43.00. Past. Sallmann'S Gem. in Newburgh, 2nd consignment, 4'33.25. Past. Hiller's parish in Pomeroy 413.75. Past. Knirf's parish in New Deitelsau, 3rd dispatch, 4-15.00. Mr. GooS in Cincinnati 4'5-00. Past. Schäfer in New Boston 410.00. His Gem. 416.00. Past. Zschoche'S Gem. in Marion Township 4100.00. Past. Fischer's Gem. at Scymour 436.25. past. Stock's Gem. at Fort Wayne 4'36.50. Past. Schmidt's gem. at Liverpool 415.00. Past. Lothmann's Gem. at Akron 44.00. Past. Sauperts Gem. in Evansville 475.75. Past. Schmidt's church in Elyria 454.00. Rev. Pohl- mann's congreg. in Lanesville, 2nd sending, 415.00. Past. Hüge's Gem. in Bremen 420.50. Dr. Sihler's Gem. by Mr. G. Thieme 479.66. Of 2 members drr Gem. of the Past. Grüber in Van Wert 410.00. Past. Schmidts Gem. in Liverpool 49.00. Past. Knirfs Gem. in Neu-DettelSau, 4te Sendung, 455.50.

To the synodical treasury: By Rev. Saupert in Evansville from the Woman's Club 410.00, from H. Jde 43.00, Mrs. Hofcn- dörfer 45.00. From Past. Bode's Grm. at Fort Wayne 435.00. from Dr. Sihler's Grm. at Fort Wayne 457.69. from Past. Jäbker's Grm. in Adams County 4'31-00. past. Zschoche'S Gem. in Marion Township 421.00. Past. Tramm's Gem. in VincenneS 418.20 and 417.60. From drn Nahverein there 4'5-00. Past. Schoeneberg's church in Lasayrtte 432.50. Teacher Gicssmann in Marysville 45.00. Past. Hitler's parish in Pomeroy 46.25. From Past. Hrintz's Gem. in Hodart 4'1-00. n. n. there 45.00. whose Gem. in Crown Point 4'4.34. n. n. there 45.00. pastor Kähler in LaNcaster 410.00. -whose Gem. 4'20.55. by Rev. Crämer of G. Tr. in Zanesville 43.00. By Past. Knirfs Gem. in New DettelSau 415.00. By Past. Schwan's Grm. in Cleveland 496.08. By Past. Niethammer's Gem. in La Porte 419.10. Past. Biedermann's Gem. in Cincinnati 423.00. Past. Jor' Gem. in LoganSport 414.25. Past. Schumms Gem. in Willshire 49.00. Past. Germann's Grm. in Prru 47.10. Past. ZagelS Gem. at Fort Wayne 417.17. Out of Grm. at Evansville by Past. Stubnatzy 425.00. from Past. Nütze! in Columbus 4'2.00. whose Gem. is 46.24. Past. Brackhage'S Gem. in Switzerland County 413.80. Past. Zschoche'S Gem. in Marion Township 4'8-00. by Past. Stubnatzy'S Gem. in Fort Wayne 4'71.33. Of Past. Krafft's congregations 4'18.60. Past. Böse's Gem. in Dcfiance Connty 414.50. Past. GruberS St. John's congreg. 44.10 and 43.15. Whose St. Thomas' congreg. 4'5.20 and 45.35. Whose congreg. in Van Wert 42.00 and 4'1.50.

Inr Emigrant Mission in Baltimore: By Past. Zagelö Gem. at Fort Wayne 410.00.

For poor students in Fort Wayne: From G. Clamor in Newburgh 41-00. From C. Burbrink in Jonesville for Jünqel and v. Strohe 45.00. Part of a wedding collection at E. Schröder by Past. Stock for Johann Borth 49.56.

For the Deaf and Dumb Institution: Wedding - Coll. at F. Barthels in Past. Bode's Grm. 416.85. From Mrs. Z. in Cleveland (west side) 42.50. (Conclusion follows.)

Received in the cashier's office of the Illinois - District :

To the synodical treasury: By Rev. A. Wagner from his congregation in Chicago 436.00, by himself 45.00. .By Rev. F. Schalter from the congregation in Red Bud 415.35. By Rev. E. Sallmann of C. Schreiber in Newburgh, O., for the 3 acres of land given to the Seminary in Addison (2nd payment) 475.00. By Past. Th. Schöcb, Pentecostal Collecte of the congregation at Lost Prairie, 46-15. by Past. Baumgart of the congregation in Warsaw, 4'6-33. By Rev. D. Kothe of the St. John's congregation at Litchfield 46.00. By Rev. Döderlein of his congregation in Chicago 421.00. By Rev. W. Dorn of the congregation at Elk Grove 4'6.25. By Teacher Ph. Mueller of the singing society at Okawville 44.50. In regular contributions by: Teacher Seitz 42.00, Rev. I. M. Johannes 4'2.A), Past. H. WehrS and W. Bartling 44.00 each, Past. Sondhaus 41-50. (Summa 4195.08.)

To the Synod Building Fund: By Prof. I. C. W. Lindemann: by D. Kornhaaß in Addison 410.00; by M. H. in Elmhurst 4'1.00 (for seminary building in Addison). From the comm. in Addison: by D. Kornhaaß 4'5.00; by Ch. Heidemann 47.00; by Heinr. Heuer 487.75. By Past. F. Schalter of the Grm. in Red Bud 440.00; by Past. Steege of the comm. in Dundee 410.00. By Past. R. Lange of I. N. Raithel in Chicago 41000.00. By Past. D. Kothe of St. John's parish at Litchfield, first Sendg. 4'40.00. By Past. A. Wagner of E. Lampe in Chicago 42.00. By Rev. G. Bruegmann at Rodenberg by Messrs. Fraass and Tyler, 42.00 each, by Mrs. Tyler, 45.00. (Summa 41211.75.)

For the heathen mission: By Past. A. Detzer in DeS PlaincS 1 Quarter of the Collecte on the Mission Feast 424.00.

To the seminary household in St. Louis: By Past. Th. Schöch in LoSt Prairie by G. Beck jun. 41-00.

For poor students in St. LouiS: By Past. Döderlein in Chirago, collected at the wedding of Chr. Behm 4'4-50. By D. Dammeyer in Addison 4'1.00. (Summa 4'5.50.)

For poor students in Addison; Through Past. A. Wagner of the Young Women's Society of his congregation in Chicago for R. O. Kielsing 4'15.00. Kielsing 4'15.00. By W. Grote in Addison for C. Lauter- bach 4'5-00. By the congreg. in Addison for C. Appel 4'9.40. By Past. Engrlbrecht in Chicago from the Young Men's Vrrrein of his congregation for W. Gierke 410.00. By Teacher Härtet in Chicago for F. Hörr 410.50. By Past. G. A. Feustel in Esfingham, collected on Louis Grkr'S infant baptism, 42.60. By Past. A. Detzer in Des Plaines 1 quarter drr Collecte on the Mission feast 4'24.25. (Summa 476.75.)

To the seminary household in Addison: By Past. H. Miracle by C. Koebel in Chicago 42.00.

For emigrant mission: through Past. A. Detzer in Des Plaines 1 quarter of the Collecte at the Mission Feast 4'24.00.

For the congregation at Oshkosh, WiSc.: From the congreg. in Addison 430.00. and from Prof. C.A.T. Selle 4'3.00. From Past. Wunders Gem. in Chicago 445.00. From the Gem. in Rodenberg 410.00. From the Gem. in Junction 44.50. From the Gem. in Proviso 442.31. From the Gem. in Summit 413.50. (Summa 4148.31.)

For Rev. L. Traub: By Rev. C. Wünsch in Dwight by Ad. Burk, H. Burk, Bro. Kraft and Bro. Wünsch each 41.00. By Past. Duborg in South Chicago by members of his congregation 43.50. (Summa 47.50.)

Correction.

In No. 12 of the "Lutheran", in my list of receipts under the heading "Synodal Fund", it can be read: instead of "455.05" from the congregation in Peoria: 452.05, and instead of 410.00 from the "St. John's congregation" in Quincy: St. Jacob's congregation. in Quincy: St. Jacobi-Gem.

Addison, Ill, July 3, 1875, H. Bartling, Cassirian.

Received:

For poor pupils of the seminary: Through Past. Engelbrcht by Mrs. Helms 42.00. By Kassirer Birk- ner 33.83, for Ackermann 13.00, F. W. Meyer 11.00, Burgwardt 3.00. By Past. Tramm for Beyer 10.00 and 10.00. By Teacher E. L. Selle of the JünglingSverein in Rock Island for Otto 5.ItO. By Past. Stubnatzy of his Jungfrauenverein for Wcseloh 19.00. By Hm. Heidmann in Hartem, Ill, 5.00. By Past. Horst by H. HolShorn 0.25. by Teacher Ph. Mueller for Otto 5.00 and 2.00. by Past. Achenbach for Große, Franke and Brinkmann 21.00 and 15.00. By Teacher Eldert, collected on L. FitznerS wedding, 10.90, on infant baptism bri Fr. StoltS and on Karl Lrrkon's wedding, 6.60. By Teacher Grauer of the JünglingSverein at Saginaw for Michigan Zöglinge 20.00. By Past. E. W. Kähler of the congregation at Längster, O., 13.00. By Rev. Maack's congregation at Sugar Grove 8.50 for Asmussen. By Teacher Militzer, collected at Teacher KammannS wedding 8.30. By Past. I. Große from Chr. Kruse 2.00. By Kassirer Grahl 422.25. By Past. Kanold or Rehwaldt, collected at Wm. Fink collected, 3.25. Lurch Past. E. L. Knies, half of a weddingS collccte, 4.50. by teacher G. H. L. Burgdorf for Stumme 5.00. By Wittwe Heuer in Ad dison 5.00. By Past. Mangelsdorf, at C. Pagel's wedding collected, for Meier 5.00. For Keyl by Past. L. A. Germann 2.25. Through the same from his confirmands 10.50. From Jak. Theobald 2.25. Through Past. Hügli from the women's association of his parish 10.00. From teacher Fr. Selle 42.00. For Regner from teacher Aehnelt, collected at Chr. Böschc's wedding, 4.00. From Past. Wolbrecht by Mrs. W. 10.00. By Rev. Gotsch, Pentecost Collecte of his congregation at York Cmtre, 13.85. By Kassirer Bartling 2.60 and 24.25. By Rev. H. Schmidt, collected on C. G. Fictie'S wedding, 10.50. By Mrs. Senne.



in Des Plaines, three quilts. From the Women's Club in Rock Island 5 pairs of woolen socks.

To the seminary budget: By Kassirer Birkner 2.85. By Kassirer Grahl 98.75. By Fr. Mäsenbrink in Addison 5.00. Teacher Ph. Müller 3.50.

In thanking all the dear donors and wishing them God's rich blessing, I take the liberty of remarking that there is still much room for showing Christian love to the "poor" pupils of the school seminary.

Addison, July 1, 1875.

C. A. T. Selle.

For the orphanage in Addison

the following monies have been received since May 8 of this year:

Through Past. Beyer at Pittsburgh, Pa. from "Uncle Albert's Orphan Box" 425.00. From Chicago by school children through teachers Härte! 5.00, Gap 2.00, Nagel 1.75, Käppel 3.00. By John Harmening from Teacher Brase's school at Crete, Ill, 2.00 and from the Northeast District of the parish at Proviso, Ill, 4.50. Bon Teacher Rocker's pupils at Crete, Ill, 80 Cts. By Past. Wehrs in Lake Zurich, Ill, wedding collecte at L. Peters 5.00. By Rev. G. Bruegmann of the congregation at Wheaton, Ill, 65 Cts. By Teacher List at Blue Island, Ill, from his pupils 1.50. By Past. Rauschert of the comm. at Dalton, Ill, 13.00. By Past. W. Vomhof of the Gcm. at Mount Carroll, Ill, 12.95. By Teacher Kammann's pupils at Dundee, Ill, 1.25. By Past. Früchtenicht at Ottawa, Ill., 2.00. By Teacher Runner's pupils at Schaumburg, Ill., 7.55. By Past. Dörmann of the Gcm. at Yorkville, Ill., 10.00. By Past. Hartmann's pupils at Milford, Ill., 65 cts. By Past. Martin in New Bremen, Ill, by I. Knieriem's children, 3.00. By Past. Uffenbeck at Lemont, Ill, by his pupils 3.00. By Rev. H. Schmidt in Schaumburg, Ill, weddingS Collecte at W. Sporleder 21.15. From Addison: weddingS Collecte at F. H. Stünkel 11.25; by H. Oehlerking from F. Fedderke 50 CtS.; from H. B. 2.00 and from the pupils in the Western District 4.18. By Prof. Lindemann from Ad. Vollrath at Marysville, O., 1.00. By Rev. H. I. Schuh in Canal Winchester, O., from his Sunday school 5.00. By John Rohde from H. Dicke in Proviso, Ill, 5.00.

Addison, Ill, June 20, 1875. h. Bartling.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

I, the undersigned, certify receipt of the following submissions: 1. submissions:

From the pastors and professors: H. Loßner, I. Rauschert, G. W. Brüggmann 45.00 each, Th. Buszin, G. Löber, P. Heid, G. Streckfuß, W. Vomhof, H. Engelbrecht, F. W. Pennekamp, F. O. Lehmann, G. Th. Gotsch, H. Früchtenicht, H. Sieving, A. Selle, Th. Pissel, C. Wünsch, E. Riedel, I. Strikter, G. Landgraf, A. Wagner, N. Lange, H. P. Duborg, D. Koche, G. Risinger, H. Wunder 44.00 each; M. Eirich, I. C. H. Martin 42.00 each.

By the teachers: C. H. Nagel, G. C. Bcrnthal, A. Daake, I. G. Rocker, I. P. Johnson, Ph. Müller, I. Brase, L. Steinbach 44.00 each; I. L. List, A. Albers, F. Härtet 43.00 each; L. Gütschow

Two. Gifts:

By I. Sauermann of the congregation of the Past. Mennicke in Rock Island 414.00.

Chicago, Ill, June 25, 1875, H. Wunder, Cassirer.

Received for seminar - household in Addison:

Since the middle of May the following gifts of love have been received here: From the parish in Proviso, Ill, (Northeast District) 6 s. oats, 9 p. potatoes, and 44.70. From the same parish: from C. Sieling, 1 p. oats; C. Almond 1 p. grain, 1 p. Haftr, 2 pieces of bacon and 4'2.00; L. Meyer 1 p. oats, 1 p. grain; C. Pusckek 42.00; L. Wesemann 41.00, 1 p. potatoes & 1 p. oats; C. Höre 3 pc. bacon; H. Meier 2 p. grain, 83 lbs. flour; Bro. Almond 2 ". Oats, 1 shoulder; H. Dicke 1 p. grain, 1 p. potatoes. From Past. Traub's parish in Crete, Ill, 10 sacks and 4 barrels of potatoes, 7 pc. of bacon. Bon F. Fedderke in Addison, Ill, 3 p. potatoes. By H. Geistfeld at Rodenberg, Ill. 1 p. flour, 2 p. potatoes. By Prof. Selle, 43.50, and by Kassirer H. Bartling, 416.25.

Addison, Ill, July 16, 1875.

Johann Rohde.

For poor students received, through Praeses Sieker, one-half of the collecte levied at the community mission feast celebrated at St. Paul, Minn. in the amount of 452.15. From Mr. E. Lange at Weimer, Colorado, 80 Cts. By Rev. Burfeind from Mrs. Marg. Vogt as a thank offering (for a "sick" student) 45.00.

C. F. W. Walther.

The following gifts have been received since June 23 for the seminary budget in St. Louis:

From Messrs Haas L. Schenkel 1 box of soap. By Mr. Prof. G. Schaller thank-offering of the wife of Mr. Gottfr. Mertz 41.00. By Mr. Kassirer E. F. W. Meier 485.61. From the Women's Association in Red Bud, Ill, by Mr. Pastor F. Schaller 2 sheets, 7 bust shirts, 8 towels and 6 handkerchiefs. From Mrs. Wilhelmine Appuhn there 2 pairs of woolen stockings, 1 towel. Through Mr. Past. H. Pröhl from Mr. P. Schneider 45.00. From Mr. Past. I. I. Kaspar in High Hill, Tex. 44.00.

St. Louis, July 23, 1875.

H. lungkun tz.

To have received for the Teachers' Seminary at Addison, Ill, through Mr. Teacher Mei- bohm, from the worthy Women's Association at Leavcnworth, Kansas, 45.00 for the purchase of physical apparatus, confesses, with hearty thanks for the gift,

Addison, in May, 1875.

C. Häntzschel.

Changed addresses:

Rov. D. Orrcek,

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Year 31.

(Submitted.)

Explanation.

The undersigned left the association of the honorable Synod of Missouri some years ago and entered into synodal connection with the honorable Synod of Iowa, administering the preaching ministry in its midst. But after the result of the synodal meeting of the Synod of Iowa, which took place in Madison, Wis., at the end of May of this year, I consider it incompatible with the Lutheran confession to continue in this connection. For first of all, the Iowa Synod wants to be and remain the same as it has been since its foundation. But in its foundation paragraph it professes an enthusiastic, untrue theory of evolution, by which are actually meant the supposed mysteries of a chiliastic interpretation of Scripture. If others and I believed that the original position was to be corrected and improved by the statement on chiliasm made at the Colloquium in Milwaukee and by the confession paragraph of Davenport, in which the Lutheran symbol is professed without exception, we were to be completely disappointed by the Synod of Madison. For one has refused to drop former ambiguous foundations; one declares chiliasm tolerated, even justified, in the Iowa Synod. The sentence of Milwaukee: The Synod as such has no chiliasm, is to say: Chiliasm is not a condition of membership with us, as if ever the Lutheran Church had made such a condition, or could make such a condition. - In the second place, the Synod does not want to represent or have a direction; by direction is meant doctrines which are inseparably given to the Lutheran Church with Luther, the Confession, and its dogmatics, such as the doctrine of the Antichrist. He who leads this doctrine in the sense of the symbols represents, it is said, a direction in the Lutheran Church. But since, without contradiction, these are genuine (real) insights of the Lutheran Church, such an assertion is tantamount to a denial of true Lutheran theology and a break with it. Third, the synod calls the practice of such Lutheran synods, which do not measure with the same yardstick as Iowa, and which, according to the confession, regard chiliasm as unacceptable.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., August 15, 1875. No. 16.

<p>It is therefore entrenched in a hostile position against the Lutheran Church, which is faithful to the confession. For a correct appreciation of the position of the Synod of Iowa, which has now been established more unequivocally than ever, it is important to point out the fact that the Synod was requested by the now deceased Inspector Bauer either to restore its earlier confession clause or to make a declaration equivalent to it, not to make any concessions to Missouri, or as it is partly those attempts and partial (at least :on the one to renounce the union with and support of Neuendettelsau hand, it makes those attempts and partial concessions (at The demands of Neuendettelsau, however, are based on atleast those so understood by many) appear to be quite complete misunderstanding of the American Lutheran Church in terms of its doctrinal structure as well as in terms of the external structure given to it by God. But it is all the more irresponsible for the leaders of the Iowa Synod to accept these demands, since they themselves must have a better knowledge of the ecclesiastical situation here. If therefore, the position of the Iowa Synod must be regarded as a consolidation in chiasm and as a renewed declaration of war against the Missouri Synod and the Synodal Conference, then, fourthly, the renewed alliance with Neuendettelsau also includes the acceptance and adherence to modern theological principles. These are those of indifferentism to the one, true doctrinal characteristics of the Lutheran Church and of an unshaven break with the others. And yet all this has already proved so pernicious to the Lutheran Church, and, on the other hand, it is the very thing that hinders its upbuilding. One looks for master builders among those who are not able to save themselves from collapsing ruins, one chooses blind leaders - and one can say this here in addition to all the recognition of Inspector Bauer's excellent attitude in the question of communion - and pays homage to the views of men. - Since I am now afraid that I would be fighting against God if I were to continue in this position, I, along with others, have also declared my resignation from the association of the honorable Synod of Iowa. For God's sake, one must leave a place where one would otherwise have received all love and friendship, and would have had the best wishes and prayers in one's heart for those persons. For we can pray for others for the</p>	<p>Truth can only be gained - apart from the fact that everyone, alike Lot from Sodom, should save himself and obey the truth for his own person - if we become obedient to it ourselves, and for its sake abandon fathers, mothers, brothers. And since, after the attempts which have already been made at an understanding between the Synods of Missouri and Iowa, the result of the Synod of Iowa appears the sadder, or as it is partly those attempts and partial (at least :on the one to renounce the union with and support of Neuendettelsau hand, it makes those attempts and partial concessions (at least those so understood by many) appear to be quite vain, useless, phrase-like and sophistical (as was also always asserted on the part of the Missourian polemicists), on the other hand, it almost reveals a hardening against the truth and an intensified hostility against it: the resignation of even the smallest member would, however, be of great interest to the leaders of the venerable Synod of Iowa. If this is the case, the resignation of even the smallest member should be a challenge to the heart and conscience of the leaders of the honorable Synod of Iowa, a stimulus to humility and conversion to better ways! That we run not in vain, nor strike out in the air, nor hold out the truth through unrighteousness! For the Lord Christ will not measure our work by a measure made by ourselves, such as this and such is not church-dividing, but according to his sword, "He that is not for me is against me." But he cannot call for humility who does not humble himself. And so, with the heartfelt wish to withdraw into the church fellowship of the honorable Synod of Missouri and the Synodal Conference, since I recognize these church bodies for the Lutheran church of this country that is true to the confession, I declare that it was a mistake for me to leave the honorable Synod of Missouri after the publication of an opposition pamphlet as a result of some resulting misunderstandings and personal displeasure. For since there was no reason to separate for doctrinal reasons, this separation was contrary to love.</p> <p>Furthermore, I recognize that the unauthorized publication of an oppositional writing within a church community (if separation from it is not necessary) is a violation of trust, order, and discretion, and that, since such a violation falls heavily on the heart and conscience, one should by no means do everything that is possible here.</p>
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Although at that time I was of the opinion that the Synod of Iowa was on the way to righting itself according to the confession, even then it still objected to doctrines of whose correctness and significance in the Lutheran church I was well convinced from the Word by God's grace. Thus, however, by joining this Synod, I have placed myself in the position of those who seem to rebuild and tolerate brokenness, and expose themselves to the charge of doctrinal indifferentism. If I now, by divine mercy, and having gained better insight into the untrue position of the Synod of Iowa, relinquish this position, I hereby address the circle of all those formerly united in faith and love in the venerable Synod of Missouri, with the heartfelt request that their confidence and brotherly love be restored to me undiminished.

Altenburg, Mo., in July 1875.

A. G. Doepler, Pastor.

(Submitted.)

Iowa weirdness.

On the 8th Sunday after Trinity, July 18, the so-called "Chiliastengemeinde" (Chiliast congregation) in Altenburg, Mo, by the so-called "Chiliast congregation," under the presidency of Prof. S. Fritschel as the present president of a district of the Iowa Synod and all-round leader, a meeting was held to see what course this congregation would now take, after not only Pastor Döhler, its previous pastor, but also Pastor Schieferdecker, under and with whom it had separated from our local congregation and from our Synod, had conscientiously broken away from its previous connection with the Iowa Synod and come forward for admission into ours. The main point of discussion was whether the congregation wished to remain Iowa or become Missouri. During the discussion of this matter, there were several uncommonly violent and crude, for a Christian congregation quite unseemly and downright insulting appearances. Strangely enough, it was precisely those who are supposed to be so devoted to the millennial kingdom with its love and peace who behaved in such an unchristian and ill-mannered manner, so that the thought came to me quite involuntarily: Well, with these fanatical, dogged and spiteful people, who cannot or will not even behave outwardly in a decent manner, who especially treat their pastor, who has left the church so gently, so unspeakably rudely and crudely, and this only because he wants to join the Missouri Synod for reasons of conscience - you would not want to live together with these people in the millennial kingdom, even if such a kingdom existed according to their conception. The final result of the negotiations was that the majority, allegedly 14, decided in favor of staying with Iowa by standing out, a sizable minority, 9 as they say, decided against it by staying seated, although Pastor Zocher himself looked to see who had stayed seated, and even asked some if they were not yet clear. Pastor Döhler then resigned from his office.

However, not only this - although it will certainly be of interest to the many friends and acquaintances of Altenburg - but something else is mainly what we would now like to share with the dear readers of the "Lutheran", namely some either highly incomprehensible or - perhaps also: and precisely

therefore - most strange remarks of the Iowa congressman on this occasion. After Pastor Döhler had explained his reasons why he should have resigned from the Iowa Synod for reasons of conscience, and now also with the best of conscience called upon the congregation to follow him in this, Pastor Zocher, who is now taking over the presidency, as we hear, a former Hermannsburg resident, who is also said to have spent some time in our seminary in St. Louis, stood up. *) He first brought word from President Fritschel that the congregation had not done anything for which they would owe repentance, namely, if they wanted to return to Missouri; indeed, in his opinion, they could not return there at all, since Missouri had "so" - here Pastor Zocher, as he said, was looking for a mild expression - "indecently expelled" them. This decision, based on complete ignorance of the facts and therefore unconscionable, naturally pleased Missouri's irreconcilable enemies, who led the majority of the congregation, and strengthened them in their blindness, but it is also all the more irresponsible and sinful for that very reason. - Pastor Zocher then attempted to set forth the difference between Iowa and Missouri. First, he remarked, Iowa remained the same in substance, only now using different, more intelligible words; formerly it had spoken of "open questions," now it called the same thing "non-church-dividing doctrines." This is just what we have always feared from the leaders of the Iowa Synod: the same thing and therefore the same people as before, only different expressions and phrases!

Pastor Zocher went on to say that according to the teachings of the lowans, only differences or errors in the doctrines of faith separate the churches, and doctrines of faith are only those doctrines without the acceptance of which one cannot be saved. Such doctrines were obviously not those of the Antichrist, of the millennial kingdom, of the office of preaching, and of Sunday. Therefore, church fellowship with people who have a different conviction should not be cancelled because of this. Did Pastor Zocher not suspect that after this declaration of "church-dividing" and "doctrines of faith" we would even have to live together in church with the Reformed and all sects, e.g. the Methodists, yes, in the end with the Romans? Surely we do not believe that the doctrines which separate us from the Reformed, for example, are such that anyone who does not stand in them rightly, e.g. like the Reformed, could not be saved. Or do the lowans believe this, as Mr. Representative has declared? If not, then, according to the above argument, they must hold church fellowship, e.g. with the Reformed. That would be complete union! -

According to Pastor Zocher, the fact that the Pope is the Antichrist is a Missourian doctrine. As if the Schmalkaldic Articles, along with all the fathers of the Lutheran Church, did not teach on this point just as we Missourians do! - Concerning the office of preaching, Pastor Zocher has us Missourians teach the following nonsense: Every individual member of the congregation has the rights of a pastor, but may not use them, but must, together with the other members of the congregation, gather these rights together and hand them over to the pastor; but then the member of the congregation no longer has them until the pastor departs; then he "lays the keys on the altar".

He was dismissed as unfit to preach, and it was made a duty of conscience to him not to ascend any pulpit henceforth.
D. R.

The Iowa Synod, on the other hand, is said to live that pastors have their office from God, - as if we Missourians did not teach this just as well, and as if the point of controversy were not whether pastors receive their office from God indirectly, namely, through the mediation and transmission of the church and each of its members, or not. We, together with our confessions and doctrinal fathers, say yes, and the Iowans, it seems, say no. - Concerning the doctrine of Sunday, according to Pastor Zocher, there are three schools of thought: one says that God "ordained the seventh day" which he blessed "to be Sunday"; the other believes that one must celebrate the first day of the week appointed by the apostles, on which Christ rose from the dead; the third, finally, maintains that one can take any day. Which direction in the Lutheran Church has made and holds the first, quite nonsensical assertion, has not been said. Nor have we ever heard or read of any such. The controversy of these three directions, however, was, Pastor Zocher said, if he may so express himself, "a controversy about the Emperor's beard," i.e., a quite unnecessary and ridiculous one, since all Lutherans, even the Missourians, would never celebrate any other weekly day of rest than Sunday. - As if it only mattered with us Christians and Lutherans whether and that one did something, and not mainly why one did it! -

If one were allowed to draw a conclusion about the position of the Iowa Synod from the confused, nonsensical testimony that even a delegate of the Presidium speaks, if one were allowed to draw a conclusion about the position of the Iowa Synod from his talk - and in the end one would not be entirely wrong if one did so - then especially now, since one wants and must interpret all expressions ever used there, no matter how contradictory they may be, to one and the same meaning, this position would have to be a true model of clarity and distinctness. Pastor Zocher finally put the crown on his lucid and Lutheran arguments by asserting that Pastor Döhler, by declaring his resignation from the Iowa Synod, had given out his office as pastor, at least as synodical pastor, though not as pastor of the congregation here. He was followed by the most outstanding member of the congregation, the spiritual and material leader of the whole story, with the declaration that Pastor Döhler had grievously sinned against the eighth commandment by speaking evil of his former synod, his brother, or rather principal, or at least chief authority, by saying that she did not stand right. Did the good man not even think of the agitation and opposition against the Missouri Synod, which was mainly led by him, even at the time when he and his comrades still belonged to it? And what does President Fritschel say to these sayings and declarations? Does he advocate them? Does he also support the assertion of his deputy that this, too, belongs to a special direction in the Lutheran Church, when with the Schmalkaldic Articles one believes and teaches that the Pope is the Antichrist, and with the Augsburg Confession and Luther's two catechisms that we Christians are not commanded by God to worship on a certain day? Then the confessions mentioned would also belong, at least in part, to a particular school of thought; in other words, then our confessions would be confessions in part, not of the whole Lutheran Church, but only of a particular school of thought within it. Is this really Iowa doctrine? F. W. Stellhorn.

Dr. Jacob Heilbrunner.

(Conclusion.)

After peace and quiet had returned to the house and Heilbrunner had found a faithful assistant in his son, he was now able to continue without much interruption with the work that Philip Ludwig had assigned him and that had occupied him for four years. This work was a complete refutation of the false doctrines of the Roman Church. It is entitled: "**Unkatholisch Pabstthum**, das ist, gründliche, augenscheinliche Erweisung aus Gottes Wort, dann auch aus den alten Vätern, Concilien, Kirchenhistorien, theils aus dem kanonischen Recht, dass die päbstischen Lehre und vermeinte Gottesdienst mit nichte", dagegen aber die evangelische Religion Augsburger Confession gut katholisch und apostolisch sei". His Prince desired this work as a continuation of the Regensburg Colloquium, since the Jesuits would not respond to the proposed points of doctrine, and the Colloquium was broken off without the main doctrines of distinction having been discussed.

This work of ours Heilbrunner, like the incomparable Examen of the great Chemnitz and the inestimable *Confessio catholica* of Gerhard, is considered an insurmountable work. The Wittenberg theologians, in their preface of 1606, not only declared their complete approval of this splendid work, but also offered to defend it where necessary, but at the same time could not conceal from themselves that the Jesuits, as treacherous, devious and restless heads, would try everything to destroy this writing by force, because they were not able to refute it. The theologians of Würtemberg also declared in their preface their approval of this work of Heilbrunner and confessed that "as certainly as all prophetic and apostolic writings would stand before all infernal gates, so certainly would this declaration, in all and every disputed point of religion carried out in it, remain secured and unchallenged before all wrath and sophistry of the opposing party".

The Jesuits were quite bitter. They could not refute the work. They could only scold. The Jesuit cousin called Heilbrunner from now on only "Höllenbrunner. In the times of the Thirty Years' War his work often had to share the same fate with the Bible: Burned by the Croats.

The order of the Jesuits was founded to put an end to Lutheranism. The Jesuits worked restlessly toward this goal. Everywhere they sought to gain dominion. - In the Lutheran city of Donauwörth, which was surrounded on the north side by the territory of Neuburg, the abbot of a monastery near the city had organized a procession contrary to the prohibition of the authorities. The citizens interrupted the procession, and the emperor pronounced a guard over the city and transferred the execution to Duke Maximilian of Bavaria. With the execution army the Jesuits came into the city, the Lutherans were hard pressed and driven out. Palatine Neuburg was at first threatened. This action of the Emperor and Duke of Bavaria, both of whom were under the influence of the Jesuits, alarmed the Protestant princes of Germany. The war armaments and dangers on both sides caused our Heilbrunner great concern.

On top of that, there was another worry. His Palatine

The son of the Duke of Jülich, Cleve and Berg, Philipp Ludwig, had a claim to the estate of the Duke of Jülich, with him from Munich. Wolfgang Wilhelm himself diligently Cleve and Berg, who had died without children. Since attended the Lutheran services, while his wife had mass Churbrandenburg also made claims, the eldest son of said for her. The old Count Palatine even thought he Philipp Ludwig, Wolfgang Wilhelm, was to marry a perceived a greater zeal for the Lutheran faith in him and Brandenburg princess. But the latter had his eyes set on expressed his joy about this to Dr. Heilbrunner. But the latter Magdalena, the sister of the strict Catholic Duke Maximilian said, "Your beloved may be mistaken." And truly, probably of Bavaria, who was influential at the imperial court. Philip never did Jesuits and Jesuit students play a more shameful Ludwig did not want to know anything about this marriage; deception than here. While in Munich all conditions Heilbrunner, of whom it was hoped that he would be able to concerning the Lutheran religion were granted to the old restrain the prince, feared the worst, since the prince, as he Palatine, while his son attended the Lutheran services with said, was "proud and haughty and would not let himself be great zeal, the latter was already a Catholic. His conversion took anything.

The Jesuits of the Munich Court were thinking how they On Christmas Day of the same year, Mass was held in could win over the Palatine prince. They imagined what Magdalena's room, during which he officiated and benefit it would bring him if he were related to such a communicated. *) In order to secure the support of the powerful, influential regent family and returned to the fold of Romans in the Jülich inheritance dispute, he threw off the the Roman Church. He did not let his parents know that he mask in the spring of 1614 at Dusseldorf, even if he might had wavered in his Lutheran faith, and later went to the break his father's heart with it. In vain were the bent father's court of Churbrandenburg to mediate the marriage with the entreaties and exhortations to return. Now the Palatine took princess of this house and thereby the solution of the all possible precautions to secure the undisturbed practice conflict over the Jülich inheritance. In the spring of 1613 in of their religion for the Lutherans. Prayer meetings were Dusseldorf at the table where one strongly added to the held every Monday in every parish church; Heilbrunner wine, insulted by the Elector, he turned his back on his composed a magnificent church prayer for this purpose. The court, went to Munich to apply for the hand of the Princess old Palatine collapsed under the burden of grief; he grew Magdalena.

These circumstances of Palatinate-Neuburg caused our Heilbrunner much distress. The country was threatened he died under the consolations of the divine word with the from two sides: from Bavaria, because of religion, from the words: "I am well, but you are ill!" princes who claimed the Duchy of Jülich, because of earthly Wolfgang Wilhelm declared that he would preserve and goods. In addition, there were the domestic sufferings. His protect his subjects in their religious practice. But those who dear wife became ill again after the marriage of her elder looked deeper noticed that he only gave such assurances daughter, and at the end of the year 1608 quite seriously ill, because he needed money for the war which the Spaniards But he did not lack comfort and refreshment. The sufferer had begun for him on the Lower Rhine in order to secure for herself was quite joyful and confident in the Lord and was him the possession of the Duchy of Jülich. Dr. Heilbrunner also able to comfort her husband. A brother of the son-in-called these assurances "Jesuit words" and prepared law, a pharmacist in Neuburg, asked for the hand of the himself for the worst. At the same time he spoke of comfort second daughter. His youngest son Ludwig was soon to be and courage to the princely dowager and was firmly placed at his father's side as an assistant, since the older resolved not to retreat from the fine post on which the Lord one had received a preacher's position in Sulzbach and was had placed him in such perilous times, as long as he could soon to become superintendent there. wait for his office.

But suffering was to come in even greater measure. In At the beginning of the year 1615, the Rector of the Jesuit the summer of 1613 Wolfgang Wilhelm told his father that College in Munich made an attempt to turn our Heilbrunner he wished to marry the sister of Duke Maximilian of Bavaria. away from his faith and to win him for Rome; it would, Thereby however, have been a great glory for him if he had felled

such a pugnacious hero. He therefore wrote to Dr. Heilbrunner: "Most learned Harr Doctor Jacob! Do not be alarmed at the sight of my name signed here. Herewith I seek your blessedness, and I wish to God that I do not seek it in vain. I beseech you by God and the precious blood of Christ JEsu to overcome yourselves chivalrously and to hope that the Princess would soon convert to the Lutheran openly confess your errors. Come around by such Church if she were only his wife. He also presented to him confession to the true churches. Say you have been the advantages of this union for the favorable decision of deceived with many fine men. I open you the door to your the Jülich inheritance dispute and thus persuaded him to welfare, which you may have, if you will but. - And even if give his consent. But before doing so, the latter wanted to some would blame you for this, they would defend it and impose conditions on the House of Bavaria that would praise it highly, secure the practice of the Lutheran religion in his country.

He therefore traveled himself to Munich, where he was received kindly and his conditions were readily accepted. Heilbrunner, whom this marriage of the future Landesherm made quite dejected, had to travel with his old master to Munich for the wedding in November, 1613. The general mood at the solemn entry of the young couple into Neuburg was a depressed one. On the day on which the Bishop of Eichstädt inaugurated a local in the Residenz for Catholic worship, Heilbrunner lay ill at home.

*On the same day, the Lutheran Elector Johann Sigismund of Brandenburg converted to the Reformed Church in the castle church in Berlin in order to secure the support of the Reformed Dutch in the Jülich affair.

who understand the matter better. Do not let the was quite astonished at this impertinent demand, since one inconvenience of your household or the loss of your office usually announces beforehand to an opponent whom one challenge you; God can feed His own in all places and help calls upon what he is to give speech and answer about. All and counsel can still be found among the Catholics" 2c. preparation was deliberately cut off from Heilbrunner and

Dr. Heilbrunner answered among other things thus: "So his co-religionists. He was to turn himself in that very you will not hold it against me that I let myself drift away from afternoon and choose whatever representatives and this fortress of mine, according to the admonition of Peter, witnesses he wished. Heilbrunner, though sickly and bent by no persuasion or friendly enticement, nor by some with age, appeared on the battlefield and bravely defended human example, and wish nothing more than that I, with the the truth. The Count Palatine often interrupted him, and no help of the Holy Spirit, persevere in the confession of the matter how modestly Heilbrunner replied, he could not truth, which I have known by the grace of God, to the end of soften his anger. The friends advised him not to continue my life, and so fight a good fight, and also keep faith and a the conversation. To all appearances, it was intended to good conscience, which should not be unreasonably dearer provoke him, so that he would say something improper to me than the whole world's riches and honor, for which I against the Count Palatine and they would have something will not be envious of you, if you can attain it. This is the one to grab him with. But he had to appear again. Heilbrunner and true cause that deters me from entering your offered to refute in writing all charges brought against him. synagogue. Otherwise, neither the clamor of Germany, nor He did not sign the one-sided protocol. Nevertheless the my household, nor the fear of losing my ministry, as you Jesuit Keller printed it as completely signed and suppose, would prevent me, if I could do so without violating acknowledged, but only after Dr. Heilbrunner had been the truth, faith, and conscience, also without losing my removed from Neuburg. This removal took place in the blessedness and fear of damnation, and ultimately without month of September. The mother had to leave Neuburg and the dreadful scorn of the churches, which was purchased move to Hochstädt. Heilbrunner moved with her after he with the precious blood of Christ.... The companions, those preached his farewell sermon on October 2. For thirty years I say, who draw one elsewhere, who boast of the company he had served faithfully in Neuburg. He had refused of Jesus, and walk in darkness, and promise others not important appointments, e.g. to the theological knowing what, I hear them not, lest I perish with them, but professorship in Tübingen, to the bishopric in Prussia, to the appear boldly before the judgment seat of Christ. Do not first theological professorship in Königsberg, to the trouble me any more with your letters." Dr. Keller, however, important pastorate in Grätz in Steyermark, to the wrote to him again; for he had now published his great book inspection of the church in Regensburg. Now he was against Heilbrunner's "Unkatholisch Pabstthum," and expelled by his son who was seduced by Jesuits.

thought that the latter would not be able to reply to it. But even in Hochstädt he was not to stay. Wolfgang Heilbrunner, however, urged him to be patient and wrote: "I Wilhelm sent his mother the instruction to remove him desire this from you all the more cheaply, because I have to immediately, since he continued to preach and to wait more than seven years until your things and those of encourage the people in their disobedience to the your journeymen are patched together, which you have authorities. He therefore had to leave Hochstädt in October more need of than I alone, who am completely overloaded with his sick wife and daughter. He first brought his wife and with all kinds of business of my profession. But if the child to his son-in-law in Lauingen, but he himself traveled almighty God would call me, an old, hard-worked man, to to Stuttgart and Tübingen. On his return journey he fell ill in Himself before the time, before I complete the work against Urach. Hardly had the danger of the illness passed when he your writing, there are already others ready who will answer received the sad news of the death of his faithful for me and bring your praise, as well as you deserve it, to companion. The grief broke him down completely, and he light."

fell into an illness that lasted into the year 1616. Recovered

When Wolfgang Wilhelm came to Neuburg on February by God's grace, he accepted the office of abbot at 21, 1615, the first thing he did was to withdraw the court Anhausen at the end of January. With renewed strength he chapel in the castle from the Lutheran service and concede continued beside his official duties the written fights against it to the Catholic service. The evening before, Dr. the Jesuits of Bavaria. During this work he was again Heilbrunner had been told that he was no longer to preach attacked by a dangerous illness. When the Jesuit Keller here, with the delivery of the Bible and church regulations, heard of his illness, he immediately wrote a book: "Letzte The widowed Countess of the Palatinate objected to the Oelung Jacob Heilbrunners." One sees from this what deprivation of her castle church, and Heilbrunner sent him desperate boys the Jesuits are, that they desecrate even a written reminder of his duties as a child; but neither was their own sacraments.

of any avail; the mother was told to go to her widow's But God willed to leave our Heilbrunner among his residence in Hochstädt. fighters for a while longer; he let him recover. "A brave

Now followed a time of horror. The Lutheran church was soldier must die standing!" said Heilbrunner, when one gradually eradicated. Heilbrunner therefore also had to be wanted to keep him from his strenuous work. In July, 1616, removed. On June 24, he was summoned to appear before he became Abbot and General Superintendent at the young Count Palatine. Here he met the Jesuit Rector Bebenhausen. Here he completed a larger work against the Keller and heard that in a conversation with him he was to Jesuits. The news he received from his dear Palatinate hurt answer for false quotations from the Church Fathers in his him deeply; after all, he carried all the Protestant "Unkatholisches Pabstthum". He congregations there on his heart, and he had children and grandchildren there. All his earlier fields of work were in the hands of the adversaries, and his Saa-

were trampled underfoot: Churpfalz had become Calvinistic, and Calvinism now had to make room for the papacy; in Pfalz-Neuburg and Lower Austria the Lutheran Christians were persecuted, harassed, and driven out if they refused to go along with the papist religious customs or to have their children baptized and educated as Catholics.

His youngest daughter, who had been his only nurse since her mother's death, was taken home as wife by Deacon Daniel Osiander at the beginning of 1617. Because of his many chores, he needed a reliable housewife who would take care of him with love and sacrifice. He found such a wife in the widow Cordula Stammer in Tübingen. He worked restlessly. He had the joy of knowing that his son Ludwig and his son-in-law Zeämann, both of whom were expelled, would soon be employed elsewhere in the vineyard of the Lord. His son-in-law, the pharmacist in Neuburg, emigrated.

Against the Jesuit Keller he appeared once more publicly in a writing. He could no longer answer Keller's other diatribe: "Todschweiß Jacobi Heilbrunneri. The time had come for him to be brought home from the battlefield of this world to victory. However, he still wrote a booklet of consolation for the persecuted Lutherans.

On November 5 he elaborated a sermon on Match. 5. "Of the blessedness of all departed believing souls in eternal life." On November 6 he was about to preach this sermon, and as he had well memorized it and was preparing to go to church, he was struck with a blow while ringing the bell. He was found paralyzed by the blow in his study; but he was so conscious that he was still able to speak words of comfort for his family and to make a firm confession of his faith, which he had taught and for which he had fought. About noon he passed away gently and blessedly.

The inscription on his memorial plaque in Bebenhausen reads: "Anno 1618 den 6. November, the venerable and highly learned Mr. Jacob Heilbrunner, Doctor of the Holy Scriptures, Princely Württemberg Councillor, General Superintendent and the 32nd Abbot of this monastery, but the sixth Abbot of the Augsburg Confession, - after he had warmly defended the pure doctrine of the Holy Gospel in Austria, Württemberg, Zweibrücken, as well as in the Electoral and Neuburg Palatinate for two and forty years in sermons, In his old age, he also zealously supported the Abbey of Anhausen for half a year and the Bebenhausen Abbey for more than two years - he died gently and blessedly in the Lord, to whom God may grant a joyful resurrection. Amen. " G.

Annual Report on the Lutheran Orphanage in Addison, Ill.

The physical and spiritual care of poor orphaned children or children deprived of parental care through other circumstances is not one of the least works that a Christian can and should do. The Lord God shows not only in His words, but also often in deeds, that such works are heartily pleasing to Him. His blessing has been abundantly bestowed upon us in the past year in our work for poor orphaned children. Wherever we go in this orphan



Whatever we look at, everywhere we find clear traces of the great goodness of our God.

Let us look around a little. When the representatives of the Orphanage Society met a year ago today, there was no sign of the house in which we are now holding our meeting. We had then about 1300 dollars in cash and a little over 4000 dollars in debt to the orphan farm. But in the name of God and trusting in His gracious help, we decided to build the present orphanage. And the Lord did not deceive us. At the end of October last year the house was completed and could be occupied. The Lord did not lack means; He awakened praying hearts and hands willing to sacrifice. The whole building, in which 50-60 children can find shelter, costs the sum of H678452, and in addition to this sum the Lord gave us H6095.03 in contributions last year, so that our total debt, despite the building, is not much higher than it was a year ago, namely \$5014.71. Who does not taste and see the goodness of our God in this?

The house has not remained empty; the Lord has filled it to a certain extent. He has brought us 32 children, 22 boys and 10 girls, of whom one boy and one girl were confirmed last Easter. There are now 30 children in the institution. Of these, four are orphans, 17 are half-orphans, and 9 still have both parents, who are in such circumstances that they cannot and will not take care of the physical and spiritual needs of their children. Among them is a colored girl whose father has run away and whose mother is in an insane asylum.

The dear brothers are also to be informed that the Deaf-Mute and Orphans Association in Detroit has decided to devote all its energies to the deaf-mutes alone and to send its orphans to Addison. Already in January six children were brought to us by the same association.

Finally I would like to draw attention to one thing and recommend it for general imitation. It is the following: Among the monetary contributions received in the past year, there is H577.08, which was collected in the schools and Christian teachings. From this collection of cents, the following could be paid for: All cash expenditures for food H369.73, all cash expenditures for clothing \$119.42, and for Christian certification, schoolbooks and instruction H86.58. If this practice of regularly collecting for the orphanage in schools and Christian teachings were to become general among us, great things would be accomplished without the contributions to other church purposes being harmed.

If we now look at the internal management of the orphanage, we must confess that God has guided it in all the ways of true divine goodness. He has resisted the devil on all sides, removed all obstacles from the way, kept away annoying things? He has given his blessing for the education of the children in discipline and admonition to the Lord, has protected us from notable illnesses, and has given us people in the orphan parents who take care of the physical and spiritual care of the children with great prudence, faithfulness, love, and sacrifice. In short, everything has gone so well that one can "grasp" the goodness and mercy of our God.

Therefore, let us praise and bless the name of the Lord, and with a joyful heart, in firm confidence in his gracious help and his distant blessing, let us also continue this work of his.

To him, the Lord our God, be glory and honor forever and ever. Amen.

A. Francke.

Addison in July 1875

To the ecclesiastical chronicle.

I. America.

What Rome is up to. "Just wait a few years," wrote, as reported by the *Christian Cynosure*, the Roman paper *Pilot*, "until we send half a dozen priests to the House" (of Representatives) "and a pair of Catholic bishops to the Senate-and then see what is thought of - clergymen' in Congress. Perhaps we shall select Jesuit priests also." - In a Cincinnati paper the following advertisement is found: "New Catholic Independent Military Company. A meeting for organizing a new Catholic military company will be held today at Lafayette Hall on Race street, near Findlay Market, at four o'clock in the afternoon. All young men from 18 to 30 years of age are invited. The Committee."

Roman maids, who serve in Protestant families, often carry the children entrusted to them, without the knowledge of their rulers, into Catholic churches, to be baptized by Roman priests. A certain W. Hogan, formerly a Roman priest, writes to the "*American Protestant*" that at the early services in St. Mary's Church, Philadelphia, three, four, and sometimes six and eight children were usually brought by their attendants to be baptized. He asserts that in Boston nearly all the children whose parents hold Roman attendants are baptized by Roman clergymen.

From the Methodist Church. Recently in Columbus O., a new Methodist church was dedicated. There was still \$4000.00 debt resting on the same. And how this was paid off before the dedication is told in the Lutheran church paper there. It says: "A certain Dr. Moore, of Cincinnati, stood in the pulpit after singing and praying. Instead of preaching he sang an auction. He declared that the debt must now be paid off; that so much must now be signed that this could be done, or the church would not be dedicated. Now he asked who would give \$200.00 towards it. At last a rich Methodist (with whom it had probably been previously arranged) stood up and offered to subscribe the sum if five others would do the same. And behold - it worked. Others were found and did as the first, and were loudly commended and applauded by the speaker in the pulpit and all the people. So it went on with signatures of \$100.00, of \$250.00 and so on, until not only the \$4000.00 to pay off the debts was collected, but \$1500.00 was left. When here and there there was a stall in signing, the man in the pulpit would tell some Methodist puns, the people would be cheered up and in good spirits, and - there was money. For instance, he said, the mother church must be bountiful today. They had the fattest priest in town, after all. And all the people whooped and stomped at this fat joke, and before the laughter was over the "Christian" congregation had again signed hundreds of dollars. - So it happened at Columbus, Ohio, July 18, 1875, in the new, English Methodist church. Cleverly the thing was set up. Money - lots of money it made, but shameful it was."

What it looks like in the Methodist churches. Here is what we read in the "Happy Messenger": "Many of our young people have gone and are now going for

Our old members as well as we old preachers are often unable to put a stop to the matter, since either they lack skill or the necessary patience, and also we old preachers are often unable to stop the matter. Also, our old members, as well as we old preachers, are often not able to put a stop to the matter, since either the skill is lacking, or the necessary patience, or the attraction to the youth has often exhausted its power. Now it is a fact that, with the best will in the world, many an old experienced preacher, in the face of waste, luxury, vanity, fashion addiction, worldliness, and many other evils of our day, can hardly force a cheerful smile, and the seriousness of time and eternity is painted in full on a face and then remains for the youth a gloomy man and lacks the power of attraction.

The Methodist Camp Meetings. Concerning them, we read the following confession in the United Brethren paper, "In general, the modern camp meetings near large cities are more for the recreation of the 'great' than for the salvation of poor sinners."

A millionaire on his deathbed. Some time ago, as a secular newspaper of New York reports, a noble, rich member of a Presbyterian congregation there died. On his death-bed his conscience awoke, and he suffered long, terrible agonies. "O," he exclaimed, as his friends and acquaintances stood weeping by a bedside, "O, if I could but begin my life over again! O, if I could live but a few years more, I would give up all my wealth, which I have heaped up during my life, for this! With pain I look upon my life, which was consecrated only to the acquisition of money. This is what bows me down and drives me to despair. His pastor sought to reassure him, but the poor man would not listen to him, but turned his face to the wall. "You have never rebuked my avarice," he said to the preacher, "you have called it wise thrift and provision, but my riches have been but a snare to my soul. I would give away all I possess, could I take hope for my poor soul." So the rich man, who was yet so poor, passed away in despair. And there was no right evangelical preacher to show him the way to heaven! But that is how it often goes.

The world trembles at death, When a man is in the last straits, He first wants to become pious;
One can do this, the other that. And he ever forgot his own self. While he liveth upon the earth.

And if he may live no more, Then he raises a great lament, Will first surrender to God:
I fear indeed the divine grace, Which he hath ever mocked,
I'll hardly hover over him.

II. foreign countries.

Two shepherds (?) without herds. Following the story of the "Lene-Kätherl" (see No. 11 of the "Lutheran"), the Lutheran Messenger of Peace from Alsace reports the following, which happened in a large 'beautiful' city, not far from the Rhine. He writes: "One Sunday afternoon, two pastors of a genuinely rationalistic nature met at a certain street corner during the time of the service, most astonished to meet there, for it was the turn of each to preach. The first one started: 'Well, dear friend, where are you going? I was just about to come to you for the sermon, I thought you wouldn't have much of an audience, and no one had come to my church when the bell rang.' 'Is it possible,' replied the second priest, 'it happened to me just the same; and I wanted to come to you to preach for the same reasons.' And they both went with each other, and spoke comfort to each other. They were just of the priests,

like those who say today: "The task of the preaching ministry is to make itself as dispensable as possible."

The paradise of the Jesuits is the often-named Free State of Equador in South America, where the Jesuits exercise unconditional rule. The Prefect of the Free State follows their instructions completely. He has placed the State under the protection of the Sacred Heart of Jesus, organizing great church festivals. The ministry is composed only of Jesuits. The army is divided into divisions: 1st Division of the Son of God, 2nd Division of the Good Shepherd, 3rd Division of the Five Wounds, 4th Division of the Most Pure. What in other countries is called dragoons, Uhlans, hunters, etc., is here called: 1st Holy Brothers, 2nd Sons of Holiness, 3rd Protectors of the Virgin, 4th Volunteer Disciples. All soldiers from top to bottom must go to mass daily, confess frequently, and take communion. The pope, who has recently given his special blessing to the state, receives St. Peter's pence from the state's revenues, for which, however, the state does not pay its creditors their debts.

The Lutheran higher citizen school and the higher daughter school connected therewith at St. Louis, Mo.

To the esteemed friends and patrons of the institutions mentioned in the heading, the news that, God willing, a new school year will begin on September 1. Those who are willing to entrust pupils to one or the other of these institutions are kindly requested to notify the undersigned in advance, either verbally or in writing.

The following subjects are taught in the secondary school: religion, German, English, Latin, geography, world history, natural history, physics (natural science), arithmetic and algebra (arithmetic of numbers and letters), bookkeeping, writing and drawing.

The purpose of this institution is to give such boys, who have already enjoyed instruction in a parochial school, a further education and thus thoroughly prepare them to take up any profession in life. Latin is excluded from the subjects taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils may be exempted from taking part in this instruction. For English, geography, arithmetic, algebra, physics and bookkeeping the language of instruction is English, for the other subjects German. The goal set is to be achieved through a two-year course of instruction.

The subjects in which the girls receive instruction in the Higher Daughter School are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The English lessons are taught by an American, and the female handicrafts lessons by two German teachers.

Music lessons are not given in the institution itself; however, there are sufficient opportunities for everyone in the city to receive music lessons from private teachers, and the teachers of the institution are happy to offer their services for the acquisition of such lessons.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain, and strengthen a truly Christian spirit in them. The pupils are under the influence of the pure Word of God during this important time of their development and are therefore protected from many dangers and temptations to which they would be exposed in the institutions of unbelievers or false believers. At the end of each quarter the

The parents or guardians of each pupil shall be sent a written report on his performance in the various subjects and on his moral conduct.

The school fees for boys amount to 840.00, for girls \$20.00 per year and are to be paid quarterly in advance. Girls who only take part in lessons in female handicrafts pay K1.50 per month.

Foreign pupils can get board and lodging in Christian families for about \$14.00 per month. For those who do not have any acquaintances here, the undersigned will gladly arrange for the placement of their children.

A. C. Burgdorf, d. Z.
Director.
Address: O. DurAäorL,
1921 8outü 9Ui Ltreet, 8t. l'ouis, Älo.

Ordinations and introductions.

On the 9th Sunday after Trinity I ordained and introduced the candidate G. F. C. Seemeyrr as Pastor for Rochester and the surrounding area by order of our Reverend President Schwan with the assistance of Pastor Bethke. I. H. Jox.

Address: liev. O. 6.
UoeNeswr, l'ulwrr Oo., Inä.

On the 9th Sunday after Trinity, Mr. Peter Hansen, Candidate in Gene" sro, III, was ordained and introduced by the undersigned, assisted by Mr. Pastor I. P. Günther. C. A. Mennicke.

Address: Rev. D. Hausen,
Lox 671st Oenesoo, Hsnrz' 6o., III.

On the IOth Sunday after Trinity, the 1st of August of this year, Mr. H. Barte ls, Candidate of the Sacred Preaching Office, called by the congregation of Minerstown, St. Louis County Missouri, was ordained and inducted by the undersigned, by order of the Honorable President of our District. A. Crämer.

Address: Kev. H. Lartsls,
Leelrvillo O., 8t. Douis 6o., Llo.

Mr. C. H. Lentz sch, Candidate of Theology, called by the two Lutheran congregations at Clatonia and Cube Creek in Gage County, Nebraska, to be their preacher and pastor, has been ordained and installed in his office within his congregations by the undersigned, at the affair of the Honorable President I. F. Biltz, on the IOth Sunday after Trinity, the 1st of August last. Tr. Häßler.

Address: Ksv. O. L. DsutWeb,
0alü>V6ll, 6o., Ncbr.

In accordance with the commission received, on the 7th Sunday after Trinity, Rev. W. 8. Seeger was installed in his new office by the undersigned in the midst of his congregation at Lock Haven, Pennsylvania. A. Ch. Grossbrnger.

Address: Ksv. D. 866A6r,
Doolc ÜLvsv, Denna'lvnnia.

Church dedications.

On the third Sunday after Trinity, the new church of the branch congregation of the Rev. Niethammer, 11 miles from La Porte, Ind. was solemnly dedicated. In the forenoon Rev. Niethammer in German, and in the afternoon the undersigned in English. H. Dirmer.

After unspeakable trouble and effort, and after an earlier attempt had failed completely, my branch, the Lutheran Emmanuel congregation at Belvidere, Boone County, Ill, has its own house of worship. The building is 50 feet long, 36 feet wide and 20 feet high, and is provided with a tower, sacristy and gallery. W. St ein rauf, Pastor.

On the 4th Sunday after Trinity, the small, tastefully decorated! Church of St. Paul's Lutheran Parish in North Amhurst, Ohio, which has been in existence since February of this year, was consecrated to the service of the Triune God. Mr. H. Schwan, President, preached the consecration sermon and Rev. Ph. Schmidt the afternoon sermon. C. Schmidt.

For your consideration.

Classes at the local Conrordia Seminary will begin again on September 1. All students, as well as Fort Wayne graduates who have received their high school diploma, are expected to arrive on time.

The board fee from now on will be \$12.00 per quarter.
M. Günther.

Notice.

The following have been nominated as candidates for the new professorship at Addison:

1. members of the electoral roll:

Pastor Johannes Große, the teachers August Gräbner and I. Ungemach.

2. of the teaching staff: none.

3. from synodal congregations: the pastors Martin Wyneken and Adolph Biewend.

Within four weeks any protests against named candidates are to be sent in.

Th. Brohm,

d. Z. Secretary of the Electoral CollegeS.

Indication.

The Commission appointed by our General Synod for the publication of textbooks will, please God,

from the first to the 14th of September of this year.

meet in the seminary at Addison to fully prepare the German reading books for printing.

It seems appropriate to point out here that of the originally appointed commission (see Synodal-Ber. des Westl. Distr. 1868, p. 49; des Oestl. Dkstr. 1868, p. 26), according to a later resolution (14th report of the Allg. Syn. 1869, p. 98), only "the members of St. Louis and Addison" have to join. These are: the General President Prof. Walther, the teachers Roschke, Kunz and Bartling, and the teachers' college of the local seminary.

At the same time it is recalled that according to a resolution of the Illinois District of our Synod, which all other District Synods have either already agreed to or will probably agree to,

"all major teacher conferences within our Synod have been granted the right to appoint a delegate who may render his judgment on behalf of the conference in examining the manuscripts, which judgment shall be deemed binding upon the conference concerned."

The undersigned hopes that all "major conferences" will make use of this "right"; but asks that he be informed in good time of the arrival of these "delegates" so that he can make the necessary arrangements.

Addison, August 2, 1875. J. C. W. Lindemann.

To the message.

All students of the local school teachers' seminar are hereby informed that the opening of the new school year will not take place until the fifteenth of September. They are therefore to report here on the 13th or 14th of September, neither earlier nor later. The reason for the later start of classes can be seen in the above announcement.

Addison, August 2, 1875.

On behalf of the teaching staff:

J. C. W. Lindemann.

Subscribers to "Lutheraner", Jahrg. 4. 5. 6 are

hereby informed that the reprint will be ready by September 1. The subscribers and those who still subscribe until then will receive these volumes bound at the price of \$3.75. Later, an increase in price will probably have to occur. From the "Invitation to Subscription", we also communicate the following: "It will hardly be necessary to recommend and advertise this book. For those, however, who do not yet know it, only this remark serves. These three volumes are of great importance for every Christian seeking instruction, but especially for pastors, teachers, candidates and students. Apart from the fact that one learns from them a good piece of American Lutheran church history, many important doctrinal articles are so wonderfully presented in them that they are not easily found again. Whoever, for example, is not quite clear about the Lutheran doctrine of the Lord's Supper, or whoever is challenged about it, whether by his reason or by the sects or by the devil, should buy this book and read the article in the fourth volume, and all doubts will vanish like mist before the sun. This one article is worth the money alone, what the three volumes shall cost. But enough. He who buys this book and reads it will never regret the money he has paid for it."

Also the years I. II. III. are still available, bound in one volume "3.00, brochirt \$2.50.

Address, enclosing the amount,

M.C. Barthel, 6or. ok Miumi 8tr. L luckiaau ^vo.,
8t. Douis, Mo.



Books - Ad.

Dr. Jakob Heerbrand's Brief Handbook of the Christian Doctrine of Faith and Morals. III. delivery. This third volume of the dogmatics of the old faithful Heerbrand has just appeared in German translation. It contains the doctrines of sin, original sin, original sin, and sin in the Holy Spirit, also of the origin of the soul of man, and finally of justification. The work needs no recommendation, it recommends itself. The new edition contains pages 118-178. The price is 30 cents plus 3 cents postage. To be obtained from the publisher Llr. I". Vollrsmn^, 821 X. 4rk 8tr., 8t. lsvuis, 24o. W.
[Walther]

The long-awaited book by Hrn. Past. Ruhland in Saxony: The most confident pilgrim from the Babel of the Saxon Regional Church into the Lutheran Free Church.

(see "Lutheran" of June 15.) has now arrived and is bound for 90 cents, sent free by mail for \$1.00 to be had betLI. 6.

6or. ok Hliami 8tr. <L Ivckirwrc Xvo.

One and fifty chorales, set for male choir by I. G. Kunz. >
Second improved edition. 1875. price per copy 25 cents, the dozen K2.50. To be had at M. C. Barthel.

Sermon preached on the 10th Sunday after Trinity, in the Lutheran Church of Zion, St. Louis, Mo. by G. Link.

This sermon deals with the subject:

What caused the Lord to weep at the sight of Jerusalem? (1) Jerusalem's grievous sin, and (2) Jerusalem's grievous punishment.

For sale at M. C. Barthel. Price 5 Cts.

Correction.

In the "First Synodal Report of the Illinois District of 1875^, on page 80, the first sentence of the note is to be deleted, as, as has subsequently been found, the censure contained therein is unwarranted.
B. Bur seind, Secretary.

Misprint.

In some copies of the previous number, on page 115, column 1, line 11 from the bottom reads: She denied, instead of "She supposed".

Conferenz - Ads.

The General Lutheran Pastoral Conference in Minnesota will hold its meetings from the 7th to the 9th of September at the congregation of the Rev. E. Rolf at St. Paul.

Objects of discussion are 1. theses on the certainty of the state of grace, by Pastor Th. Krumsieg; 2. theses on the relation of prayer to the means of grace, by Pastor Sprengeler jua.

It is expected that all the brothers will come. Those who are unable to attend are asked to give 8 days notice to the l'u-stor loci.
G. Schaaf.

The Middle Mixed Specialconference of the Illinois and Missouri Synod hold their next sessions, s. G. w., August 24 and 25, at Mount Pulaski, Ill.

G. Kröniug.

The Northern District Conference of the Evangelical Lutheran Synod of Illinois, &c., will meet, s. G. w., from the 14th to the 16th of September, at the residence of Rev. C. Schrader, in Canton, Missouri.

Available for discussion are: Theses on Inspiration of the Holy Scriptures.
W. Dahlke, Secretary.

The Southern Districts - Conference of the Synod of Illinois a. St. will meet, s. G. w., Sept. 14, at the parish of the Rev. H. Weissbrodt, at Mount Olive, Macoupin Co. Ill.
G. Wolf.

Received in the Western District treasury:

To the synodical treasury: from Past. Biltz in Concordia, Mo., \$2.00. Collecte in Past. JungckS congregation in Jackson, Mo., \$5.15. From Past. Hofius in Travls County, Teras, \$2.00. W. Schwieder by Past. Flaxbeard in Pilot Knob, Mo., \$5.00. G. Viehmann by same \$1.00. Past. Achenbach's Grm. at Venedy, Ill, \$30.00. G. Drews by Past. Buehler in St. Fran- ciSco, Cal. by the same, \$5.70. Past. SauerS Gem. at Mobile, Ala, \$30.00. by Trinity - District at St. Louis \$18.45. by Mr. Motz, Sr. at St. Louis \$2.00. Past. Besel at Cape Girardeau, Mo. \$1.00. By Past. Diehl in Shawano County, Iowa, \$3.85. By Past. Octjens Gem. at Monticello, Iowa, \$10.00. by Past. LenkS Gem. in North St. LouiS \$20.00. By the Woman's Club there \$25.00. By I. Allmeyer of the congregation in Ehester, Ill, \$6.25. By Past. Catenhusen in Bates County, Mo. \$2.00. by Past. Hleist's congregation in Washington, Mo., \$7.00.

Der Lutheraner.

Past. Frank at New Orleans, 44.00. Past. Holls' Gem. in Centreville, Ill, 410.00. teacher Nickel in Jron Mountain, Mo., 41.00. past. Polack's Gem. in Cape Girardeau, Mo., 48.60. Collecte of the Gem. of the Past. Bremer in Benton County, Mo, 48.25. of Teacher Deffner in St. Genevieve, Mo., 41.00. child baptism collects by Past. Proft in Washington County, TeraS, 410.00. Collete in best comm. there 46.00. By Past. Frese's St. Pauls-Gcmeinde in Dodge County, Nebr. 47.72, by himself 4'2.28. Past. Wille in BrownSville, Mo., 42.00. by Trinity District in St. Louis 424.80. by Past. Lrnks Gem. in North St. Louis 410.00. From Trinity - District in St. Louis 482.00. From Teacher Beyer in Altenburg. Mon, 43.00.

For college maintenance: from Past. Reisinger's Gem. at Danville, Ill, 412.35.

To the Synodical Missionary Fund: from P. S. by Past. Studt in Benton County, Iowa, 41.00. Collecte by Past. Profts Gem. in Washington County, Texas, 45.30.

On the Chinese Mission: Collected at Bro. Beer's wedding by Past. Strohlein in Glasgow, Mo., 42.45. by Past. Diehl in Shawano County, Iowa, 42.00.

To the building fund: from Past. Besel's parish at Cape Girardeau, Mo. 47.00. From Past. Lenks Gem. at North St. Louis, 413.00. Past. Matuschka's Gem. at New Welle, Mo. at, 467.50. A. Klein by Past. Maisch in Harris County, Texas, 410.00. by Past. Holtermann at Kimmswick, Jefferson Co. on Mo., 417.00. By Teacher Wukasch, at private instruction at Frohna, Perry Co. on Mo. collected, 43.50. By Past. Kleist's congregation in Washington, Mo., 470.00. By Rev. Osterhus congregation at Dubuque, Iowa, 421.25, collected by himself, 45.00. By same from H. Tiarks, 45.00. Collected by Past. Wille's congregation at BrownSville, Mo., 410.40. From Friedr. Nothdurft by Rev. Jungck at Jackson, Mo., 422.00. By 2 members of the same congregation 42.00. Collecte from Prof. Crämer's congregation at Minerstown, Mo., 415.00.

On the emigrant mission in New York: From Past. Kretzmann's congregation at Cape Girardeau, Mo., 45.45. Past. Besel's congregation there, 42.00.

On the Hermannsburg Mission: From Joh. Eggers by Past. Studt in Benton County, Iowa, 85 Cts. N. N. by Past. Biltz in Concordia, Mo., 4100.00.

For poor sick pastors: by Rev. Brohm in St. Louis by Mrs. Sarah Birkner 43.00, by Cath. Neveln 41.00.

For Pastor Ruhland's congregation: From G. Kuehn in St. Louis 41.00.

On the 'seminary' household in St. Louis: from C. Herling through Past. Holls at Centreville, Ill, 41.00.

For poor students: From Past. JungckS Church in Jackson, Mo., 43.40.

To the seminary household in Addison: By Martin and Gotthilf Weinhold in Frohna, Mo., 420.00.

For the congregation in Oshkosh: From Past. Frank in New Orleans 45.00. From several members of his congregation 451.00.

For the Needy in Northwestern Iowa: From Bro. Ebert through Past. Studt in Benton County, Iowa, 42.00.

For Past. L. Traub: From Past. Biltz' Gem. in Concordia, Mo., 410.00. St. Louis, Aug. 5, 1875, E. Roschke, Cassirer.

Received at the Middle District Treasurer's Office: (Conclusion.)

For poor students in St. Louis: From Past. Bode's Gem. at Fort Wayne 414.70. Past. Nützel's Gem. at Columbus 49.63. Val. Preacher at Edgcrton 45.00. Past. I. Rupprecht's parish at North Dover 42.00. Wedding coölecte at Mr. Dutenhöfer's by Rev. Zschoche 45.60.

To the seminary household in St. Louis: From H. Tousing in Newburg 42.00. Thank offering from Mrs. Anna Piel in Columbus 43.00. From Past. Weyels Dreieinigkeits-Gem. in Darmstadt 410.20. Past. Dulitz's congregation in Napoleon 46.75, in Flat Rock 44.20. Whose Zions congregation in Hanover 43.60. Whose St. Paul's congregation there 43.00. Whose congregation in Lüneburg 42.45. Mrs. Schneider's congregation in Liverpool 41.00. By Rev. Schmidt's offering there at private communion 41.00. By Rev. Jüngel's congregation in Jonesville 417.20. By Rev. Hild's congregation at Misyawaka 42.51.

For Past. Doscher's congregation: from Past. Zagels Gem. at Fort Wayne 49.67.

To the orphanage near St. Louis: From the sewing club in Vincenms 45.00. From Mr. Schockmüller there 41.00. By Past. Dulitz Wedding - Collecte at Langenhof 44.30, at Kemmer 45.05, at Dehnke 43.60. Kindtauf-Lollecte at Werke 42.05.

To the widow's fund: Thank offering from Mr. Frevert in Vincennes 45.00. By Past. Krafft thank-offerings from W. Nagel jun. 42.00, desgl. from N. N. 42.00, desgl. from Sch. 4'3.00. From Past. Gruber's St. Thomas-Gem. 44.60. From his ist. Johannis-Gem. 47.05. Whose Gem. in Van Wert 42.70.

For the heathen mission: From Past. Bode's Gem. at Fort Wayne 428.00 (half of which for Jndian Mission). Teacher Lcutners Klaffe at Cleveland 41.10. Missionary Collecte at Cincinnati 44.09. From Mrs. M. at New Boston 41.00. Mr. - Schwegler at La Porte 42.00. By Past. C. Böse by Mr. C. E. F. 4100.00. By Past. SchoenrbergS Gem. in Lasayette 46.30.

For poor seminarians in Addison: From Wittwe Blecke at Fort Wayne 45.00. Wedding - Collecte at teacher Bollinann 410.90. From Mrs. Schneider in Liverpool 41.00.

To the Orphanage at Addison: From Teacher Leutner's Klaffe at Cleveland 41.10. Mrs. M. at New Boston 41.00. Mrs. W. there 41.00. From two confirmands there 75 Cts. F. Barlog in Cleveland (west side) 42.50.

To the orphanage near Boston: by F. Barlog in Cleveland (west side) 42.50.

To.Hermannsburg Mission: From Past. Zagel's congregation at Fort Wayne 410.00. H. to Past. Schwan's congregation ! at Cleveland 45.00. Rev. Wyneken's parish there 437.05.

To the Leipzig Mission: From Past. Zagel's congregation at Fort Wayne 410.00. Past. Wyneken's congregation at Cleveland 437.05. Past. Zschoche's Gem. in Marion Township 48.00.

For Past. Brunn's institution: From Past. Zagel's congregation at Fort Wayne 410.00. From the missionary fund of Dr. Sihler's congregation 416.00. From N. by Past. Dulitz 45.00.

For the congregation at Osbkosh: From Dr. Sihler's congregation at Fort Wayne 477.20. From Past. Hild's congregation at Mishawaka 41.25. From Mr. W. Meyer at Fort Wayne 41.00. From Mr. Sckaper there 42-00.

Fort Wayne, June 30, 1875, C. Grahl, Cassirer.

To the synodical treasury: a portion of MissionSfest-Collecte at Kendallville 410.50. From Past. Jor' congregation at Logansport 414.25. Past. Stocks Gem. at Fort Wayne 413.30. Past. Germann's Gem. at Peru 46.28.

To the building fund: From Past. Stubnatzy's comm. in Fort Wayne 432.00. From Past. Schumms Gem. in Willshire 430.00. From Past. Biedermann's Gem. tn Cincinnati 48.00 and 45.00. From the Gem. in Weißlichen 410.00. From Mr. Frosch in Past. Zagels Gem. 410.00. From Mr. Lammeyer there 45.00. From Dr. Sihler's Gem. in Fort Wayne 4134.96.

On the Emigrant Mission in Baltimore: From Past. Kniefs Gem. in Neu-Dettelsau 45.00.

For poor students in St. Louis: Wedding collection at Mr. Schwelm's in Fort Wayne for I. Krause 46.00.

To the Seminary household in Addison: From the Women's Club in Past. Jäbker's congregation 430.00. From Past. Lothmann's congreg. in Akron 410.00.

For inner mission: A part of the MissionSfestCollecte in Willshire 47.00. From Past. Niethammer's congregation in La Porte 48.43. C. Herpolsheimer in Carlisle 41.00. Pastor Mohr's congregation in Holland 43.00.

To College - Budget in Fort Wayne: Don Mr. Hormann at Fort Wayne 42.00.

For the heathen mission: A part of the MissionSfestCollecte in Willshire 450.00. From Past. Niethammer's congregation in La Porte 427.00.

On the Chinese mission: A part of the MissionSfestCollecte in Kendallville 442.37.

To the Hermannsburg Mission: A Theil of the MissionSfest-Collecte in Marion Township 418.50.

To the Leipzig Mission: From WiUwe Dreyer in Logansport 50 Cts. Ernst Renn there 25 Cts. A part of the MissionSfest-Collecte in Marion Township 418.50.

For Pastor Brunn's Institution: By H. Hormann at Fort Wayne 42.00.

For the congregation in Oshkosh: By Pastor Kraft: from the Florida congregation 41.78, from Daniel Wolf 50 Cts, from L>t. Johannis congregation 48.18, from St. Jacobi congregation 46.16. From several members of Past. Stubnatzy's Gem. 466.45. by Lillie Sihler and Clara Harnes at Fort Wayne 46.60. by Past. Zagel's Gem. at Fort Wayne 442.50.

On the Emigrant Mission in New York: From Past. Kniefs Gem. iu Neu-Dettelsau 45.00. A part of the MissionSfest-Collecte in Willshire 410.00. From Past. Stock's church at Fort Wayne 413.70.

To the widow's fund: From Past. Lothmann's Gem. in Akron 43.M. Fort Wayne, July 31, 1875, C. Grahl, Cassirer.

Received in the cashier's office of the Northern,District:

To the synodal treasury: From Mr. M. Baierlein in Fränkenmüh 42.50. The teachers Riedel, Pfeifer, Nüch- terlein each 42.00. Collecte for Immanuels-Gemeinde zu Detroit 47.81. From Mr. Lehrer v. Renner 4'2.00. From the congregation of Mr. Past. Rüst in St. Clair 47.00, from himself 42.00. From the congregation of Mr. Rev. Hahn in Sebewaing, Collections, 46.15 and 48.15. From Mr. Past. Henkel 42.00. Hm. Past. Traut- manns Gem. 47.00, by himself 42.00. Mr. Teacher Meyer in Köpenik 25 Cts., Past. Bundeuthal 41.00, Mr. Past. Franke 42.00. From the parish of Mr. Past. Schmidt in Saginaw 430.00. From Mr. C. Teacher Denninger 42.00. G. Strech by Mr. Past. List 41.00. Easter Collect of the congregation of Mr. Pastor I. Karrer 41.45.

To the seminary household in St. Louis: From N?N. by Mr. Past. Hahn 41.00. From Mr. Past. Tornry's Gem. in Montague 44.10.

For the emigrant mission collected at the wedding of Mr. M. Bickel in Frankenmuth 47.50. From Mr. Past. Lemke's congregation in Manistre 48.75. Mr. Past. Torney's congregation at Ludington 41.00. His congregation at Benona 43.70.

For the Deaf and Dumb Institution: From Hm. Past. Hahns Gem. 42.63. Taus-Collecte from Mr. Taschner 41.00. From Mr. Past. Fürbringer from A. Reindel 45.00, from Wittwe "Llcm 42.00. From Mr. Lehrer Himmler 4'2.00. Collected at Mr. Fall's wedding in Frazer 42.00.

For the congregation at Oshkosh: From the congregation at Frauenmuth 452.81. congregation at Sebewaing 423.15. baptismal collrcte at Mr. Flügel 41.85. deSgl. at W. Lukard 41.02. From Mr. Past. Müller's congregation in AmcUth 410.00. From G. L. Meyer in Frankntroft 41.00. From Mr. Past. Arendt's congregation in Frazer for church building 410.00. By Mr. Rev. Karrer of Ch. Range 41.00, from himself 50 Cts.

For Pastor Schröder's congregation in Canada (for the building of their church): From Mr. I. F. Auch in Sebewaing 42.50.

For the seminary in Addison: Collected at the wedding of Mr. M. Bickel in Frankenmuth 47.50. Ans der

of Mr. Weber 49.25 (for poor pupils). Baptismal collection by teacher Kuch in Sebewaing 45.00.

For Pastor Schröder in Canada: for the purchase of a carriage, collected at the North District Synod, 442.30.

To the widow's fund: From the teachers: Riedel, Pfeiffer 44.00 each, Nüchterlein, Himmler 43.00 each, v. Renner 41-00. To the pastors Ruff, Henkel, H. P. Schmidt, Böling, Lemke, Fürbringer, Franke, Lohrmann, Suceop, Torney, Schwarz, List 44.00 each. Pentecost-Collecte of the Immanuels-Gem. at Detroit 410.35.

For the building fund: From Mr. Past. Hahn's parish in Sebr- waing 45.57. Mr. Past. Henkel's parish in Bnrr Oak, 411.25. His parish in Sturgis, 48.25. Past. Müller's congregation in Amtlich, 3rd mission, 410.00. Mr. Past. Linsenmann's parish in Canada, 3rd consignment, 46.25 in gold - 47.25. From a parishioner of Mr. Past. Bcrnthal 41.50. From Mr. Past. Lohrmann's parish 416.25. From the parish in Frankenmuth by Mr. I. N. Hubinger, 2nd consignment, 4175.00. From Mr. Past. Ahner's congregation in Frankentrost, 2nd sending, 45.50. Mr. Past. Lemke's parish in Manistee, first shipment, 460.00. Mr. Past. Arendt's parish in Frazer, 442.60.

For poor students in St. Louis: By Mr. M. Baierlein in Frankenmuth 42.50. By Mr. Past. Lemke's parish 48.75. By Mr. Past. Linsenmann from Mrs. Koch 50 Cts. from whose parish in Gainsborough 41.25 in gold - 41.50.

For teachers' salaries: From Mr. Past. Lemke's Gem. 410.00.

For poor students at Fort Wayner From Mr. Past. Arendt's Gem. 43.00 (esp. for Dankworth).

To the S e m i n a r - H a u s h a l t in Springfield: From Mr. Past. Karrers Gem., Pentecost-Collecte, 41.35.

For the orphanage in Addison: From Mr. Past. Karrers Gcm., Trinitatis-Collecte, 70 Cts.

Monroe, July 19, 1875, I. S. Simon, casfirer.

Received for the coffee of the Northwestern District:

To the seminary household in St. Louis: From Past. List's congregation 413.00. Past. Aulich's congregation 43.50. Past. Johl's parish 410.00. Mrs. Müller 42.00. Baptismal collecte at Thäte 42.00. From Past. Rohrlack's parish 45.50.

To the orphanage near St. Louis: From Otto Riek 25 Cts.

To the orphanage in Addison: Thanksgiving offering for happy delivery of Mrs. K. in Sheboygan 42.00. Baptismal Collecte at F. Köhn in Sheboygan 44.35. From Past. Horst's congregation 49.40. At Joh. Namthum's house dedication collectirt 44.50. From the pupils of teacher Wigle 42.00.

For the Deaf and Dumb Institution: From Pastor Daib's parish 49.60. Teacher Neigenfind 42.00. Wedding collection from F. Stoltzmann 45.00. Baptismal collection from H. Stelzried Jr. 43.00. Wedding collection from Mr. Wegner 42.00. Baptismal collection from Mrs. Schicker in Past. Schurichts Gem. 41.60. Thank offering for happy delivery of Mrs. K. in Sheboygan 42.00. From the pupils of teacher Wigle 41.00.

To the widow's fund: From Past. Stute's Gem. 44.00. From the gentlemen pastors: Ch. Löber, Leyhe, Markworth, Allwardt, Strasen, Meyer, Daib, Hörnicke, Sippel, Streckfuß, Wambsganß, Rösch, Spehr, Damm, Dicke each 4'4.00, John, Ebert each 43.00, Keller 44.00, Seuel 4'5.00, Ahner 4'3.00, Engelbert 42.00, Änlich, Rolf each 44.00. Of the teachers: Rüge, Pritzlaff, Fürstenau, Meyer, Brandenstein each 44.00, Bar- thels, Fröhlich, Damköhler, Goldmann each 42.00. Past. Lochner 412.00.

On the Hermannsburg Mission: From the missionary box of Mrs. Past. Jske 410.00. From Mrs. Rieck 42.00. Mission Fcst Collectr in Sheboygan County 443.88.

For poor students in Addison: Wedding - Coll. at C. Schäfer 46.25. From Miss K. in Sheboygan 42.50.

For poor students in St. Louis: by Mrs. W. Hasset, Dan sacrifice, 4'5.00.

For inner mission: mission collecte in Past. Loch- ners Gem. 410.72. mission festival collecte in Sheboygan County 443.89. By Past. Wambsganß by Bro. Hirsch 42.00. By Past. Mare's Gcm. 4'4.00. By Past. Schumann 41.50. Milsionsfest-Collecte in Freiftadt 4'50.00.

On the emigrant mission in New York: Wedding - Collecte at C. Schäfer 46.25. From Past. Börnck's Gem. 44.00. Mission Collecte in Sheboygan County 421.93. From N. N. in Racine, Wis., 50 Cts. MtssionssesOCollecte in Freiftadt 41.00.

On the emigrant - mission in Baltimore: mission festival Collecte in Sheboygan County 421.94.

For G. Häffner in St. Louis: Baptismal Collecte by Heinr. Hassel 43.50.

For Fr. Wambsganß in St. Louis: WeddingS- Collecte at A. Ginach 46.00, at Seidrnsticker 49.75.

For Ph. Wambsganß in Fort Wayne: Baptismal Collecte at Karl Borghard 46.25.

On the church building in Oshkosh: .From Past. Wambsganß' Gem. 428.76.

To the building fund: From St. Paul's parish, Janesville, Wis. 416.00. Triune Critical Parish, Milwaukee, 2nd Sendg. 4420.25 (of which 4,200.00 from a member thereof). From Bro. Köhn Jr. 45.00. Bro. Kaufmann in Sheboygan 45.00. Past. I. Schmidt's Gem. 430.00. Past. Wesemann's Gem. 46.60. Past. Hudtloffö Gcm. 2nd consignment 410.00. Past. Lrautmann's parish, 48.65. Past. Rolfs Gem. 498.50. From Past. Lcyhe's Gem. in Town Grant 46.30, in Town Sigel 44.75. Past. Pröhl's Gem. 47.25. in Aug. Metzlg 43.00. in Past. Lange's Gem. 4'15.00. Pas:. Börneke 42.00. Past. MultanowSki'S Gem. at Waterford 424.25. Past. LöberS Gem. 4'100.00. Past. Engelberts Gem. 451.25. Past. Horst's Gcm. 454.00. Past. Sußnnrs Gem. 442.20. Past. Schneider 42.00. Dessen's Gem. 411.50. Rev. Ttuel's Gem. 473.00. Rev. Streckfuß' Gem. 4'16.50. Philipp Herz 41.00. Past. Wambsganß' Gem. 4'40.00. Past. Wille's Gem. 49.50. Past. Eberts Gem. 415.00. Past. Stute's parish 44.00. Past. Winters Gem. 412.00.

On the heathen mission: from N. N. at Sheboygan 41.75. Mission festival - Collecte in Sheboygan County 443.88. From N. N. at Racine, Wis. 50 Cts. Teacher Barthels 41.50. Mission Festival-Collecte in Freiftadt 413.00.

For Pastor Hörgr in Memmingen: Missionsfest Collecte in Freiftadt 410.00.

To the synodal treasury: from Bro. Kaufmann 4'5.00. Past. Grothe's Gcm. 410.35. Past. Schwarz's Gem. 416.50. Pastor Aulich 41.00. whose Gem. 42.50. from Frankenmuth's Gem. 425.00. from Past. Wesemann's parish 45.00. Past. Lochner's parish 433.21. Past. Wambsganß' gcm. 418.12. Whose film! in Cascade 88 Cts. From Past. Schumann's Gem. 411.70. Mrs. Radtke 50 Cts. From Teacher Friedrich 4'3.00. Bro. Stock in Courtland 420.00. Pentecost Collecte of Immanuels congregation at Milwaukee 418.11. From Past. F. Leyhe 42.00. Pentecost Collecte of Past. Loeber's congregation 427.70. From teacher Wegner 42.00. Past. Löber 42.00. Teacher Pritzlaff 42.00. Past. Lochners Gem. 424.61. teacher Fürstenau 42.00. past. Engelberts Gem. 421.00. Of Past. Leyhr's 2 parishes 417.62. teacher Barthels, teacher Meyer jr 42.00. past. Horst's Gem. 412.45. Rev. Allwardt 42.00. Past. Strasen 42.50. Easter Collect from Past. Meyers Gem. 42.80, Confirmations-Collecte 45.31. from its Gem. to Cedar Creek 42.70. Past. Daib 42.00. pastor Rathjens Gem. 45.20. past. Hörnicke 41.00. Rev. Sippel, Rev. Streckfuß, teacher Fischer, Past. Keller, Past. Rösch, Pastor Rolf, Past. Müller, Past. Seuel, Past. Damm, Past. Kolbe, Rev. Cämmerer, Past. Ahner, Teacher Steuber, Teacher Brandenstein, Teacher Weigle 42.00 each. by Past. Ebert 41.00. whose comm. is 410.00. Past. Käselitz (?). Past. Schütz' Gem. 425.00. Past. Damms' parish 49.50. Past. Plehn's Gem. in Vanville 85 cts. Past. Stnte's Gem. 46.15. From teacher Steuber, surplus of travel money, 44.00. Past. Wesemann's Gem. 413.45. from Past. Lochner 46.00.

Correction.

In No. 13 of the "Lutheran" it can be read: 1) instead of "44.25" to the Synodal - Building Fund of Past. Clöter's congregation in Aston: 464.25; 2) instead of 472.00 from Past. Scuels congregation "to the synodal treasury": to the synodal building treasury.

Milwaukee, Aug. 4, 1875, C. Eissfeldt, Casfirer.

Annual - Cash Report for the Orphanage at Addison from June 20, 1874 to June 20, 1875.

	Intake:	
Kaffcnbrstand on 20 June 1874.....	4	1342.21
Cost allowance for half-orphans		270.00
On borrowed capital-	3670.00	
For items sold		19.00
To pension of the year 1873		50.00
To pension of the year 1874		32.00
From the Missouri Synod for land		272.80
In contributions, namely		
of voting municipalities and		
Associations4442650	
From the remaining Illinois municipalities - 799.77		
From the rest of the Missouri Synod 629.02		
from the Ohio Synod	140.79	
from the Illinois Synod	35.95	
from Minnesota - Synod	24.00	
outside the synodal conference	39.00	
	-----	6095.03
To cash desks - advance		495.71
Sum of revenue.....	412246.75	
Issue.		
For construction.....	4	6784.52
For improvements and operation of the Waisrnfarm		375.37
To G. Fehrmann (settlement regarding pension from 1873)		
.....		80.00
For purchase of livestock		167.50
For Biehftuttr		38.85
For fuel (wood and coals).....		160.45
For ovens, mattresses, bedsteads 2c.		372.26
For food		369.73
For clothing the orphans.....		119.42
In wages for the maids		125.00
In salary for the orphan parents		300.00
For the Christmas gift		6.68
For schoolbooks and lessons for the (24) children		79.88
To Doctorkostcn		4.00
Interest on borrowed capital		296.40
For redeemed promissory notes		2920.00
Express charges and similar expenses		46.69
Total expenditure	412246.75	
Debt register.		
Capital debts on hand June 20, 1874 45650.00 New promissory notes issued by June 20, '75 43670.00		
Sum	49320.00	
Of these promissory notes were paid again42920		00

Accordingly, there are unpaid promissory notes46400.....00
In addition there is a cash advance as a debt4495.71

Summa46895 .71
Deduct from this sum: Promissory notes for land sold 41785.00
Pension in arrears from 1873 4 96.00
-----41881.00

Accordingly, the debts amount to the sum of45014.....71
H. Bartling.

From the Northern District Synod by its casfirer 442.50 U. S. M., and from I. H. Suceop at Woodville, Ohio, 4'5.00 to have received, certifies cordially thanking
Pembroke, Ontario. H. W. Schroeder.



For the orphanage in Addison

Received since March 22, this year: from Peter Schüttler in Chicago V a new wagon. From Rodenberg, Ill: from Mrs. Wilhelmine V Tvler 21 Id. Calico and 7 ad. Trouser stuff; by H. Gristf^d 100 lbs. of flour. From Addison: by Harloff L Schmidt, a harrowj. and 3 foot scrapers; from Mrs. D. Krägel, 3 pairs of stockings; froml Ch. HeidemaM 5 sacks of potatoes; from F. Leeseberg 4 sacks of potatoes ; from Louis Stünkel 40 lbs. of cheese; from Mrs. Prof. Linde-1 mann 1 cap and several items of clothing; from L. Dterke 1 6 apple and 6 cherry trees; from Mrs. F. Büchele 2 hats fori Girl; by W. Buchholz 1 pig; by Aug. Buchholz> 1 tucker and 1 hemmer to the sewing machine. From Past. TraubSI Crete Community, Ill: by Mrs. John O. Meier 2QuiltS, E 1 sheet, 2 pairs of pillowcases; from Mrs. Stock 1 pairl Stockings, 1 pillowcase; from Mrs. Brase 1 cap for Mä'd-V chen; from the parish 4 barrels and 8 p. potatoes, 4 p. oats, W 1 peck dried apples, j peck beans, 2jWall. Butter, 1 piece / bacon, 2 shoulders, 2 hams, 2 pc. beef; from Dietrich ! Seehausen, given at the Cultivator, 45.00. From Mrs. Haverland ! in Chicago 8 Id. Calico, 1 towel. Bon Mrs. Hölscher inj Elmhurst, Ill, 50 lbs. of flour. Dom women's club in Past. Dör-I mann's congregation at Yorkville, Ill, 8 pants with jackets, 6 shirts. D Addison, Ill, June 20, 1875, John Harmening. ' I

With heartfelt thanks to God and the dear givers, I certify the following gifts of loveW

for our church building to have received: From the congregation of Mr. Pastor Zucker in 1 Defiance, O., 47.65. From Mr. Past. Arendt's congregation in Fra- 1 zrr, Mich., 42.00. To Mr. Past. Sievers' congregation at Frankenlust, j Mich., 49.67. Mr. Past. Herbst's congregation at Sheldon, Ind, W 46.00. By Mr. Rev. Säumann, Pentecost Collecte of his congregation at Nrwburgh, O., 418.75. By Mr. Past. Ernst of his congregation at Elmira, Ontario, 48.00. By Mr. Rev. H Döderlein of Chicago, Ill, 42.00 from a member of his congregation, 41.00 from himself.

God bless you, dear giver, and awaken many more hearts, that t they may remember us in love and open their lenient hand toward us, so that we, too, may finally come to a house of God of our own. " V Topeka, Kansas, July 17, 1875.

P. F. Germann, Pastor. !

Received for poor students: By Mr. Past. Richter from N. N. 41.00. By Mr. APast. Hrinrmann from Mrs. Piper 41.00 for Mallon. By Mr. Past. Greif Collecten at baptisms in his parish 410.00 for Proseminarist Urban. Through Mr. Past. Father Eirich from Mr. Weiß 50 ice cream. By Mr. Past. A. Brauer from the Jungfraucnverein of his parish 45.00 for Aron.

The dear donors do not want to forget that the gifts intended for this fund, which would, however, be very desirable just now at the approaching beginning of the new academic year, are to be designated in the future when they are sent to Messrs: For poor students in Springfield. A. Crämer.

For poor students received from N. N. in St. Louis 42.00C . F. W. Walther.

For poor pupils I received in the month of July: fFrom the Jungftauen-Verein in Past. Wagners Gemeinde 415.00. By Past. Wehrs of N. R. 42.00. By Mr. Teacher Mribohm H of the Women's Association in Bremen, Mo., 415.00. By Rev. H Knies in Marysville, O-, collected at Joh. Dolz's baptism of children, 42.70; at the Children's Festival ges., 42.50. From Rev. Trautmann's congregation in Adrian, 411.00. From Rev. Ostrrhuss 41.50; by same from D. Schmalz 41.50, from A. Schnellbacher 41.00. From Mrs. Rcese in Cleveland 45.00.

Sincerely thankngl . C. W. Lindemann.

With heartfelt thanks the undersigned certifies the following submissions for the purchase of teaching aids for the deaf and dumb institution in Norris, namely: From the pupils of Mr. Teacher Dennlngrr in Adrian 42.20. From the pupils of Mr. Teacher Meyer in Monroe 42.05. From the pupils of Mr. Teacher Simon in Monroe 43.53.

The HLrr bless the beside givers bodily and spiritually. Norris, Wayne Co, Mich, July 25, 1875.

G. Speckhard. "

The undersigned hereby certifies that he has received the following monies as a gift for the construction of the Synodal Printing Office by Mr. Fr. A. Wabrink. 45.00 from Mr. W. Mohlmann. 43.00 from Mr. L. Wannan. 45.00 from Mr. W. Schlinkmann. 42.00 by Mr. F. Kölling. E.F.W. Meier.

Changed addresses:

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j Printing Office of the Synod of Missouri, Ohio, et al. States.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Geh.

Year 31.

(Sent in by Pastor Allwardt.)

This year's session of the Iowa Synod from May 27th to June 2nd.

The Iowa Synod was called together for an extra session this year at Madison, Wis. Readers of the "Lutheran" will be interested to learn something of the proceedings, which were concerned with the very point which for years has been so frequently discussed between that Synod and ours, namely, the question whether Iowa had or had not left its former confessional state. The undersigned attended the sessions during the first four days, and is therefore in a position to report as an eye and ear witness. I give this report on the basis of notes which I took on the spot for that purpose.

But since the very eventful negotiations are only the natural and necessary consequence of the original founding and previous development of this Synod, a brief review of the history of the Synod will contribute much to a correct understanding.

It was founded by the missionary society in Neuendettelsau in Bavaria, headed at that time by Pastor Löhe and after his death by Inspector Bauer, who is now also deceased. It was also supported by sending pupils and by financial contributions from there. All this was done with the expressed intention that the synod here in America should represent the ecclesiastical direction of the Neuendettelsauer. This direction was described as one that wanted to further develop the doctrine of the Lutheran Church and lead the Church itself toward greater perfection. This was by no means the opinion, as if one only wanted to penetrate deeper and deeper into the biblical Lutheran doctrine and learn to defend it more and more thoroughly against all kinds of errors - that would not have been a special direction, that is the endeavor of the whole church and of every true Christian -, no, one wanted to bring new doctrines to light, which the church as a whole had not yet found. In particular, they had in mind chiliasm, which is still considered a higher achievement there.



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Sept. 1, 1875. No. 17.

<p>and special knowledge of the divine counsel. In this further development, the twofold barrier was set up: "On the way of the Lutheran confessions, by the hand of the divine word. But in a clever way this barrier was removed again, in order to be able to "develop" arbitrarily against confession and Scripture. As far as the confession is concerned, room was made by declaring that only the thetical and antithetical resolutions in the symbols were to be regarded as the guide of doctrine, i.e., in the case of each article, only the doctrine for whose sake the article was actually placed was accepted, but not all the other doctrines which come up in wrestling its way out of the old under struggles. Damm may the further explanation of this one. These may otherwise also have their correctness, but at least they do not belong to the confession in this place. It is the same with the rejected heresies. And even these thetical and antithetical decisions (expressed in proposition and antithesis) must be read in the light of history, i.e., in order to understand and apply them correctly, one must know from church history under what circumstances, in relation to what error, etc., a doctrine was excluded from the confession. Thus, for example, in the 17th article of the Augsburg Confession, chiliasm is rejected. If one reads it in the light of history, one finds that it was the Anabaptists who at that time advocated chiliasm, and that the Neuendettelsau Missionary Society, which now advocates it, did not even exist at that time. Therefore, it cannot possibly be meant in the 17th article, especially since it speaks of the same thing, but with somewhat different words. In this way, the confession is pretty much eliminated, at least from the congregations, for how many listeners will be able to find out the thetical and antithetical sentences from the sometimes long articles? And how many know the history of the church exactly? Equally simple, however, is the procedure with the other barrier, the Holy Scriptures; for there the assertion is made that all doctrines of Scripture which are not already laid down in the (mutilated) confessions of the Lutheran Church are still open questions which everyone may answer as he pleases.</p>	<p>For here one must tolerate different opinions. In <u>this way</u>, the Lutheran doctrine is <u>developed</u> further and further on the basis of the <u>Word of God</u>, i.e. the old, scriptural doctrine of the Lutheran Church is cleared away in order to make room for all kinds of new ideas. And that this is the real meaning of their "direction" the people of Neuendettelsau have in the course of time become clearly aware of themselves, if they have not always been so. For what they otherwise called "development," Inspector Bauer once calls downright a "struggle against the old." "A new age," he says, "is accepted, but not all the other doctrines which come up in wrestling its way out of the old under struggles. Damm may also be said of the directions in the Lutheran Church drawn at length above: in them a new time is struggling with the old time, a new way of thinking and looking at things with the old, right progress with wrong stability, reform with conservative elements."</p> <p>This fight against the old "way of thinking and approach" in the Lutheran Church was thus the "direction" which the Iowa Synod was founded and supported in America, especially to represent the Missouri Synod. In Inspector Bauer's words, it was to "seek to balance the sayings of the present and their commendable achievements with the historical past, insofar as it has lasting value". That is clear enough. The present and its achievements, i.e. the new development of doctrine, should in any case be entitled to recognition. The past, i. e., the old Lutheran doctrine, as it is laid down in the confessions and the writings of the most recognized teachers of the Lutheran Church, is to have lasting value only in part, namely, only so far as the new direction needs it in order to give itself the appearance of Lutheran orthodoxy. But as far as it is contrary to the new direction, it should of course have no "lasting value," and here Iowa in America, like Neuendettelsau in Germany, should put on the knife.</p> <p>The Iowa Synod also originally entered into this imposition, as they themselves boasted of it and found ample recognition for it from over there. But the matter had great difficulties here, greater than over there. Over there the "Ver</p>
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The "past" had already pretty much fallen into oblivion. Few people knew the Lutheran doctrine, so there was no need to make such a big fuss. "The present, with its acknowledged achievements," could easily be welded to the past, so far as it had lasting value. Here in America, however, a hot struggle had taken place long before, for which the weapons had been drawn precisely from the Lutheran "past. Here the Lutheran doctrine was known and there was no great respect for the "present with its commendable achievements. As often as Iowa attempted to "balance" the present with the past, Missouri relentlessly stepped in and exposed the humbug. This put Iowa in the dire position of having to deal with Missouri first. It sought colloquy. True, as it later proved, it had no intention at all of giving itself up honestly captive if it were to be overcome. But perhaps, it thought, it could throw sand in its opponent's eyes after all, or at any rate show that it had at least a pretty good confidence in its own cause. But things turned out differently. The colloquy took place, and Iowa was thrown out of all its positions. It was pressed so rapidly into more and more concessions that it found no time at all to reflect rationally. Covered with many wounds, it left the battlefield. But there was another means of covering up the disgrace, namely, stubborn denial that he had been defeated. They chose this means, and even claimed that Missouri had left a fact which has been the subject of a special dispute ever since.

One would think that this dispute would be easy to decide, for both opponents had often enough spoken out in writing from the beginning. So one could only compare each part's earlier writings with the later ones, in order to see immediately who had changed his position; the proof was now also given that it was the Iowa Synod. But then she claimed to have meant nothing different by her earlier words than by the later ones, which were very different. She had always been "misunderstood" before. By the thetical and antithetical decisions, with the exclusion of all other doctrines interwoven in the further exposition and substantiation of the same, they had understood not only the thetical and antithetical decisions themselves, but also all those other doctrines of faith interwoven in the further exposition and substantiation; and she was most astonished that they had not been so understood at once. Here the aforementioned missionary society found it necessary to intervene in the dispute. In a memorandum from the pen of Inspector Bauer, it now also proved that its foster child had, however, completely changed his ways. Yes, Inspector Bauer claims that it was foreseeable that Iowa would have had to give way at the colloquium in Milwaukee. For Missouri had held a position that had been well established for three centuries (namely, the old, unconquered confession of the Lutheran Church); Iowa, however, would first have to conquer its ground (namely, for the new direction). It had been a fatal mistake to apply for a colloquium, especially with the "learned, eager and quick-witted" Professor Walther. The outcome had also shown this, for Iowa had given way step by step. Namely, it had renounced chiliasm as a synod and only as a synod.

The same was tolerated in the private opinion of individuals, while they, the people of Neuendettelsau, attached such great hopes for the future of the church to chiliasm. As a result of this shift at the Colloquium, the Iowa Synod even changed its confession paragraph in the Synodal Constitution (at the meeting in Davenport); instead of the limited confession of the symbols, an unrestricted confession was made. But that paragraph had been a "foundation-like" one. (This means that the missionary society had only founded and supported the Iowa Synod under the condition that it would adhere to the "direction" described in the paragraph - the change of this paragraph was therefore actually a breach of faith).

And the Synod had done all this without consulting the fathers and brethren in Germany; this, of course, must have deeply offended them, and so on. If, in spite of all this, Iowa denies that it has left its former position, it will hardly be able to defend itself against the accusation of dishonesty. Finally, the "Memorandum" exhorts Iowa to return to its former position, otherwise it would have to withdraw its support, which had already amounted to 100,000 guilders.

This memorandum now formed the main subject of the negotiations in Madison. Immediately after the reading of the memorandum, the following three questions were proposed for consideration: 1. whether the Synod wanted to maintain the position taken at Davenport on the symbols (the new confession paragraphs); 2. whether it still maintained a distinction between the binding and the non-binding in the symbols; 3. whether it admitted that its position on the symbols had really changed in the course of time (which it had so far stubbornly denied despite Milwaukee and Davenport). The answer to the "memorandum" would then result from the answer to these questions. On the other hand, it was indicated that the memorandum had already received a preliminary answer from Professors Fritschel (Prof. S. Fritschel had a copy of it with him); this could be read out and further negotiations could be linked to it. On the other hand, however, it was expressed that one should answer from the immediate impression that the memorandum had made. The reading of the answer would blur this impression and that would be a paternalism of the synod on the part of the professors. The freedom of the Synod had been limited for years, now the Synod should answer, not the professors. It was already an intervention that they had answered a document which was not addressed to them, but to the president and the committee of the synod; the members of the latter, however, had only become aware of the "memorandum" and now it had already been answered!

Finally, the motion was passed that the last of the three questions above be considered first, but that the section from the "preliminary answer" belonging here be read out first (the Synod thus further allows itself to be patronized). The content was briefly this: The Iowa Synod had not left its former position, it had always accepted all doctrines of faith, which had been recognized by the Lutheran Church and defended against false teachers. (So one can still see the light of history and the thetical and antithetical decisions shining through here, but in very dull rays). The change of the

The new paragraph on confession therefore in no way signifies a transformation of their principles, but was only undertaken because the earlier paragraph had seemed "ambiguous" and questionable even to benevolent friends. Incidentally, the Neuendettelsauer themselves had said (in the memorandum): Our agreement with Missouri is so great that one must ask about the exceptions, and even there the most reassuring answer can be given. - The same is true of the Iowa Synod, and the only question is whether Dettelsau is more exceptional than Iowa.

The impression which this controversy made on the Synod did not seem to be a thoroughgoing one. Pastor Matter solemnly recalled his essay written last winter against the "Lutheran" (see "Lutheran," April 1, 1875). He had believed then that the "Lutheran" was falsely accusing the Iowa Synod of having abandoned its position and was now dishonestly denying it. But he now recognized the truth of this charge, and the "memorandum" had convinced him. Therefore he recanted. - This opened the debate on the real issue. One speaker remarked that it was wonderful that the same accusation was being brought against the Synod from two such different sides (Missouri and Neuendettelsau); and he was prepared to prove in detail from the documents of the Synod itself that the Synod really stood quite differently now than it had done before. This offer was accepted, and the speaker gave the proof in substantially the same manner as had been so often done in the "Lutheran." A later speaker gave the same proof, namely, of her position on chiliasm. Their chiliasm had been "quite thick" at first, but now it had become so "thin" that one did not even dare to decide whether the first resurrection was a bodily or a spiritual one.

Prof. S. Fritschel admitted that they had not, however, conceived their task in the way they had been expected to do it in Neuendettelsau. (So they did not exactly represent the direction and yet they received 100,000 guilders for this purpose). But as the direction was taken from the beginning, they said, so it has been carried out to this day. Only other expressions were chosen here and there. There had never been any talk of a conditional signature of the symbols. In the case of Missouri, however, a distinction had to be made between the binding and the non-binding in the symbols; for this had affected all the doctrines, e.g. also that Mary, even after the birth of the Saviour, was always

The church had not distinguished between doctrines and teachings of faith; against this they should have protested. (So Missouri is to be blamed for the whole misfortune; but it seems somewhat incredible that one should protest against the innocent sentence: *Maria semper virgo*

[Mary has always remained a virgin] and similar ones want to have brought up the whole battery of "thetical and antithetical decisions"). As for the chiliasm, by the way, it was explained that they had already recognized before the colloquium that they had been too "heated" about it, and therefore had not waited at all for Prof. Walther's attack, but had declared from the beginning that they wanted the opportunity to talk about it. (So in the end it is true that their Chiliasmus first became "quite thick", but now "quite thin", and that the Neuendettelsauers, who care a great deal about Chiliasmus, have spent their money in vain). But again and again the

most conclusive evidence that the Synod had taken a radically changed position, and from various quarters (for the opponents of Mr. Professors were by no means all "Missourian-minded") the urgent plea was made that the truth might yet be acknowledged, for the question now was whether the Synod was still honest and could lay claim to good faith. "There are," it was said, "three factors against us. Neuendettelsau claims that we have left our former position; Missouri claims that we have left our former position; a large part of us claims the same. Should they all be mistaken, and our professors alone have the right insight? I trust Inspector Bauer alone to have at least as much insight as our professors."

Prof. G. Fritschel admitted that there had been a change, but not an essential one. What had been said in former times about the return of Christ (to the millennial kingdom) had been "ambiguous"; therefore, people no longer spoke in this way. He also no longer dared to prove that the first resurrection would be a bodily one, which he certainly still believed for himself. In general, these things had been more important in the past than they are now, but all this was not yet a significant change. The Synod's changed position on chiliasm was repeatedly cited as proof that it now stood differently. The following sentence was read from the synodal report of 1858:

"After the matters concerning the whole synod and individual congregations had been discussed, "the two "main points intended for the assembly were taken up: The position on symbols "and the doctrine of the last things. The discussions on these subjects, in which the hearty unanimity and agreement of the "whole Synod was to be perceived in an exceedingly affectionate manner, followed two presentations. The synod decided... to print these two papers.... . in a synodal report, "in order to make an open confession of its ecclesiastical direction and a testimony of truth, and the synod believes that it owes such a testimony both to its "friends and its opponents, in order to "cut off the possibility of a misrepresentation of the principles it holds."

In the second of these papers, which the Synod thus unanimously adopted as a public confession of its direction and as a testimony to the truth, a distinction is expressly made in regard to chiliasm between those points which "are certain with unquestionable certainty" and those which "appear to be of subordinate importance, about which one can have different opinions even if there is other agreement. Among the former, "points which are above all certain and fixed to us," and about which, therefore, one may not "differ in opinion," the following are emphasized: "conversion of the Jews, personal Antichrist, the future of Christ for the destruction of Antichrist, the first resurrection, and the millennial kingdom." The whole Synod had unanimously confessed these things, and "different opinions" were not permitted. Now, however, the Synod as such does not profess chiliasm, but tolerates it only as the private opinion of individuals. That was a great change, etc. Prof. S. Fritschel, however, sought to escape this proof by the miserable prevarication that at that very synod

Synod happened to be attended by only such members and I am dishonest!" - This earnest confession, however, who paid homage to chiliasm. So they could well have said: caused a great storm. Prof. S. Fritschel jumped up first, To us above all things is certain, etc. But they did not want stamped on the floor, and shouted, "I protest against these to make chiliasm the doctrine of the Synod and expressly continual accusations of dishonesty." This gave the signal declared this in the following year (1859). It was replied: But for a general jumping up and "protesting." Only about 25 it stands as a confession of the Synod; they were also quietly kept their seats and did not "protest" along. The assembled as a Synod in 1858. In general, such a chairman dissolved the meeting and thus put an end to the distinction between the Synod and individual members of tumult (wanted to say: "protests").

the Synod was not permissible in this case. The General Synod, for example, makes the same distinction. As a synod it accepts the Augsburg Confession, but the individual members reject it. Everyone considers this dishonest. Accordingly, one finds oneself in the same situation here. *)

(Conclusion follows.)

(Submitted.)

Since this distinction between the Synod and individual members of the Synod would not help here, Prof. S. Fritschel invented another excuse. He explained that the above sentence from the synodal report of 1858: "After the whole synod" etc. had not been adopted by the synod, but "someone" had added it as a kind of introduction to the following negotiations, and that the synod had thus wanted to make an "open confession of its ecclesiastical direction and a testimony to the truth. But this way out was also cut off. Not as an introduction, but as a resolution of the Synod it stands: The Synod resolved ...to have these two papers... in a synodal report, in order to make an open confession, etc., therein.

Thus the gentlemen were not able to explain away to their determined and adroit opponents the fact that the Synod of 1858 had openly professed Chiliasm, and that now, since it no longer recognized it as a Synodal doctrine, it at least took a different position in this matter. And it was urged on many sides that the Synod should openly confess this "before friend and foe". One speaker, for example, said: "We have long since been convicted of having abandoned our former position. We have continually denied this, and even now it is obstinately denied. This is too much disgrace heaped upon our Synod. We may henceforth decide what we will, no man will believe us until we make an open confession. The question at issue here is whether we are still honest people, and I maintain that we are not. Our whole synod is dishonest, our professors are dishonest,

Free conference of pastors resigned by the Iowa Synod at Madison, Wis.

Those who are familiar with the last movement in the Iowa Synod will bear witness to the fact that we have not sought a dispute and a break with it. The Society for Inner Mission, in the sense of the Lutheran Church, in Bavaria, called us by the letter of the blessed Inspector Bauer to take a stand on the confession of the Evangelical Lutheran Church, and the presidium of the Iowa Synod laid down, by his reply to the memorandum, the sword in our hands. -

The choice was given to us: To defend the heritage of the Reformation, or to side with the new theology. The choice was given to us: To subscribe to the symbols unreservedly, unconditionally, and leave, or to acknowledge a binding and non-binding content in the same, and thus stand up for the legitimacy of the chiliastic doctrines 2c. in the Lutheran Church. And this choice was not difficult: we were Lutherans! - But it is with sadness that we hear from the response to the memorandum the sinister, deeply untrue assertion that the confession paragraph dropped at Davenport in 1873 and the confession paragraph adopted there had a unified meaning. With this one assertion we saw the fruit of all previous struggles destroyed and we were confronted with an abyss of dishonesty and deception. The word was taken from us; we were no longer allowed to find in the best word for the protection of our most holy faith, its actual true meaning. - The quarrel had to begin all over again, and we excepted it, although the struggle against our brethren and teachers remains a struggle of tears, and the outcome of the negotiations an afflictive one.

*) It is difficult to see how the Synod could declare in the year '59 that it had not proclaimed chiliasm as a Synodal doctrine, and yet in the same year '59 claim in the "Public Declaration of the Ministry" that the doctrine of chiliasm "must also be openly confessed and testified to where it is appropriate. Since we have to proclaim to the congregations not the half or partial, but the whole counsel of God, this doctrine must also be proclaimed only in its place and time". These are two declarations in one breath that flatly contradict each other. And both were made in the same year. It can hardly be regarded as a malicious interpretation to suppose that the latter statement was intended to comfort the New Enders, while the former was intended to shut the mouths of the Missourians. The latter statement, it is true, was withdrawn by Prof. S. Fritschel from the Colloquium, but only "as in the highest degree misleading"; for their opinion had not been that the doctrine of chiliasm belonged to the council of salvation, but they had had in view passages such as: "The Lord's counsel is marvellous"; "who has been his counselor." But how do these gentlemen intend to preach this secret counsel of God? For they had declared, "We must preach the whole counsel of God to the churches," and had added to it the doctrine of chiliasm. So these were all obvious contradictions. This was also held against them by their brethren in Madison.

What had to be done by us has been done. We tried our best in the negotiations to save the Synod from its fall, but it was not given to us to stop it on its slippery slope. But we have saved our own souls and a good conscience, and for this we thank God through Jesus Christ our Lord.

In the only correct position on the symbols of our dear Evangelical Lutheran Church that we take, we have also found the right relationship to the individual "doctrinal points" that were drawn into the dispute. It is true that our opponents, too, have fought for these with earnestness and the exertion of all their strength, but their struggle was and is: denial - even where they profess.

The doctrines over which they contended are not doctrines of faith to them, but: theological opinions - doctrines not separating the church - open questions - on which "neither their faith nor their hope hangs."

But to us the same doctrines are not theological opinions, but some are doctrines of faith, doctrines of the Word of God and of our confession; some are heresies; some are taught in the Word of God and known in the symbols; others strive against the Scriptures and are rejected in the confession.

The earnestness and unbendingness in this struggle, which seems to be about trifling things, was and is presented to us from the words of Christ and His apostle: He who is faithful in small things is faithful also in great things, and he who is wrong in small things is wrong also in great things. - A little leaven leaveneth the whole lump.

Besides, we have for the good right of our struggle against the Iowa Synod two strong witnesses of the present day, viz: the fathers and opponents of Iowa, Neuen-Dettelsau and Missouri. Both point us to the Documents of our opponents, and in these we find the following:

I. The Iowa Synod, in its earlier days, did not unreservedly profess the confession of the Lutheran Church, but distinguished between obligatory and nonobligatory contents of it, and called that its direction.

II. It has exempted from obligation the doctrines: Of Sunday, of Antichrist, of Church and Ministry, as set forth and known in the Explanations and Expositions of the Symbols.

III. It has established erroneous doctrines of the last things: Double visible future of Christ, double visible resurrection of the dead, absolute binding of the devil, doctrine of the millennial kingdom contrary to Scripture.

I V. She has put forward a dangerous theory of the unanswered questions.

Attacked about this from within and without, the Iowa Synod has retreated, and in the following manner:

1. the Synod declared in 1859 that it had no chiliasm as a Synod.

The representatives of the synod declared at the colloquium in Milwaukee: that a double visible future of Christ was indeed contrary to the analogy of faith, but that they had understood by the visible appearance of Christ for the extermination of Antichrist only a temporary appearance parallel to that which happened to St. Paul, Acts 9; but they also dropped this assumption and confined themselves to considering it merely as a revelation of judgment analogous to the destruction of Jerusalem.

3. the representatives of the Iowa Synod, at the Milwaukee Colloquium, in agreement with Missouri, declared that all the doctrines of faith contained in the symbols were binding.

4. Synod, at its meeting in Davenport, dropped the last vestige of its direction and simply and roundly confessed the symbols of the Evangelical Lutheran Church.

This change of the Confession Clause in Davenport was the reason for the memorandum and the letter which the blessed Inspector Bauer, in the name of the Society for Inner Mission in the sense of the Lutheran Church, in Bavaria, addressed to the President, the Committee and the Pastors of the Iowa Synod, shortly before its end, and in which he announced the break with Iowa, if the "Foundation Confession Clause" was not restituted.

This revision or restitution of the confession paragraph in question was carried out by the Synod in Madison. Whether Dettelsau is satisfied? whether the answer

satisfied with their word? The Synod has thus made us false to its word, and in so doing it has assumed for itself the duty of defending all its old heresies.

Under the leadership of the two Professors Fritschel, it has given a declaration *aequivalent* to the "stiftungsgemäße" confession paragraph, saying: We confess all the doctrines of faith contained in the symbols; we have always remained unchangeably true to ourselves; we have now and then changed the misunderstood expression, but not the thing contained in it; as we stood in 1858, so we still stand today; the Synod has no chiliasm, but only individual members in it; the confessional clause adopted at Davenport says nothing more and nothing less than the first misunderstood and therefore dropped; formerly we divorced mechanically among the confessional doctrines, now dynamically 2c.; as we had right and space in the old paragraph with our conviction, so we have right and space in the new; we demand right and space for different opinions within the limits of the symbols; - and Professor G. Fritschel: It is to me today, as in 1858, the highest certainty that the doctrine of the conversion of Israel is founded in Scripture; it is to me today, as in 1858, the highest probability, not to say certainty, that the first future of Christ and the first resurrection of the dead will be a bodily, visible one! Professor S. Fritschel: Our standpoint has ever remained the same 2c.

By this, we say, the Synod, - after the adoption of the published resolutions, - and not only the professors of the same, have awakened anew all the heresies formerly taught and newly pronounced, have placed the better sayings and declarations in a doubtful, even a bad light, and have assumed the duty of responsibility for the same, so long as no honest recantation is made. For what is the meaning of the sentence: we profess all the doctrines of faith contained in the symbols, besides this: the disputed points are not doctrines of faith, but theological opinions. We demand right and room in the Synod for different directions: Dettelsau, Measurements, Hermannsburg, Iowa, and for Missourians-as long as the latter do not aggressively proceed? - say?! Does that one still have any reasonable sense? Has not the Synod thereby become like a dragon's cauldron, - because all sorts of directions dwell in it, of which the one denies what the other affirms, and yet again all speak with one mouth: on this and this doctrine of Scripture and symbols it does not matter, it is not a doctrine of faith: We are united?! - But he who proceeds aggressively must leave us! Doesn't that mean to dissolve God's word? and so do people teach?! - Are the doctrines of church and ministry and the doctrine of Sunday, as explained and expounded in the symbols, really doctrines of faith and clear Scripture to them, why then do they contradict us and why do they not defend themselves against others who teach otherwise? If the doctrine of the conversion of Israel, of the Antichrist, of the twofold future of Christ, of the twofold resurrection of the dead, of the binding of the devil, of the millennial kingdom, is really not a doctrine of Scripture to them, "on which neither their faith nor their hope hangs," why then do they demand room and right for these doctrines in the Lutheran Church? Is it because they are theological opinions? - Because they bear no relation to the doctrines of salvation?! - On this principle the Iowa

to delete the greatest part of our confessions, and not even the Apostolic Faith remains uncircumcised for them. - Or should what Fölsch wrote the other day be the opinion of the Iowans: "This is the only thing we maintain, that the content of these doctrines alone is church-binding and church-dividing" -? Then even the Quakers would have well-founded hope of a union with Iowa. - No! this Iowa confession, explained and more closely defined, is yes and no in one breath.

At the Synod, the opposing side was secretly, gleefully pleased that we, for our part, did not want to accept the disputed doctrines as theological opinions, but rather called them doctrines of faith that do not tolerate contradiction, and called them scriptural and symbolic doctrines in which we only wanted to tolerate such deviations that do not violate the analogy of faith, but we knew well why we were speaking in this way. We are told that in the aforementioned doctrines only the theological conclusion is rejected, but we see in the necessary conclusion the doctrine itself rejected, and a

put other foreign ones in their place. The difference between these controversial points and the great doctrines of salvation is well known to us, but it was necessary to expose for us the dangerous game of the Iowans with the word "doctrine of faith". - And Prof. S. Fritschel has not unjustly called this theology (so we think), in distinction from the Dettelsau, the direction peculiar to the Iowa Synod. For "Dettelsau confessed and did not deny; but Iowa denied and did not confess." This theology, in its inmost essence, is nothing but denial, even where it does not confess. Therefore, we have not allowed our consciences to be entangled with it, but have resisted it as a secret enemy that drills into the foundation of the church in inconspicuous doctrines and crumbles and breaks the building blocks of the house of God. For whoever accepts this banker's theology, it destroys the power of conscience, and loads upon his soul the curse that robs him of sober and sound judgment. In addition, it is full of crooked ways. It appeals to the Synod as soon as it is in its favor; on the other hand, it disavows the Synod and withdraws to the individual members when the Synod is attacked for heresy, or else it takes it for granted that in the presidency and the two professors one hears the Synod speak and act. In the face of this intangible changeling, which again demands justice and space in the Lutheran Church for gross, tangible false doctrines, we have not retreated for an hour, even in the smallest doctrine, but have confessed and declare again:

I. The Church is by her nature nothing else than the congregation of the saints, and has no two sides, that is, that she would be "invisible and visible at the same time."

II The church has the key ministry in the spiritual priesthood of its individual members.

III. the doctrine of Sunday, as confessed by the Church in the symbols, is alone right.

All three doctrines are doctrines of faith that do not tolerate contradiction.

IV. The doctrine of the conversion of Israel we consider a very uncertain opinion, without ground of Scripture, which easily leads to enthusiasm.

V. The doctrine that the Papist is the Antichrist we hold to be not a "conclusion," but a fulfillment of the prophecies which through history un

is refutably testified and therefore for a symbolic doctrine with which the inheritance of the fathers stands and falls.

VI. The doctrine of the millennial kingdom, and especially the doctrine of the double future of Christ and the double resurrection of the dead, and of the absolute binding of the devil, we hold to be heresies contrary to Scripture and symbol.

None of these doctrines is so small and minor to us that we wish to have them stricken from the Confession, or to have them introduced into the Lutheran Church in contradiction with the symbols.

But because we found no time for a thorough discussion of these doctrines in Madison, on the one hand, and on the other hand were exposed to constant attacks as agitators and therefore had to avoid the fellowship of our best friends in order not to bring them into the suspicion of conspiracy, - but a common understanding and mutual strengthening after our departure is highly necessary, so the brothers: Strobel, Vollmar, Westenberger and Dejung met for a short consultation after the consecration of the latter's church and instructed me to call for a free conference at which we would thoroughly consider the disputed doctrines, agree on the right understanding of the Word of God and strengthen ourselves in the faith.

To this conference we invite all our brethren who have left with us and those who remain in the Iowa Synod with a doubting conscience. This free conference will meet at Wilton, Iowa, on the 25th of September of this year, at the house of Pastor Strobel, and will determine the time of its meetings.

Des Moines, August 9, 1875.

Franz Matter.

(Submitted.)

Fourth Assembly of the Synodical Conference.

The Evangelical Lutheran Synodal Conference of North America met this year on Wednesday, July 14, in the church of the German Lutheran congregation of Trinity, Pastor F. Wynekens of Cleveland, Ohio. At the opening service Pastor W. Lübker preached on Ebr. 10, 23-25. Ten meetings were held.

There were 50 delegates present: from the Illinois Synod, 2; from the Minnesota Synod, 2; from the Missouri Synod, 28; from the Norwegian Synod, 2; from the Ohio Synod, 13; from the Wisconsin Synod, 3 delegates. Also, 51 advisory members.

After the Conference had organized itself, the following officers were elected: President: Prof. W. F. Lehmann; Vice-President: Pastor H. C. Schwan; Secretary: Pastor I. Herzer; Treasurer: Mr. Ch. K. Beermann.

Six sessions were used almost exclusively for doctrinal negotiations on the theses on church fellowship that had already been started two years ago. In the previous year one had come up to the 6th thesis.

The following four theses were discussed in detail. In improved form, they thus read:

Thesis 6: "From the nature and character of this orthodox confession" (the unaltered Augsburg Confession) "it follows with necessity that ecclesiastical practice should be in accordance with it. For every

ecclesiastical action must either be a direct expression and if members of their congregations continue to be members actual realization of the confession, or must not in fact of the secret societies, and the pastors in question do not contradict the confession." give a thorough public testimony against these societies in

As little is he a true Christian who professes God's word their sermons, nor do they expose them to the clear light of and speaks it, but does not prove by deed that he believes Scripture and unbelief, nor do they take the individual lodge it in earnest, so little can he be a true Lutheran or a truly brethren into special pastoral instruction and care."

Lutheran congregation and synod who signs and speaks All Christians should beware of false prophets and their this confession, but does not prove it by deed, but even false doctrine, avoid them and not greet them as brothers. denies it in deeds. Church practice must correspond to the How can a Lutheran preacher and his congregation allow orthodox confession; if this does not happen, it is conscious such false teachers into their pulpit? If they do, it is evident or unconscious hypocrisy. All ecclesiastical acts must either that they do not believe their doctrine and confession to be flow directly from the confession, e. g. the acts of baptism, true in their hearts, but are doubters. Nor may a Lutheran Holy Communion, and absolution, or must not actually preacher admit non-Lutherans to Holy Communion. Holy contradict the confession, e. g. the ecclesiastical Communion is also a public testimony and confession of the ceremonies and the constitution. If a synod calling itself faith and doctrine preached in a church. By receiving Holy Lutheran professes the Book of Concord, but in its practice Communion one confesses the doctrine of faith preached in contradicts the confession, it again in effect denies it; it such a church. But it is a terrible sin "that in one church, or confession is destroyed by practice. Such a church at one altar, both parts should take and receive one community stands there as a great hypocrite. Luther says: sacrament, and one part should believe that it receives the "Wherever you hear or see such words preached, believed, same bread and wine, but the other part believe that it confessed, and done according to, have no doubt that there receives the true body and blood of Christ." Let every man must certainly be a true *ecclesia sancta catholica*, a holy be warned against such a preacher, "as against the devil Christian people, 1 Peter 2:9, even though there are very himself in the flesh." That is why it is so necessary for a few of them." Lutheran preacher to observe communion and confession.

Therefore, a righteous Lutheran cannot cultivate a Chiliasm, the favorite doctrine of our time, is the more community of faith and church fellowship with those who dangerous, because it evidently overthrows articles of faith, profess the Lutheran doctrine in their constitution, but do not namely, 1. Of the church, which, according to Scripture, is act accordingly. to remain an invisible kingdom of the cross until the end of

Therefore, Thesis 7 states: "From this necessary the world; according to Chiliasm, the struggle is to cease, connection between confession and practice it follows and the church is to become visible. 2. of the resurrection of logically that a truly Lutheran synod may not unite with any all the dead at the last day; but the Chiliastes suppose that other synod calling itself Lutheran to form an ecclesiastical a great resurrection of all the saints, or of all the martyrs, body in which the prevailing practice contradicts the shall take place before the last day. 3. Of the second coming confession. of Christ to judgment; the Chiliastes teach that Christ will

It is true that a Lutheran synod should hold communion appear before the last day. 4. Of the last day, which, of confession and love with all those who share its faith, and, according to the Chiliast opinion, cannot come at any where possible, also maintain this unity through moment. If we condemn every form of chiliasm, because it ecclesiastical union for the common building up of the attacks articles of faith, we hold the hope of a quiet, peaceful kingdom of God, but it may not unite with those who do not state of the church to be false, erroneous, and vain, but not in fact practice the oral confession, if it does not want to to divide the church. But with such synods, congregations, make itself complicit in other people's sins. It does not in any and preachers calling themselves Lutheran, who do not way take away the orthodoxy of a Lutheran synod that resolutely oppose with God's Word every form of chiliasm practices contrary to the confession are revealed in it, if it that attacks the articles of faith, we cannot hold fellowship.

only does not allow or tolerate such practices, but combats A further contradiction with the confession is if a them with God's word; but if a practice contrary to the thorough public testimony is not given against the secret confession is tolerated and justified, as happens with false societies by naming them, nor are the individual members Lutherans, then no ecclesiastical union may be entered into of secret societies disciplined within the congregation. with such, but rather this sin must be severely and Although there was a difference of opinion as to whether the unceasingly punished. secret societies

But what is such a contradiction of the confession?

Even if such societies were to be condemned because they were religious, the following declaration was unanimously made, "that not only those which are religious societies, or societies with religious ceremonies and tendencies, but in general all secret societies with moral purposes, which are based on the principle of secrecy" are rejected by us as sinful. We also require, as a condition of church fellowship, that such a canker in a congregation shall be publicly attacked, and that to those who are in a congregation-

practice? The following theses answer this question.

Thesis 8: "This contradiction can take place in several ways. It occurs, first, when a Lutheran ecclesiastical body, which professes explicitly and emphatically the symbolic books, nevertheless tolerates or even approves of pulpit sharing with non-Lutheran preachers and communion with non-Lutherans in its fellowship, and does not firmly oppose every form of chiliasm."

Thesis 9: "This contradiction further takes place,

The members of secret societies are to be disciplined, and no rest is to be given until they have either left the Lodge or have been expelled from the community.

In the four points mentioned above, the General Council in particular is guilty of contradiction and denial of its Lutheran confession. Therefore, we cannot consider it to be a truly Lutheran and confessional body, and we cannot maintain a communion of faith and church fellowship with it.

As to the other matters submitted to the Synodal Conference, special mention should be made of the publication of English school books, the mission among the Chinese, the admission of the Lutheran Concordia Synod, and the adoption of the by-laws to the Constitution.

An English primer prepared and submitted by Pastor Lange was examined and approved by a committee, and it was decided that it would soon be sent to print. An English reading book is to be examined theologically by the Faculty of St. Louis and educationally by the Faculty of Watertown, Wis. and, after it has been found good, is to be published with the approval of the Conference. Finally, the Faculty of Columbus, O., was commissioned with the English translation of the biblical history published in St. Louis and edited according to Zahn.

In discussing the mission among the Chinese at St. Louis, misgivings were expressed as to whether so difficult a mission could be carried on with success among so small and changing a population of Chinese at St. Louis, and with the forces at their command. Finally, the Conference declared that, as such, it could gain no pleasure in promising to further support the mission among the Chinese in St. Louis.

Concerning the admission of the Lutheran Concordia Synod of Virginia, it was decided that it would be recognized as a member of the Synodal Conference as soon as the honorable Synod of Ohio had given its consent to this decision and published it in our church bulletins.

A committee was also appointed to submit proposals to the Conference in the coming year for the attainment of the aim of the Conference (mentioned in the Constitution § III.), namely "the establishment of a delimitation of the Synods according to territorial boundaries".

The next annual meeting will be held, God willing, on the 3rd Wednesday in July, 1876, at the Rev. Sieker's church in St. Paul, Minn.

Because of the important and instructive proceedings, the report soon to appear in print is hereby strongly recommended to all members of our Synod.

H.

(Submitted.)

The Middle District

of the Lutheran Synod of Missouri 2c. held its sessions this year at La Porte, Ind. from the 4th to the 10th of August. Notwithstanding the interruption of the opportunities of travel, in consequence of continued heavy rains and great floods, the Synod was numerously attended. Thanks be to God for his gracious protection on the journey there and home! -

Present were 68 pastors, 46 teachers, 48 deputies, and 6 professors from Fort Wayne College.

There were 17 pastors, 13 teachers, 7 deputies, 1 professor no rest is to be given until they have either left the Lodge or absent. 10 congregations had not sent a representative, but were mostly excused in view of the circumstances. - Several

guests from other districts were also present, to the delight of the Synod.

The doctrinal negotiations were based on "theses about church court, conciliar and synodal power". - The doctrine of the royal glory of Christ, the unified and unrestricted monarch, is connected with the doctrine of the glorious nature of the church. He who has faithfully recognized the royal office of Christ also knows what and how his kingdom on earth is; he knows that the church is the queen (the royal priesthood), the bride of the bridegroom, and the body of which Christ is the head, and will not be guilty of any interference, either in the rights of the king or in the rights of his kingdom; he will not set any church court, council, synod, pope, bishop, or pastor beside Christ, much less above him; but will let Christ be sole ruler. - That councils and synods in matters concerning the doctrine and life of the Christian, that is, the conscience, have received no authority from God except and apart from that which every believing Christian has, there is no doubt about this in the church, which has stuck to God's Word and Luther's teaching. For the trumpet of God's Word also sounds a clear note on this question, and the confessional writings of the Lutheran Church join in this note in intimate, sweet harmony.

But already during Luther's lifetime, and especially after his death, traces of a violence creeping into the church became apparent. In this country, too, synods claiming the name "Lutheran" - for example, synods within the Council - assert principles concerning church government that are nothing less than Lutheran.

But some will ask: Why are synods founded? Why are synodal assemblies and conferences held? Why is it made obligatory for Christians to participate in congregational meetings? And are not many things decided and governed by majority vote, etc.? Well, space does not permit the answer to these questions to follow here. Whoever is interested in growing in the knowledge of these so important aspects of pure Lutheran doctrine, will not refrain from acquiring the synodal report and studying it with attention, pleasure and love, and he will notice that the blessing is not lacking.

The present officers were re-elected and a second visitor appointed for southern Indiana in the person of the Rev. Th. Wichmann.

Elected as delegates to next year's Synodical Conference meeting in St. Paul, Minn. were:

President H. C. Schwan, Deputy: Pastor Ph. Fleischmann. Pastor W. S. Stubnatzy, " Pastor Chr. Hochstetter.

The following municipalities were appointed to elect delegates and alternates from among their number:

1. the community in Fort Wayne (Dr. Sihler's).
2. St. Paul's Parish in Indianapolis (Past. Hochstetter's).

Alternate:

1. the church in Fort Wayne (Pastor Stubnatzy's).
2. Zion Church in Cleveland (President Schwan's).

G. R.

To the ecclesiastical chronicle.

i. America.

"A Proposal for Peace." Under this article, in the "Lutheran Herald" of July 29, there is a submission signed "M.", no doubt from the pen of Dr. Moldehnke in New York. According to this, a "friend" and, as he calls him, "an experienced observer of local church conditions" (by which Pastor Grabau is meant) has recommended the following to the sender as the "simplest and most natural way" to peace in the American Lutheran Church: One should take as a model the way in which 300 years ago the Concordia Formula came into being and in which peace came about in our then so torn church, namely to organize "theological private conventions", "which 1. 2. in the case of each difference, indicate the Christian way, judge these differences correctly, 3. also try to give this judgement, and accordingly also make an honest and impartial effort to establish the true Christian doctrine. As good as the sender may mean it, he has obviously been badly misled by his "experienced observer and friend". The path to peace recommended to him by the latter is nothing less than what it wants to be; by no means the one once taken by our orthodox fathers, which finally brought about the Concordia formula and peace in our church. According to the proposal adopted by Dr. Moldehnke, all those who differ in doctrine should now hold conventions; but the conventions that preceded the drafting of the Concordia Formula were held only by the "unsuspicious" theologians who remained faithful to the pure doctrine of Luther and the earlier confessions, and "to the same simple, bright, and clear understanding that the words bring with them. When, after all, the "colloquia" and "conferences" had not led to peace even at that time, one did not call together men like Chemnitz, Andreä, Selnecker, and other "unsuspicious" theologians who had remained faithful, as well as the Philippists, Cryptocalvinists, Synergists, Majorists, Interimists, Syncretists, Adiaphorists, and the like, to conventions, so that they might be able to find peace. The Council, however, did not gather the remaining theologians together in conventions, so that they could together correctly present and evaluate the doctrinal differences that had long since come to light, but only called upon those named to do so, so that all those who remained faithful or returned to the truth could, on the basis of the declaration they had made, once again fight for the old banner of the unaltered Augsburg Confession, its Apology, the Schmalkaldic Articles, and Luther's two Catechisms, and to exclude those who persist in their apostasy from their brotherly and ecclesiastical fellowship. This old, proven, really "simplest and most natural way" has already been trodden in the Lutheran Church here, after colloquia and free conference had preceded and been partly successful, partly unsuccessful, and one of the successes gained with God's help in this way has been the coming into being of the Synodal Conference. It is true that Hr. Dr. Moldehnke, in his "Proposal for Peace," strangely threatens that our Synod would reveal that it was "concerned with synodal rule and not with the rule of the pure Word of God" if it did not accept his "Proposal for Peace"; but in his recollection of the authors of the Concordia formula we find at the same time enough comfort against this threat, for they, too, had to be reproached for personal desires for rule because of their closure through their Concordia, while they were just content with this.



was to do with the rule of the pure Word of God. Dr. Moldehnke will, of course, count it an intolerable presumption that we declare our Synod to be a true daughter of the Church of the Concordia Formula, and that we regard its opponents as equal to the Philippists and so on. etc; but a thorough and impartial comparison of the doctrine for which our Synod has now fought since its existence, for 27 years, with the doctrine of a Luther and a Chemnitz, will convince him that we are only telling the factual truth, when we declare our Synod to be a true daughter of the Church of the Augsburg Confession and Concordia Formula, and regard all its opponents as equal to those who, before the adoption of the said Formula, as the same says of its opponents, "deviated from some high and noble articles of the said Confession, and either did not attain to the right understanding of the same, or did not even insist on it, or even dared to imply a foreign understanding of it, and yet want to be, and help themselves to and boast of, the Augsburg Confession in addition to all of these, from which burdensome and harmful divisions arose in the pure Protestant churches." It is true that Dr. Moldehnke claims that the points at issue among us here in America are of such a nature that Luther's words can be applied to them: "that without them everyone would remain a Christian," for it is only a matter of the doctrine of the church and the office of preaching: only a lack of deeper insight into the connection of these doctrines with the most important questions of practical Christianity and a lack of experience can be the reason for this assertion. For our part, we know only too well and have experienced only too often how poisoning the sectarian hierarchical teaching of church and ministry, as it is more or less held by our opponents, affects the faith life of the obedient listeners of such teachers and what faith-destroying distresses of conscience it has in its wake.

W.

[Walther]

A Swedish judgement on the necessity of Lutheran colleges. The Swedish Lutheran paper "Augustana" reports that the new building for their seminary near Rock Island will be ready by the fall, and that the Synod has decided to hire four new teachers. The Minnesota Conference of the Swedish Synod has also decided to establish a college of its own at St. Peter, Minn. Concerning the importance of such Christian Lutheran colleges, the "Augustana" says very correctly: "It is not worth the trouble to speak of our future in America, not even as a tribe, but still less as an Evangelical Lutheran Church, if we do not see to it that charitable, thorough and Christian education can be acquired by the growing generation, which will have to wage the battle against lies and evil. Let us, therefore, put all our strength into our work; our strength is certainly not so exceedingly weak or small, if only we would use it properly." It is also gratifying to note in passing that this Synod, which belongs to the Council, has established strictly Lutheran principles concerning pulpit and communion, and has thereby indirectly protested against the unionist practice of the Council. May God continue to help! S.

Apostolic Cossacks. This is the headline of an article in the local "Herald of Faith". "For the conversion of the heathen," the article begins, "Christ sent the twelve apostles and the Pope the missionaries with the order: Go and teach; the modern cultured state, for the time being still the Russian one, soon perhaps also one or the other, sends, when a community is to be brought to apostasy from the Catholic Church and converted to the state religion, Cossacks with the order: Go and starve the people out." In the following, the doings of the soldiers are described in more detail. This is, of course, a great injustice, that one should

But it seems most strange when a Roman newspaper behaves so at the election to be held, conscientiously choose as your representatives innocently. For the writer was not in earnest that the pope would only those who will take part with the order. Your pastors have hounded you send missionaries with the order: Go and teach! History tells how other enough to show you what a choice you have to make." At any rate, he "missionaries" or "apostles" or messengers have gone out in the service means the United States when he enthusiastically exclaims in conclusion, of the papal curia, who were not commissioned to teach, but to scorch "We have received a divine appointment on this mainland to enlighten and burn, to starve, to martyr, and to murder. We only recall a Roman and bring a neighboring people to the Catholic faith." Of course, our local confession, according to which, in the Thirty Years' War, "many German Catholics, especially the Irish, do not leave the lantern of their papal faith provinces were overcome, not by Christ's apostles, but by the apostles under a bushel, but do their best to "enlighten" us darkened Protestants of Wallenstein and Tilly, and therefore more pistolically than apostolically by their excellent spiritual education and their exemplary religiosity! But (ruaKis xistolies, <zuam apostolies). " (S. Herrenschmid, Zeitpredigten.) how much more rapidly would this "enlightenment" proceed if the Catholic Writes, after all, the Jesuit Bellarmine: "All Catholics teach that heretics Church were once so far advanced that it could completely dominate the may be punished with death." (1. 3 6e luieis.) Thus, according to Roman elections and steer the rudder of the government according to the political doctrine, it is also permitted to starve and persecute them. The Jesuit principles of the "infallible"!

Scherer preached: "This distinction is to be noted, that one is wont to

keep a different *process* with those who have never accepted the Christian faith, nor been incorporated into the churches of God by baptism: Another with the heretics, and apostates from the church: against the latter one may and ought to use an earnest and proceed with punishment, but against the other one one is not so authorized." (Postille, col. 454..) The "Christian Messenger" of August 18 recalls the following words, which appeared in the local "*Shepherd of the valley*" on Nov. 23, 1851: "The church is of intolerant necessity. She tolerates heresy where she must, but hates it, and all her energy is directed to the destruction of it. If the Catholics ever attain a predominant numerical majority, it will be the end of religious liberty in this country. So say our enemies, and so believe we." - For what purpose are "Roman military companies" now being formed in many Union cities? G.

Catholic clergy interference in politics. At times Catholics deny that their bishops and priests seek to dominate political elections and even tell their parishioners which party to go with and for whom to vote. should. Recently, however, the Catholic Bishop of Quebec, named clv Lirtüu, made a speech before an election, in which he spoke openly about this point and no doubt set forth the general principles of his church. He is bitterly angry with Luther's Reformation, because it has wrested political power from the hands of the papal clergy almost everywhere. Then he goes out against the liberal Catholics and says:

"The liberal Catholic pretends to be interested in the truth.

of the (Catholic) faith, but he rejects the interference of the church in civil-worldly things. He does not want the priest to interfere in politics. He thus excludes God (!!) from human affairs. . . . Let us defy those gentlemen who call themselves Catholics, but deny priests the right to give instruction on the duties which both candidates and voters have to fulfill. For they pretend that the priests have no right to interfere in the elections, and reject the appearance of the church in matters of government. They pretend that the Church has nothing to do with political questions, and that she only deceives herself by attacking those who dare to subject the bishops' regulations concerning elections to judgment." In what follows, the bishop then seeks to show that the Catholic priest is the mainstay of all political welfare, saying, "The priest should be your counselor in political matters. .. Will you believe him, this friend of justice, this protector of your most sacred interests? Under the present circumstances you will

S.

Testimony of a Methodist against the Methodist doctrine of perfection. Recently a certain H. Pfaff, preacher of the Methodist Church, sent an article to Mr. Nast for the "Apologist". But Mr. Nast was not pleased to accept it, because it contained a protest against the teaching in the "Apologist" that the Christian can already become completely perfect in this life, which teaching Mr. Nast declares to be the "teaching of the Methodist Church. Mr. Pfaff has therefore published an expanded version of this pamphlet. In it it says, among other things: "There is no passage in the Holy Scriptures which even hints in the least that man in this life, through a state of grace, however high, is placed in a state free from temptation from within; - but the Word of God teaches us the opposite. . . When the apostle says, Gal. 5:17, that the flesh lusteth against the Spirit, and the Spirit against the flesh, he expresses an experience which every Christian who knows his own heart must confirm. Paul found it necessary to subdue and anesthetize his body, i.e., to put to death the business of the flesh, 1 Cor. 9:27, Rom. 8:13, which, however, at the present time seems to be no longer necessary with some professors of sanctification." Mr. Pfaff wants, as he explains in the preface, "to counteract a wrong direction in many respects concerning the doctrine of sanctification, the excesses of which have left sad memories with many." It is a pity that there are still many erroneous things in this little book. G.

II. foreign countries.

Deification of the Pope. Roman ladies recently presented the pope with an address in which, among other things, the following words appeared: "At this time, most holy father, the Vatican is not even a prison, but a Calvary (Golgotha), and it is Jesus who is suffering his Passion anew in your person, as that of his representative. It is therefore also obligatory that the ladies appear with you, and so we come, as it were, in the name of those whose elect you are, namely, the Virgin Mary." Of course this pleased the Antichrist exceedingly. G.

Parish re-election. Münkel's "Neues Zeitblatt" informs that several Swiss cantons have passed the law that pastors must allow themselves to be re-elected after a period of about six years. In the Canton of Zurich, this measure was implemented for the first time in April of this year, whereby only three of the clergy were re-elected. - This is evidently the result of the fact that in the state churches, as they exist today, world and church have merged with each other, and that, in addition, the children of the world are on top, and the spirit of the world thus rules. For what is such a reelection of the pastors but miserable from the

State mob also exercised mob rule in the church. Wherever truly Christian congregations are found that do not follow the carnal demands of the unbelieving spirit of the age, but use the Word of God as the guideline for their congregational life, such a new election of preachers (even in a free country like America) is considered an ungodly abomination. It is therefore incomprehensible to us how Pastor Munkel can think that such mischief is a correct demand that follows from the congregational principle; he would have to think that a "congregation" cannot be a Christian one at all and cannot act in a Christian manner, but must always be a loose rabble according to its principle and set up its government according to the will of the devil.

How a sensible Pomeranian teaches his pastor.

The introduction of civil marriage causes great distress to many pastors and theologians in Germany, because they are stuck in the mistaken opinion that only the church, through its copulation, can conclude a marriage covenant that is truly valid before God or at least pleasing to God. That the church, in cases where the state has already performed the marriage ceremony, may also confirm the civil marriage through the application of the Word of God and through prayer and blessing, is not enough for them, for they believe that the church alone can really establish a marriage that is valid before God. Thus Luthardt's "Kirchenzeitung" reports that recently in a rural parish of the Wolgast Synod a worker had been admonished for spurning the "church marriage" (as the only valid one in contrast to the civil one), but had answered his clergyman briefly: "I am married. You can't marry me after all; the most you can do is give me a blessing." The man was essentially right - except that he should not despise the ecclesiastical "blessing" either (if no new marriage ceremony is connected with it). Luthardt's "Kirchenzeitung," however, shakes its head very apprehensively at this and says: "One sees how the view that the marriage ceremony now lacks any marriage-founding effect(s) is rapidly gaining entrance even in these circles, which naturally has the consequence of making it appear as an easily dispensable appendix (Anhängsel)." Would that the "Kirchenzeitung" had rather appropriated what is quite correct in the Pomeranian's succinct answer, and corrected its exaggerated opinion of the "marriage-founding" power of the marriage ceremony accordingly! Or do the German theologians think themselves too good to learn anything from a layman?

On the 12th Sunday after Trinity, August 15, the candidate of the sacred preaching ministry, Mr. August Senne, educated at the theoretical seminary in St. Louis and called by the first German cv.-Inth. St. Paul's congregation at Ottawa, Ontario, Canada, ordained by the undersigned by order of the honorable Mr. President Fürbringer before the assembled congregation and inducted into his office. H. W. Schröder.

Address: Rsv. 8c-uii6, Odtuvn, Onturio, Ounrcclu.

On the 13th Sunday after Trinity, the 22nd of August of this year, the candidate of the sacred preaching office, Mr. Chr. Hoyer, who was called by the congregation of Mr. Pastor Jske at Jda, Monroe County, Michigan, as assistant preacher, was ordained by the undersigned on behalf of our most reverend Mr. President Fürbringer and inducted into his office. W. Hattstädt.

Address: Ü6V. Oür llo^vr, Iäa, IVlonroo Oo., Hlicü.

On the 9th Sunday after Trinity, Candidate G. Tönjes was ordained and introduced by the undersigned in the midst of his congregation. H. Bremer.

Address: Rsv. O. loonjos, 8tov "r, Llor^sn Oo., Zla.

Mr. Candidate W. Mallon, called from my branch congregation in Olive Township, Clinton Co., Iowa, was solemnly ordained by me by order of the Most Reverend Mr. President Biltz on the IOth Sunday after Trinity and inducted into his office.

H. Bramm er.

Address: üvv. ^V. l^nl lon, Lucrna. VI8ta D. O., Olinton Oo., loiva.

By order of the honorable Presidency of the Illinois District, the undersigned, assisted by the Rev. Frederking, on the 5th Sunday after Trinity, installed the Rev. P. Gräf in his new congregation at Jellow Head, Kankakee County, Ill.

I. Fr. Nuoffer.

Address: liev. V. Oratzk, Urnllt Ltution, Lktnlcalcae 6o., Ill.

Rev. Th. Mießler, called from St. Paul's cv. Lutheran Parish, St. Louis County, Missouri, was installed in his new office by the undersigned on the IOth Sunday after Trinity, August 1, 1875, according to the commission received.

I. F. Bünger.

Address: kov. 1U. Lliosklor, 1)68 ?or68 l". O., 8t. Doui8 6o., Ho.

Mission Feast.

A mission feast was celebrated at Des Plaines, Ill, on June 27. Speeches of celebration were delivered by Pastor Schmidt and Professor Selle. The music choir from our school teachers' seminary and three singing societies added to the elevation of the celebration. The collecte was 896.25.

A. Detzer. '

Indication.

The "Lutheran," Volumes IV, V, and VI, is ready for dispatch. It will be sent to subscribers at once. Price for these three volumes r 83.75.

M. C. Barthel.

Conferenz - Ads.

The Southern Districts - Conference of the Synod of Illinois a. St. will meet, s. G. w., Sept. 14, at the parish of the Rev. H. Weissbrodt, at Mount Olive, Macoupl'n Co. Ill.

G. Wolf.

The Central - Illinois Pastoral Conference will meet, s. G. w., from the 21st to the 23rd of September, this year, at the undersigned.

Members and guests who intend to attend are kindly requested to register.

L. Hölt er.

The Iowa Pastoral Conference will meet, s. G. w., from the 15th to the 20th of September, at the residence of Rev. L. F. Herrmann, at State Centre, Marshall Co., Iowa.

Available for discussion are: Theses on the Doctrine of the Interpretation of Scripture, by Pastor Endres.

Pastor Herrmann asks the dear brothers in the ministry to inform him of their coming in good time, so that he can arrange for the quarters afterwards.

W. Kanning.

The Cincinnati Pastoral Conference meets, s. G. w., Sept. 28th and 29th.

R. Biedermann.

From Tuesday, the 5th of October, at noon, until Friday noon, the Fort Wayne Preachers' and Teachers' Conference will meet, s. G. w., at the usual place.

The main papers are: 1) Theses on the VI. article of the Formula of Concord; 2) the other part of the Theses on Marriage, by Rector Schick; 3) Theses on the VII. article of the Formula of Concord, by Prof. Stellhorn.

To preach: Tuesday evening, Pastor M. Hiebei...

Death notices.

On August 23, Rev. F. E. Gottlieb died suddenly, at the age of 35 years. S. Key l.

On 22 August this year, after a long period of suffering, Mr Friedrich Dörrfl er, teacher erneritus, passed away.

The deceased leaves a widow and ten minor children. F. W. M. Arendt.

Ordinations and introductions.

On July 25 of this year, Mr. Candidate H. G. Schmidt was elected in my northwestern branch district of CryStal Lake under the assistance of Pastors Nöder and Steege ordained and introduced by the undersigned.

A. Detzer.

Address: Kev. L. O. Lobmiät, 6r^stal Duke, ZleHonr^ 6o., Ill.

On the 8th Sunday after Trinity, Rev. A. Bäpler, formerly of Dallas, Texas, was installed by me in his new office, by order of Praeses Biltz, in my former congregation at Cole Camp, Benton Co, Missouri.

Th. Mießler.

Address r Rev. Laoplsr, Oolo (lump, Lernton 6o., No.



on Ebräer 1, 3; substitute: Pastor Kämmerer. (On this evening Holy Communion is held.) On Thursday evening Pastor W. Hüge on the heresies of Holy Communion; substitute: Pastor H. Dirmerer. Substitute: Pastor H. Dirmer. A. Krafft, Srcr.

The Concordia - Conference meets according to the resolution on September 14 at 9 o'clock in the morning at Pastor I. Wilhelm in Greenock.

From Pittsburg, trains depart at 6 a.m. 25 min. in the morning, 3 a.m. 45 min. in the afternoon, and 5 a.m. 15 min. in the evening. C. Engländer, Dastor loei.

The "South Indian" Concordia Conference will meet, s. G. w., from September 28 to October 1, at the church of Mr. Pastor Weyel's. H. Katt.

The Northern - Illinois Pastoral Conference will meet, s. G. w., from the 5th to the 7th of October, at the congregation of Rev. C. H. Rohe.

The annual conference of Michigan pastors and teachers will meet at Monro from the seventh to the ninth of October. The members of the Conference shall note that Monday is the meeting time of the Conference.

Members of the Conference who intend to come are requested to report to the Dastor loei at least 14 days in advance. los. Schmidt.

The Wisconsin Pastoral Conference will hold its meetings this year, s. G. w., from the 8th to the 12th of October at Racine, Wis.

Every member of the conference is obliged to register in time with the local pastor, Mr. Pastor Engelbert. A. Nohrlack.

The Cleveland Specialconference will meet, s. G. tv., on the 12th and 13th of October bri Mr. Past. Bühl at Massillon, Ohio. 3rd Nupprcht.

For the Lutheran Orphanage of the Little Child JEsu near St. Louis

further received; From Mrs. Nieburg by Past. Kleist Hl.OO. Mr. Fricke desgl. 1.00. Past. Hunziker's congregation, from the collection bag, 4.00. Ed. Dörschlen by Past. Schüßler 10.00. Collected at Ferd. Martin's wedding at Fort Dodge, Iowa, 8.00. From Mr. Grunewald by Past. Johannes 1.00. Edw. Johannsen in St. Louis 3.00. F. H. Müller there 15.00. Collected at the wedding of Prof. Mrs to Fräulein Brauer 24.45. From Mrs. Löhre 4 dozen eggs, H Bush. Potatoes. From the worthy Women's Association in Belleville, Ill, 1 wattirte blanket, 6 girls' shirts, 6 ditto trousers, 6 bodices, 2 aprons, 3 pr. woolen socks, 50 cts. for freight. From unnamed persons 25 bodices, 1 padded blanket. From the Cyncordia District in St. Louis through Teacher Körner 3.10. From the Trinity District in St. Louis through Chr. Brockmeyer 4.70, through F. W. Heinig 1.25. From the Immanuel District in St. Louis through Joh. Heinz 5.00. From H. Syrup in Indianapolis, Dankopfr, 5.00. From Rev. Braun's Sunday School pupils in Houston, Texas, 1.30. From Rev. Beycr's congregation in Pittsburgh 48.50. By the same from Uncle Albrtö's orphan box 25.00. From Mrs. Elise Alshoff in St. Louis.32. Hats for girls. From Mrs. Louise Trmme there 53 Id. Calico. Collecte at the annual festival on the 8th Sunday n. Tr. 351.80. From Peter Schneider through Rev. Prohl 10.00. From the school children of Teacher Mackensen in St. Louis 3.35. From Karl Wehking in St. Louis 10.00. Surplus from the sale of Jce Crram, lemonade and soda at the JahreSfest 37.05. From Christian Rost in Jron Mountain 1.00. Past. Zimmer- mann's wife in Harrison County, Texas, 5.00. At A. P.'S wedding collected, by Past. Cheers in Washington County, Texas, 3.85. From Mr. Grimm in MinerStown, Mo. 1.00. I. H. Rohlfing in St. Louis 50 Cts. Given for coffee at JahreSfest 23.15. From Theo. Debut, profit for cigars sold at JahreSfest, 12.50. Extracollecte 5.00. From Ernst Hofer "2 barrels of flour. H. Niermann 6 washbowls. From Father Huhn in St. Louis 5.00. Mr. Kielsing there 50 Cts. By Teacher Karau of Bremen - St.Louis 4.80. From N. N. in St. Louis 5.00. Wittwe Weiß in Dubuque, Iowa, 1.00. Wittwe Otto in St. Louis 1.00. G. K. in B., Ill. 2.50. From Mr. Past. Grossr's congregation in Chicago for Father Lösch 15.00. Mrs. Borbein in St. Louis 5.00. From the Cyncordia District in St. Louis by Teacher Körner 2.75. From Mrs. N. N. by Teacher Mangold 2.00. From the Trinity District in Saint Louis by F. W. Heinig 2.80. From an unnamed person in Collinsville, Ill. 2.00. Thank offering from Mrs. Karoline KellstM in Peoria, Ill. 5.00. By Past. Storm in Pleasant Ridge, Ill: from his congregation 10.00, thank offering from Mrs. Rasche 10.00, collected at the wedding of Mr. Heinrich Grönemeyer 4.00. From Gustav Guenther in St. Louis 5.00. H. H. Todt in Esfingham, Ill, the piggy bank of his deceased "three year old" son with \$1.17, together with 2 complete child ransoms. St. Louis, August 27, 1875. I. M. Estel, Cassirer.

Changed addresses:

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|---------------------|---|
| lisv. Dlnäomrrnn, | vox 524, (Krrrrmsilriln, III. |
| Uov. 6l. Itoursolr, | Lvlsvnville, Oollorsou 6o., 4Vis. |
| 3. I?. Looü, | Äliirär-ir, 4VastnirAton 6o., III. |
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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehr

Year 31.

(Submitted.)

Pieces from "Luther Song".

V. Singing.

(Luther's eight sermons in Wittenberg after his return from the Wartburg to quell
Carlstadt's troubles).

"We are all in constant battle with death and the devil: for this reason everyone must have the science and knowledge of the main things that concern us all, so equipped to stand in battle!

First, that we all at once Are children of wrath after the fall, All our senses, works, poems Are sinful, not to thank God, Inasmuch as, however pretty and fair, Before God they never pass!

Secondly: God hath sent the Son into the world out of pure grace, That we may believe and trust in him As children of God without fear. In these two things I feel no lack or fault here; they may be preached to you alone and purely to Anhero. And I would be heartily sorry, if it were not done in time.

Thirdly, we must have love one for another, by which we do one for another. As God hath done us, in faith, Without which love faith is nothing, - St. Paul to the Corinthians saith it, - If I could speak with man and tongue without love, I should be a sounding brass, And a ringing bell to all the world. Here, dear friends, is thy burden, This piece is almost lacking: In none do I feel love. And know that God is unthankful to you For such treasures of his grace As he hath given you in vain. Let us see that we do not again - Werd Wittenberg: Capernaum! I see and know at this time: ' To speak of doctrine you know, Of faith and love many things, What wonder! since 'tis preached freely. You can teach a donkey to sing, how can you not learn much more to repeat the word and doctrine? But, dear friends, the kingdom of God is not in words or speech alike,



gegeben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Sept. 15, 1875.

No. 18.

Nay, in deed and in power; For those who are persuaders and hearers, Love not God alone; followers must be doers, Who keep the word in heart and marrow And practice faith strong through love;

For faith without love is worth nothing, Turned to mere faith. So in the mirror the face is but a semblance, not a true one.

Fourthly, the patience of need is also a debt of love. He who has faith and trusts in God, Builds up his neighbor through love: Can never be without persecution, The devil sleeps not quietly fine, Gives men enough to trouble, Patience in suffering is exercised. When I am not in the trial...: there's little patience in my mind. Patience then brings hope, which in God yields and sways, And does not let it come to shame. And faith more and more upright. Such a believing heart cannot rest, It knows how to do good to others, As God himself has done for it In faith, graciously chosen.

Here, dear friends, each must not do ill according to his right, No, pardon himself according to his right, See what is good for his brother.

Thus did St. Paul begin, and so let us know: I have all power indeed, but not all is pious; though free from all, I made myself a servant for men, that then I may win your many.

He that considereth this rule aright, That he may be guided according to his neighbour's weakness. For we are not all alike, In faith always strong and rich. He that hath strong faith today...: Tomorrow he may be weak and feeble, And if today he be weak and feeble, Tomorrow he may be strong.

On your faith not alone, Also on the neighbour pay attention finely, That we judge ourselves according to him ever, With freedom him not hurt. We shall never forget how God bore us with toil, In unbelief our weakness long: Now to the brethren our thanks be,

Not to snap at them cruelly, but always to act kindly here. Do not go to heaven alone, bring your brother here too.

Here you have missed far, that you have run on rudely, - And if I had been there myself, I would never again have gone so far and so hard. else would the matter be without fault: But this haste is too fast. On that side, too, we have brothers and sisters yet standing, Who must first in good repose be gently felt. Faith is steadfast, and love is directed to our neighbors. The taking of the mass is good, to be sure, but without other vexation:

Here it is done iniquitously, the order, sadly, unseen. And though you know writing, yet much of the spirit you lack, Or else what is free would not so quickly be made a must.

Therefore I say and warn. Just as the play looks to me: Where God may not earnestly beseech us, In this matter send us right: On us the woe pours, That against the pope is begun.

I could not stay longer from the strife that was here: Now must I come hither, that this may be done unto thee."

(Sent in by Pastor Allwardt.)

This year's session of the Iowa Synod from May 27th to June 2nd.

(Conclusion.)

Later a speaker showed that the Synod must not tolerate chiliasm - at least "not every chiliasm" - even in the individual members (thus, however, departing somewhat from the present question); for if it even tolerates error, it makes itself a party to it. Here Prof. S. Fritschel made the important concession that the synod must, however, watch that its individual members do not cherish erroneous opinions. It must therefore also take a stand on "chiliasm". The Synod of Missouri, too, was "far too understanding to be able to do much

(Apparently he did not realize for the moment the significance of this concession; or did he say it intentionally in order to comfort the Neudettelsauer and their supporters in the Synod? (Obviously the professor did not realize at the moment the significance of this concession; or did he say this on purpose, in order to comfort the Neudettelsauer and their followers in the Synod, that their favorite opinion, with the mere toleration, also had the recognition of the Synod?)

After all these battles, the opponents pressed more and more for a decision. One demanded again and again the "open confession"; one demanded a complete renunciation of Chiliasm, but with protection of those who were still biased, and the initiation of an agreement with Missouri. Another requested that the entire 1858 paper be dropped. Another requested an open debate on whether the previously claimed freedom in the position on the symbols was compatible with the symbols themselves: "the Missourians have declared us not (faithfully) Lutheran on the basis of them - are they right in this?"

Thus pressed on all sides, Prof. S. Fritschel broke out into lamentation: It would be as if a curse lay upon this assembly, to which he received the reply: Yes, the curse of dishonesty lies on it.

The professor again seriously attempted to bridge the gap between the two confessional clauses. However, with regard to their position on the symbols, a change had occurred, but only a formal, not a substantial one. Previously, one had distinguished the content of the symbols according to propositions (namely, according to the confessing and the implementing or explanatory propositions). This decision was "mechanical, misleading, wrong" ("wrong and yet not essentially changed"-therefore it cannot now be right either); now they distinguish according to content, namely, in such a way that they hold all the doctrines of faith in the symbols to be obligatory, but only the problematic propositions, about which the sacred Scriptures give no clear information, to be nonobligatory. Here, of course, the question arises (and we Missourians will have to remember this): What is doctrine of faith and what is problem? Is it, for instance, a doctrine of faith that the pope is the Antichrist, or that the office is conferred by the congregation on the preacher, etc.? I (Prof. Fritschel) say: No! these are not doctrines of faith! (This "etc." may well be put thus: Is it a doctrine of faith that the Lord will raise up in one hour all who are in the graves, or that Christ's kingdom is not of this world, nor will it be, least of all in the last days, when dreadful times will be? These clear teachings of Scripture and our symbols must, of course, remain problematic to lowans as long as they will still "tolerate" chiliasm. Whoever considers one of two things that are just opposite to each other to be possible, cannot consider the other to be certain, it remains problematic for him and secretly perhaps even improbable; for Prof. G. Fritschel declared that he, for his own part, still believes that the first resurrection was a bodily one).

Prof. Fritschel agreed "wholeheartedly" with the proposal that the congregation should declare that the Synod of Iowa as such did not represent any particular direction in the Lutheran Church - it could certainly permit different directions and opinions, could also tolerate chiliasm, but as a synod it had nothing to do with it; this was the correct relationship and he welcomed the proposal as the morning rays of an understanding. Only the expressions were "too vague" for him. He would like to put it this way: the Synod of Iowa

does not represent the Neudettelsau direction, but it differs from Missouri, for it admits those directions. This is what he wants to call: Our view of the New-Dettelsau direction, and this, he says, can then be called the lowasche direction. (These are at any rate directions enough, and the expressions are also so "determined" that now every child can grasp the Iowa direction! the "misunderstandings" will henceforth be completely cut off). In former times, however, they would have talked as if they "represented" the Neuendettelsau direction. But that was before 1858. That is when we came to the clarification that we began to want what the above motion wants. (That is when they began to want it, and yet they had wanted it before, only they had "talked" as if they wanted the same thing that Neuendettelsau wanted!) In short: "The Synod of Iowa has the peculiarity of tolerating personal convictions in the distinction from Missouri." Concerning the two different clauses of the confession, the professor explained himself as follows: "What was said before about the difference between the binding and the non-binding in the symbols must be maintained. But we must also hold fast to the present version of the paragraph, because it is simpler, more unambiguous, and less objectionable. I am also firmly convinced that we, Missouri and Neuendettelsau, are all agreed that all the doctrines of faith contained in the symbols are obligatory. Neuendettelsau doubts this; but it is a sad delusion which Satan has wrought." (Indeed, a fine compliment for the "brethren" at Neudettelsau!)

Since all this did not bring the Synod any closer to an understanding on the question at hand, an attempt was made on Monday afternoon to break the matter off at the knees. A motion was made that the Synod adopt, without debate, a resolution in which its position would be clearly expressed. Such a resolution was presented; only the opponents demanded first the "open confession," and they did not want to be bound in advance by the addition: "without debate," but demanded the right to speak at least once more. The motion, however, was adopted; the majority was thus in favor of concluding an uneasy peace, but a considerable number voted against it, and three did not vote at all, but protested against the whole procedure. Now it was decided to let the matter rest until a suitable resolution could be discussed in more intimate circles.

Schreiber was no longer able to attend the following meetings and is therefore unable to report on the outcome.

This much, however, is clear from what has been reported so far, that quite a number of members of the Iowa Synod have given a strong and manly "testimony against the magnificent hypocrisy and duplicity of some of their previous spokesmen. But their attempt to bring about a change for the better failed, as I could not perceive otherwise, because of the entire indifference of a large part of the members, especially the younger ones. While on the side of the opponents quite a number took part in the debate, on the other side, apart from the professors, hardly four took the floor. In voting, however, the great majority was on this side. In the most serious discussions, which concerned not only their position on God's word but also their Christian character (there was a charge of dishonesty), individuals put their heads together and laughed.



But the yeas and nays of such light-footed men afterwards weighed as much as the voices of those who carried the weal and woe of the church on their hearts. The professors, then, conducted their cause almost alone, and in the same manner as we have long been accustomed to from their pamphlets, namely, by twisting the speeches of their opponents, by fallacies, and all sorts of evasions. Not infrequently they appropriated a sentence of the opponent, shifted it completely, and then claimed that they had already said the same thing over and over again. If the opponent then intervened: "That is not true, I did not speak in that way," it was said: "I understood you to say that, but I am glad that you call my attention to it, but basically our opinions are not so far apart. At the

The two professors shouted one time over the other in response to the opponents' arguments that the Synod, with its earlier distinction between the "decisions" and the merely explanatory sentences, had not accepted all the doctrines of faith in the confessions: Let us see what doctrines we have excluded. If none can be named, let the accusation stand! But they must have known that this was a false conclusion; they must have known that a false principle is still false, even if no conclusions have been drawn from it, no use has been made of it. And what is more, they have already made use of their false principle. On the basis of their infamous distinction they have, for example, declared the Lutheran doctrine of Sunday, as contained in the Augsburg Confession and the two Catechisms, to be non-binding. When asked whether the articles against Iowa which appeared in the "Lutheran" could be refuted, Prof. S. Fritschel replied that he had not read them at all; only the one he had answered. This, of course, disposed of the captious question; but what impudence belongs to such an answer! Prof. Fritschel is continually fighting against Missouri, and yet he does not even hear what Missouri has to say against him! Does that mean being conscientious in so important a matter? And such people want to develop the doctrine of the church, even to "lead the Lutheran doctrine towards a greater perfection"!

(Submitted.)

From the annual report of our traveling preacher in Minnesota.

Minnesota is the state to which the stream of Lutheran immigration, not only of Norwegian but also of German tongue, has for years taken and still takes its main direction. The Northwestern District of our Synodal Union, which was newly formed from this state and from Wisconsin, has therefore, as was already reported in No. 15 of the present volume of this newspaper, recognized the care of the inner mission in Minnesota, as well as in the bordering Dakotah (not overlooking Wisconsin, of course), as its special duty. However, since the District only carries out this work of love as a part of the whole and can only do so successfully with the help of the District, the writer of this paper has been commissioned to share with our dear readers the most important information from the annual report of our traveling preacher employed for Minnesota, Mr. H. Vetter.

In consequence of the still very palpable shortage of workers to sufficiently fill older and newer fields of labor, our traveling preacher found himself in the

In the past synodal year, he was forced to direct his attention more to the preservation of the mission places already visited than to the search for new places, especially since in Minnesota our scattered fellow believers, who are only provided with the traveling sermon, are afflicted by the plague of enthusiasts. If the travelogue can only tell of small, far and wide visited groups, the reader will be all the more pleased by the love for the abandoned, which urges our travel preacher not to shy away from long and arduous journeys in order to preserve even a handful of people. And yet, in the course of the year, there have been a good number of families to whom our dear cousin has distributed the bread of the Word in the desert.

Through the zealous assistance in traveling preaching and in warding off the enthusiasts on the part of Pastors Winkler and Hartwig in northern Minnesota and C. Kollmorgen in the south, it had become possible for Pastor Vetter to travel through Minnesota from his present place of residence, St. Cloud, especially from the east to the west. At the end he divided the terrain into three parts: 1. into the area east of St. Cloud and the surrounding area, 2. into the area west of Sauk Centre and 3. into the border area of Dakotah. Let us now hear him give his own account of his effectiveness in these areas. Perhaps some readers will have the map at hand.

1. the St. Cloud region. "In this area," he writes, "by God's grace, the missionary work has not only begun in the past year, but has also continued to this day, so that it is becoming more and more extensive. Compared to the other two regions, however, this one is a missionary region through and through, in that many, but mostly small, groups are to be found, mostly living among German Catholics. Here in St. Cloud itself, a small congregation of 15 voting members has formed. Unfortunately, however, these few who have immigrated from various parts of Germany are very poor, and as workers among a predominantly Catholic population, they are too oppressed and limited to be able to think about building a small church, now or in the future. In the absence of a little church, and with the little service I could render to this community as a result of my wanderings, it was therefore no easy matter to keep away the enthusiasts who offer their churches for free. Throughout the year, during my often long absence, the Pharisaic Albrechtites were at work to draw the few Lutherans to their side. But God gave grace that our people noticed their cunning and deceitfulness, and so their seductions were in vain. I also have good hopes for St. Cloud, for there are still a few small farmers living not too far from the town, most of whom are loyal Lutherans and as such have a fervent desire to stand together with the small St. Cloud community. If the good Lord grants these farmers good harvests again in the next few years. they'll be more likely to have a church in St. Cloud. One of these little clusters is located 8 miles north of St. Cloud on the Mississippi; these are 8 families. Until recently the Methodists have also been working on them, but since I have been able to preach to these people, if not frequently, then regularly, together with the St. Cloud congregation, the aforementioned enthusiasts have given up their activities in this place. An-

another cluster not very far from here is at Sauk Rapids, only last late autumn, still at Richmond, 3 families who had consisting of only 3 families, and again one on Sauk River, remained faithful to their church in the midst of a large 8 miles from Sauk Rapids, numbering only 5 families. settlement of Albrecht people."

So much of the nearest preaching places. At a further distance are found somewhat larger settlements. One of these is on Main Prairie. In the same there are 12 families, but very scattered, who have remained faithful to the Lutheran Church, while several years ago the Albrecht people succeeded in disparaging several of the Lutheran families there. About ten miles from there southeast in Corvinnetown there are 10 families still living, that is, 10 families still faithful to the Lutheran Church, as just as many families have fallen a prey to the Methodist Episcopalians, who have been carrying on their business there for years. This place, one of those found the previous year, is the most southerly on the west side of the Mississippi. On the east side of the Mississippi, however, I have now this year gone farther down into Isanty County, and have there visited two clusters, one at Stanfordstown, which was once served by a pastor of our Synod, and the other at Cambridge, which was also formerly served by one of the Unembedded. Both settlements are ten miles from each other, the former numbering 15, the latter 11 families. Not without harm they have been for some time without preachers and so abandoned to the enthusiasts. Further north, on the east side of the Mississippi, there are also the two settlements mentioned in an earlier report: the one in St. George, which, however, has dwindled to 3 families due to migration, and the other in Gilmanton and Alberta, which at present still consists of 12 families. The latter is in the thick forest, 20 miles northeast of St. Cloud. By the mostly bad road it is exceedingly difficult to reach the homes of these people; and yet they are the very ones who value God's word very highly. Opposite this settlement, on the west side of the Mississippi, at the mouth of Two Rivers, is a small Pomeranian settlement, likewise scattered in the thick bush. Its operation is also connected with difficulties that cannot be overcome. Since I am not able to determine the time of my arrival in advance when serving so many small places, I can only bring the 9 families together with great difficulty. In the process, I always break my wagon on the way to this place or get stuck in the moraine when I am riding. About 35 miles northwest of St. Cloud, at the source of Two Rivers, 20 families live in the midst of a Catholic settlement, most of whom formerly lived in Wisconsin. Because they belonged to a parish there, they are almost the only ones here who have united to form an actual parish. From here, 12 miles further northwest in the thick bush, there are also 7 families among German Catholics. But the visit of a Lutheran pastor was a special joy for them, for strangely enough, they had not heard that a Lutheran pastor passed through this region from time to time, and they did not even know that there were Lutheran pastors in the state at all. On the other hand, the Popes had tried to use their desire not to degenerate spiritually and had offered to baptize their children, but under the condition that they would become Catholic. One may therefore sometimes come at the wrong time, but here I came at the right time. So I also found

Now, dear readers, these fifteen squares of the St. Cloud district would be enough for one man. But the lack of workers, and the many more starving and given to the wolves elsewhere! The itinerant preacher must go on, on. 2 The Sauk Centre area. From St. Cloud to the little town of Sauk Centre, writes Father Vetter, is 60 miles, in the vicinity of which there are again small clusters of fellow believers. In the town itself, however, it looks hopeless; for when I attempted to gather a congregation there, it turned out that most of the men were lodge brothers, but all were enemies of the Cross. Only two women of such men long for Christ and his words, and I still preach to them there as often as I can. Above Sauk Centre, however, lies the magnificent work field that extends from the center of Long Prairie eastward along the Swan River to the Mississippi, and on which 50 families are already awaiting the service of the candidate called there, Mr. Ferdinand Häuser. I have reported about this field before.

If we now return to Sauk Centre, we come southeast from there down to Lake Henry to a settlement of 18 families, who live so scattered, however, as nowhere else. However, because they are not in the bush like the other settlements mentioned, but on the prairie, I always have this small newly formed congregation together, so that I can preach to them and to the congregation 20 miles to the east at Albany on a Sunday. This congregation, consisting mostly of new immigrants, would no doubt have become a prey to the zealots in the absence of the traveling preaching ministry; for it is this branch that the Albany preachers pass through from Painesville. From here farther west are now two small settlements in Pope County, namely on Lake Amelia, 6 families, likewise in Douglas County on Lake Mary 4 families. These two places, together with the one family in Hudson Town, which were found last year, have also remained faithful. All these settlements have been visited uniformly from time to time, most of the same even in the severest winter season. With the exception of three small places, however, they will soon cease to be a part of my mission field, but will be assigned to the newly called pastor in that vicinity, Mr. Häuser, and the larger of them will be actual branches of the same."

3. the borderland of Dakotah. The same the report calls a large field. "Father Vetter writes that the large prairie, which *"the first Division of the St. Paul and Pacific Railroad"* cuts through, is cultivated almost everywhere, in spite of the severe winters of the last few years and the lack of fuel, and not only by Swedes and Norwegians, but also by Germans, or Pomeranians, who dig their houses into the ground with them, i.e. throw up earth huts. In addition to the Norwegian communities, which are much larger, we have here small groups of German Lutherans. The first of these is located near Morris between the Chippewa and the Pomme de Terre River, consists mostly of immigrant Pomeranians and forms the "Lutheran community."

already a community of 15 voting members. Between the but with work and effort day and night, we were able to same two rivers, but further down in Swift County, I visited achieve our goal. From then on, my study room was a a settlement which was then 20 families strong, but which, schoolroom, a living room and also a bedroom for the due to the expected influx, now certainly numbers 26 children. Apart from the teaching and learning time. Apart families. On the same day that I held services there, a friend from the teaching and learning time, there was no lack of of my landlord had arrived from Germany, so that the first housework. We had to get fodder for the horses and thing offered to the stranger in his new home was the firewood even in the coldest days. But it was easy to do so, preaching of the divine word. Certainly a good fortune that for I had among my pupils hearty boys of 22 years of age is not so easily granted to an immigrant who ventures so far who could stand the cold even better than I could. So Easter into the wilderness. But here, too, I found the enthusiasts in was here before I knew it. At Easter, however, our house full activity to recruit our people for their sect. I am confident, became even more crowded, for the parents of the children however, that despite all their efforts, they will not be able to entrusted to me came 60 miles away to attend the prevent the blossoming of a Lutheran congregation that is confirmation of their children, which made me very happy. faithful to the confession. Among them, after all, are also After Easter, however, I became dangerously ill for several women who steadfastly resist the enthusiasts - and the days as a result of great exertion and frequent colds. My enthusiasts have been trying to do so among women since strength was broken and I could no longer stand to ride in a time immemorial, 2 Tim. 3:5, 6, first, after the process of the carriage because of chest pains and dizziness. But the Lord father of lies, Genesis 3:1 ff. Therefore, where they are of helped me to start my journeys to the West again and to no avail with women, their arts are lost.

But we still have to take the last step west, namely into and the roads have been very favorable so far this year and Big Stone County, to the border of the state. There, too, I have always been able to keep my wagon in good there is a small community that numbered 8 families last condition, it has been possible for me to travel through the year. But oh, that I could soon take up residence further entire mission area almost three times and also to travel to west, so that I could visit the many people more often, if the synod in distant Watertown, Wisconsin.

possible also in winter! Crossing the Minnesota River here, In this mission year I served 327 families with Word and we pilgrimage downstream through the long deserted Indian Sacrament; 73 children were baptized, 15 confirmed and 4 Reservation to Chippewa County. There at Mondewideo, at couples blessed.

the confluence of the Chippewa and Minnesota Rivers, God Well, the Lord has helped up to here! He will also has kept a community of 10 families for us, some of whom continue to help his Lutheran Zion up here!"

are eagerly waiting for a preacher who could serve them Yes, he will do it! He will therefore continue to fill our dear, more often. The last little group is down on Hawk Creek in untiring itinerant preacher with self-sacrificing love and the northwest corner of Renville County. The same consists faithfulness, pardon him with joyful courage and the of six families. There has been no change in the last two necessary strength of the body to carry out his humble places since last year." ministry, and let him receive one victory after another, so

And now the conclusion of the report. "How gladly would that one must see that the right God is in Zion. Therefore let I have gone," it says, "even to the counsel of dear Mr. ? his work be commended to the intercession and loving care Sieker, President of the Minnesota Synod, had it not been of us all. What a missionary region Minnesota is worthy of for the fact that my mission field is so large and of such a attention, and how necessary and successful this traveling nature that when I arrive in Renville County, it is always high preaching ministry is there, is again shown by the above time to start back and begin the round trip again. To information. May they therefore also help to refresh and penetrate further to the southwest has been purely increase our missionary zeal. Since they are made with this impossible for me. It is also impossible to say with what a intention, the readers will allow the writer to take their sorrowful heart one works on such a large field of work, attention for a few moments.

bearing in mind that one has to give an account to God for so many stations and clusters of immortal souls!

However, from the beginning of this mission year until the the land of the outward mission, of the mission to the month of September, I could not leave the St. Cloud area; heathen, for God has placed the heathen, so to speak, at then, however, I traveled almost continuously in the two our doorstep not only in the native inhabitants, the Indians, western areas until the beginning of February of this year. who are admittedly dying more and more, but also in the Negroes of Africa who were once sold here and their The other two hard winter months, February and March, I descendants who were born here, and in the Chinese who remained again in the St. Cloud region. And here, with great are coming over from Asia in ever greater numbers, so that anxiety, I had work in quantity. At the end of my last trip, we do not even need to go over land and sea with the west, seven children had arrived in my cramped apartment, preaching to the heathen. But it is also and even more the all of whom, along with four others, were to be prepared for land of the inner mission, the Christian mission. And it has Confirmation by Easter. Truly no small amount of work, not not been so only for half a century, but it has been so from only for me, the traveling preacher, but also for my dear the beginning. When, as a result of the physical misery wife! We both had to learn first, and unfortunately also this caused by the vandalism of the beautiful Palatinate on the year, through bitter experience, how to govern such a family part of the French, thousands left their homeland in 1709 that had become complete in one day. But praise God! the and responded to the call of the English Queen Anne for difficulties were not only overcome, colonization in her American possessions; when the actual German mass immigration had thus begun here, then our

Church also soon became aware of her children who had migrated over and became vividly aware of her calling for them, while almost at the same time her zeal for the mission to the heathen had been stirred by the Danish-German mission of Ziegenbalg to the heathen world of the East Indies. On the orders of August Herrmann Franke, Dr. Heinrich Melchior Mühlenberg went on pilgrimage with the Gospel in 1742, following the fellow believers who had emigrated to Pennsylvania and New York, and other workers from Germany soon followed his call. In self-sacrificing, untiring love, these emissaries of the native church followed the fellow believers scattered far and wide in the wildernesses of that time, often on untraveled paths and at the risk of their lives, to gather them into congregations and either to feed them themselves with other congregations or to call shepherds for them from their native land. The then still small stream of immigration has now become much larger in this century and will, even if no longer in such strength, who knows for how long, still take its main direction to this country. The orthodox church must therefore carry on the work of internal mission to a greater extent than in the beginning. But she, the church planted here, has only this work from the Lord as her own task. The hopes and expectations of Fresenius and others expressed at the end of the last century (see 15th Synodal Report of the General Synod of Missouri, p. 67; 16th Synodal Report, 2c., p. 13, 14) have been gloriously fulfilled. By returning to Luther's teachings and under the protection of a state freedom and independence that is almost without equal in church history, the church here has wonderfully built itself up under God's blessing, expanded, and lovingly reshaped itself on the basis of pure doctrine. But since God has done so great things for her out of undeserved grace, since he has made us rich in all things, in all doctrine and in all knowledge, and has also blessed not a few of her members in the course of time more or less with earthly goods, the gracious God expects of us an all the more active and all-round zeal in the work of the inner mission. We should and must be all the less inactive in the work of the outward mission, since, as we have already said, God has brought the Gentiles near to us. But still less may we be so in the work of the inner mission. A necessary part of this work is the sending out of itinerant preachers. They are the pioneers of the church in this country. Their peculiar calling is to seek out and gather what has been scattered, to preserve what has been gathered, and to fill it with the hope of an orderly care for souls, and thus to show and pave the way for the caring and nurturing shepherds. To all who therefore have a heart for this wonderful value, its promotion in Minnesota, as in Dakotah, which has now been added, is hereby again recommended. F. Lochner.

(Submitted.)

The comfort of baptism - also a reason against the Union.

In this paper there is often talk of the Union, i.e. the ecclesiastical unification of Lutherans and Reformed into one church, which was brought into being, partly with cunning, by royal Prussian command (since 1817 and intensified since 1830),



The Union is claimed to be the supreme principle of the Union, to fulfill the commandment of the Lord: "Love one another". It is claimed that the highest principle of the union is to fulfill the commandment of the Lord: "Love one another. Accordingly, all doctrinal disputes between Lutherans and Reformed are to be eliminated, and mutual toleration and recognition are to take place. According to the assertion of the Unirte, the difference between Lutherans and Reformed is supposed to consist only in a few differences of opinion on some points of doctrine; in the main points, however, they are in agreement. Therefore, this is the only right thing to do, if both churches are united into one; after all, one can then believe as one pleases in regard to the doctrines of distinction, only one should not condemn the contrary view, for that is what love demands. Why, then, should one insist so stubbornly on individual points of lesser importance; they were, after all, only quarrels of words, which a Christian should avoid.

This is how the Unirthers try to present the doctrinal differences between the Lutherans and the Reformed. But is it really so? - If it were the case, then we would have nothing more urgent to do than to join the Union. But the situation is quite different. Since the Reformation, repeated attempts have been made to establish a union between Lutherans and Reformed, but they have always failed because of the steadfastness of our Lutheran fathers. Was it mere obstinacy and right-mindedness on their part that made them opponents of such a union? Not at all. For it is well known from history that, in spite of many external advantages offered to them, they flatly rejected such a union with false believers, and this because they recognized that the truth of the Word of God, in which everything is concerned, could not stand.

We are not slavish followers of our Lutheran fathers, but why should we not walk cheerfully in their footsteps, since the path they followed is the only right one? Next to God we have to thank their steadfastness that we now still have the jewel of pure doctrine. What made them opponents of such a Union makes us opponents of it also. Therefore, gentlemen of the Union, do not take it amiss with us if we have to reject the brotherly hand *) offered to us by you. We love no hypocrisy. Our endeavor is to keep God's Word in all its purity, and this is our most sacred Christian duty; for "he that transgresseth and abideth not in the doctrine of Christ hath no God; he that abideth in the doctrine of Christ hath both the Father and the Son" (2 John 9.). Paul writes Rom. 16:17: "I exhort you.

*) This brotherly hand, of course, also has special concerns. Experience has already shown why the Reformed are so eager to unite with us Lutherans, namely, because the Lutheran who unites thereby passes over into the camp of the Reformed. "They (the Reformirtes) demand, if we are they, to unite with us; only we are not to remain as we are. They embrace us so intimately that we run out of breath, and seem irritated at it when we resist the embrace in order to stay alive." (Grote, What is Union, page 81). The doctrine of the Unirte - if there could be any question at all of a definite doctrine of the Unirte - is precisely and can be no other than the doctrine of the Reformirte. The Union is only a (crypto)Calvinism that has come to dominion in a somewhat different way. This was swept out in 1577-80 by the Concordia formula; the Union is the offspring of powerful patrons, and because it has room for all kinds of spirits, there will never be a lack of those who cheer it. D. E.

But, brethren, that ye take heed to them which divide and uniren, and if need be, also add our Lutheran name to it. cause offence, beside the doctrine which ye have learned" But as long as our opponents do not accept the pure (i.e. the apostles' doctrine) "and depart from them. God's doctrine, we cannot enter into a union with them. Were we Word itself, then, compels us to oppose the false to do so, we would thereby abandon the pure doctrine, the unrighteous, be it the Prussian or any other, e.g. the divine truth, which has been entrusted to our Evangelical Evangelical Alliance, built on the broadest foundation, as Lutheran Church out of God's grace and mercy; we would dear as divine truth is to us. For it is not merely a matter of also deprive ourselves of the comfort that we derive from some differences of opinion, it is not a mere quarrel of the pure doctrine. Of this in the next number. words; but it is a matter of divine truth, of the honor of the name of God, and also of our souls' salvation and blessedness, for through false doctrine men are defrauded of their blessedness, if the Holy Spirit does not keep them in the right faith in spite of it.

(To be continued.)

Ecclesiastical unions with false believers are only possible where one does not let God's word be the sole guideline of faith. Only where one is indifferent (indifferent) to God's Word do such unions flourish. Indifferentism is their foundation, and unbelief their last consequence. For if one first abandons one article of faith, the others will soon follow. While it cannot be denied that the prevalence of unbelief actually has quite other causes, it is not saying too much to assert that the way to it has been paved in large part by the Union. Or is it mere coincidence that on the part of unbelievers of all kinds the Union is eagerly advocated, while it seeks in every possible way to kick those who strictly adhere to the paternal orthodox confession into the mud?

But let us leave aside the consequences of the Union, and let us suppose that we have to do with such people as sincerely seek God's glory and their souls' salvation and blessedness, - that there are such in great numbers in the Union Churches, who will doubt it? - we will say still more, who also subscribe to the right doctrine for their own persons: will they be able to keep God's word faithfully in all things? Even the dumbest eye cannot fail to see that they too must pay homage to indifferentism, if not deliberately, yet by the act itself. As long as one is not in earnest with the words, "Wherefore also the contrary doctrine is rejected," the truth of God's word cannot be decisively confessed. If error is not condemned, the truth suffers. If even error is only tacitly acknowledged, the truth is denied.

For the sake of our firm position, we often hear the reproach, apart from other things, that we are against unity, but we can assure our opponents that this is not so. On the contrary, our most sincere desire and endeavor is the union of all true Christians into one outward visible church, but - on the right basis, namely, not on the basis of indifferentism and hypocrisy of love, but on the basis of divine truth. Such a union, however, would only be feasible if all professed the doctrine of our Evangelical Lutheran Church. For that this doctrine is the right one will have to be confessed by every one who conscientiously examines it according to the Holy Scriptures, calling upon God. Nor has it yet been proved that it is contrary to the word of God. If, therefore, our opponents could only resolve to applaud the right doctrine, we would gladly agree with them.

To the ecclesiastical

I. America.

The Evangelical Lutheran Synod of Minnesota

and other states held its sessions this year from May 26 to June 1. The synod spent five morning sessions on doctrinal discussions, namely on "Theses of the Christian (especially of an orthodox Lutheran) congregation". With regard to our institution, the following resolution was passed: "Because our synod has had students in the seminary of the Hon. Missouri Synod for several years, has also already called candidates from said seminary to our congregations; and because it has for years called preachers from the above synod to fill vacant congregations, and will probably have to call them further; and because the preachers and congregations of these two synods in this state will naturally come into nearer and nearer contact; it seems to the synod the directed and just course to use all the means at its command for the support of the Missouri Seminaries for Preachers and School Teachers." The closer union of their and our pastors and congregations was also discussed. To bring this about, "there shall serve 1) the resolutions already passed by us in this sense concerning our duty and willingness to support the Missourian seminaries for preachers and teachers to the best of our ability; 2) frequent holding of joint mission festivals by congregations of both synods; 3) a standing invitation in our synodical minutes to the pastors and congregations of the Missouri Synod to attend our synodical meetings; 4) an inquiry to the Missouri Pastoral Conference of Minnesota, whether the mixed conferences should not be sent for, as by the pastors, so also by the congregational delegates, for the accomplishment of that purpose." G.

Dr. Seiss' English Lutheran Church in Philadelphia

has been closed for the summer. Pastor and congregation took a rest. The "Gemeindeblatt" makes the following remark about it: "The question now is: is the chiliastic Christianity of Dr. Seiß and his congregation so strenuous and exhausting that a rest is needed from time to time; or do pastor and congregation want to enjoy a foretaste of the millennial kingdom through this rest; or has the millennial kingdom already fallen upon that congregation that it does not need the use of the prescribed means of grace during the summer?"

Of Struggle and Controversy.

As we can see from the "Christian Messenger", the editor of the "Lutheran (?) Church Friend", a journal of the General Synod, took a look around among the Lutherans who are outside the General Synod. Of course, with his glasses he saw nothing there but loud fighting and quarreling. He saw nothing of the work of peace in the Synodal Conference. But we do not want to go into his ramblings now, we do not want to say anything about the Pharisee's mien with which he in particular

Nothing of the spirit of judgment which he reveals and yet punishes in others, nothing of the fact that he reminds us of Christ's warning against the leaven of the Pharisees and Sadducees (Matth. 16, 12.) and yet does not want to condemn false doctrine, nothing of the ridicule to which he, as a beautiful "church friend," exposes the church while he makes this accusation against us, nothing of the ignorance which he reveals in the process. We only wanted to express the hope that he would perhaps also once take a look around in the circle of his own Synod and tell us, for example, of the disgraceful bitter enmity of the two English papers of the General Synod, the "*Lutheran Observer*" and the "*American Lutheran*," of the fact that other German members of the General Synod have turned against him themselves.

and want to publish another German paper and the like. In this case, however, the "Christian Messenger" also had to print this account so that we could learn something about it. - And what does the "Christian Messenger" say to the description of the "Church Friend"? He writes gloatingly: "No other important church in America presents such a miserable sight as the mutually mocking, blaspheming Old Lutheran sects." We must not be surprised at such a judgment. How can the blind judge of color? A Methodist cannot understand the fight for pure doctrine, cannot understand our fight against the General Synod, against the *Council*, against Iowa. He cannot judge on which side the truth is. But one thing perhaps the "Christian Ambassador". He could tell us many things from his own Methodist camp about mutual biting and eating, e.g. of the origin of the various opposing Methodist parties, of the mutual bitterness of Northern and Southern Methodists, of how even "professors of perfect sanctification" quarrel, of how the "perfect brother Nast" scatters the seeds of discord in the South, of the "false brethren" and "*croakers*, who always brood on basilisk eggs," as the "Merry" says, of the position of the advocates of the secret societies to the opponents of them, and the like. He finds proofs collected from the own Methodist journals in "Lehre und Wehre," e. g. Zuliheft 1874, Octoberherheft 1874, Aprilheft 1875. The struggle of the Methodists among themselves is the more disgraceful, because it is not, as with us, a question of preserving the jewel of pure doctrine, but mostly only of external things.

Power of the Masons in the Methodist Church.

A young Methodist who wanted to take up a preaching ministry told a correspondent of the "*Cynosure*", it was almost impossible to get a good position unless one was a Mason; but he would try. An old member of the Methodist Church told the same correspondent: There is a time in every year when every traveling preacher in the Methodist Church, in order to get a good place, is wholly dependent upon the bishops and presiding elders, and these are usually Masons. - To go along with the works of darkness of these secret societies, and, if one is not himself a member of them, to be quietly silent about them, is hereafter probably also a part of Methodist perfect sanctification.

Good Templars. This is the name of a secret society that supposedly wants to promote the temperance cause. This alleged purpose, however, is only a figurehead. A man who has left the Order, as he writes in the "*Cynosure*," wants to fight the same. The following reasons, which he gives for this, show how things really stand with the Order of *Good Templars*: 1. "This Order is positively injurious to the temperance cause; 2. it brings people into Freemasonry 2c. who would otherwise never join it, by popularizing secrecy in all its forms; 3. it is a despicable and unethical order.

ly shenanigans; 4. it is evidently a hypocritical society; 5. it is in every respect under the control of the Masons and Odd Fellows." -G .

The willingness of the free spirits to make sacrifices. As is well known, these gentlemen want to establish a school teachers' seminar in America; but they cannot find the money for it. What success their collectors are having is shown by a "submission" of the "Dubuque National-Democrat" (No. 968.), which the "Zeitschrift" reports and which reads as follows: "The German Teachers' Seminary. - The undersigned began today a round trip through Main Street from 7th Street southward in order to accept subscriptions for the German-American School Teachers' Seminary.

The result was:

West side. 0 East side. 0

Summa 00

Encouraged by this unusual result, they will walk with increased zeal next Saturday the north side and later the byways of the Metropolis from the State of Iowa. Long live reason and progress!

(signed) F. Hambrecht,

for the gymnastics club.

(gez.) J. R. Steinele, for the German-American Teachers' Association. Lehrerverein.

Dubuque, July 20, 1875.

II. foreign countries.

News from Saxony. Our dear brother, Pastor Ruhland, wrote the following on July 21 from Bad Ems, where he was staying at that time on medical advice due to his broken health: "On the first Sunday after Trinity, I was able to ordain Candidate Grosse, who had been called by the congregation of Chemnitz, in our parish church in Planitz, according to the regulations of our ordinance. The two dear brothers, Father Hein and Father Wagner assisted and preached. The Dresden congregation was also represented and many a guest from the regional church was present. It was a high day of joy. Even the ringing of bells, the sound of organs and trombones had to help to glorify this celebration, which was perhaps the first of its kind in Saxony. With confident courage, the dear Pastor Grosse has now begun his ministry in Chemnitz and was already able to move into and inaugurate a spacious and yet nicely church-furnished hall with his congregation on the 6th Sunday after Trinity. It is an unspeakable joy to me that now also here in Chemnitz, this main stronghold of the devil in Saxony, the pure gospel of Christ resounds once again. Oh, may it win the victory over many hearts, may many be and remain rescued in this blessed net from the sea of socialism and materialism, which is foaming here, and from the shallows of the unbelief of Sulze. I have heard that the radical Chemnitz press has recently already poured this out with its impolite mockery against Grosse's congregation. That is not a bad omen. Where there is war, there is victory. - From Planitz, however, I must bring you some saddening news. On July 14, my faithful assistant and dear friend, teacher Liebegott Christian Volland (as a result of tuberculous lung and intestinal dyspepsia) blessedly passed away in the Lord. O, a heavy painful loss, a very sensitive chastisement and visitation of the unsearchable God for my dear congregation, our school, and especially for myself, who had been so close to the teacher I loved. I weep tears of the bitterest melancholy for the friend of my heart who has been taken from my side. The deceased was a true ornament of our small Saxon Free Church. God's grace had equipped him not only with beautiful gifts and versatile knowledge, but also with a thorough understanding of life that had matured in rich life experience.

He had a purified, serious Christian spirit and great personal kindness. This was the blessed fruit of his childlike firm faith in his Savior and his fervent love for his word and the pure confession of our dear church. In both of these he searched daily, and out of his heart's desire and with never-resting zeal he contemplated the law of the Lord day and night, even until his eye broke in death. Thus Christ took form in him and filled him with his love. Yes, our dear Volland was indeed, by God's grace, by which alone he lived, and which alone he praised until his tongue died, a fundamentally pious man, and especially distinguished by his hearty humility and his finely trained sense of justice and truth, a diligent, faithful, loving and therefore so blessed teacher and friend of children, and finally, through his entire sincere conduct, a brightly shining, highly edifying and encouraging example for his dear school children, for the entire congregation and especially for its preachers. All of us, young and old, must have loved him dearly and held him in high esteem, and you will therefore find it understandable that we deeply mourn the imminent loss of this dear man, even as we rejoice in his now attained crown of heavenly honor and perfect blessedness and praise the Lord for all His grace and faithfulness in him. You will also give me credit for having, with these few words, erected a small memorial to my departed friend and co-worker, to whom I owe so much. We loved each other like brothers, faithfully shared joys and sorrows, and never, not even for one hour, was the good Christian brotherly understanding between us disturbed during the three years we lived together. And from this you may draw a conclusion of Volland's golden sense. He bore his weaker brother's burden with all patience and meekness. - We can now thank God from the bottom of our hearts that He has taken care of our children so faithfully and graciously even now, and that even before our dear Volland's departure He has once again provided us with what we have no doubt is a faithful and godly teacher. This is Mr. L. Zeile, a young man of 21 years who had been active as a vicar in the Bavarian regional church school. However, he belonged to Pastor Hörger's congregation. Mr. Zeile will now preside over our school as vicar for the time being. In order to be considered an independent teacher, he must then take an exam. May God's rich grace be upon him, his school and his work in it. As I have said, we can only thank the Lord from the bottom of our hearts for this gracious turn of events; for if He had not provided us with the appropriate pod in Mr. Zeile in time, our parish school would truly have been abolished by the unfavorable state and the continued existence of our parish in Saxony would have been in question. That our school, as long as it is not merely a religious school, is subject to the supervision of the state school authorities, I have already written to you, but that recently the unsuccessful attempt was made to bind us to the (Falk-Gerber's) church regiment decisions, also with regard to the "what, how and how much" of religious instruction, will be new to you. Incidentally, it is not difficult to prophesy what we will have to provide ourselves with once the miserable Falk school laws have been made common property of the Reich. I fear that we will be harassed so long that we will have to emigrate after all, if our consciences are to remain unharmed."

India. The total number of natives professing Christianity on the Indian mainland is, after careful counting, given by Markham at 318,363, to which then still about 30,000 on Ceylon come. The number of missionaries is about 600.



Explanation.

Since in the "Lutheraner" of 1873 No. 14. in which the justification of the separation of Pastor Hörger in Bavaria is contested, the undersigned, from whose midst the aforementioned essay has emerged, after having repeatedly considered the question of the separation of German Lutheran regional churches in the most conscientious manner and discussed it among themselves, see themselves impelled to the declaration that, when in a church community, as is the case in our German regional churches, both false doctrine and the rape and enslavement of the church by the power of the state have come to an almost undisputed factual dominance, the justification of separation can at no time be denied, but rather the duty of separation in this case, according to Titus 3:10, can be regarded as God's command. 3:10. must be recognized as God's command. Accordingly, we must "take back" what we said in 1873 or otherwise against the separation in Bavaria, and acknowledge it to have been justified from the beginning.

Steeden and Wiesbaden in the month of August 1875.
Fr. Brunn. Hein.
C. Eikmeier.

(Submitted.)

Regarding the "warning" in the "Lutheran" No. 10 of this year, we hereby take the liberty of publicly announcing that God the Lord has given our former second teacher, F. W. Bunge, grace to repent, so that he has recognized his grave sins, also confessed them before our congregation, and made humble apology; whereupon the latter was able to extend to him the hand of reconciliation.

However, this report of the repentance of Mr. F. W. Bunge is by no means to be understood as if he could be employed again in the future as a teacher in a Lutheran congregation, which in this case is not permitted according to 1 Timothy 3:7. 3, 7. is inadmissible.

On behalf of the St. John's Lutheran congregation at Crete, Will Co, Ill.

Crete, September 5, 1875.

The Church Council: I. F. Nu offer, Pastor. Christoph Scheiwe.
Johann Scheiwe. August Claus.
John F. Meier.
John D. Meyer.

Ordinations and introductions.

On the Sunday after Trinity, Friedrich Sievers, a candidate in theology, having been called to the position of second pastor by the Lutheran Immanuel congregation at St. Charles, Missouri, was solemnly ordained and inducted into office by the undersigned, assisted by the Reverend I. H. Ph. Gräbner, by order of the Reverend President Biltz. G. Schall er.

Address: Rsv. I'. Lievöis,
8t. (üdarles, 8t. (üllarlss Oo., Llo.

On the 13th Sunday after Trinity, Candidate Bernhard Sievers was ordained and inducted in California, Moniteau County, Missouri, by the undersigned, assisted by the Rev. F. W. Lange. F. I. Biltz.

Address: Lsv. ö. 8i6vors,
(üalitoruia, Hlonitorru Oo., 2lo.

On the 15th Sunday after Trinity the Candidate L. von Schenck, after recovering from a prolonged illness, was ordained by the undersigned on behalf of the Reverend Presidium of the Northwest District in the midst of his congregation and inducted into his office. A. Sippel.

Address: Rvv. D. of 8oli6nolc,
Uoolrsstcrr, Illinnosotu.

By order of President Beyer, Candidate E.G. Frank, called from the Lutheran congregation at Egg Harbor City, New Jersey, was ordained and installed in the midst of his congregation on the first Sunday after Trinity.

O. Schröder.
Address: Kov. L. O. l'i-ank,
Lurbor Rsrsv

On the Sunday after Trinity, Candidate K. W. Weber was ordained in his congregation at Town Vienna, assisted by Pastors Rehwinkel and Rosenwinkel, by order of our Lord President, and inducted into his office.

Address: Uov. L. ^Veder, W. Hudtloff.
lown ^Vien, Nurntllon Ölt,)', ^Vis.

In accordance with the application received, Mr. Ernst Denninger, candidate for the sacred office of preaching, was ordained by the undersigned on the 13th Sunday after Trinity and inducted into his office.

Address: Uev. L. verminter, W. Lothmann.

The candidate of the holy preaching ministry W. Müller, called by the two Lutheran congregations in Osage County, Missouri, was ordained and introduced by order of the Reverend Mr. Biltz on the 12th Sunday after Trinity by the undersigned with the assistance of Pastor H. Michels.

Address: Uov. bluollor, P. Weseloh.
Oooper Hill 1?. O., Ossşe Oo., 2lo.

On the first Sunday after Trinity, August 1, the candidate for the sacred office of preacher, Mr. C. Zollmann, who had been called by the congregations of Wellsville and Allen Centre, Allegany County, N. I., was ordained and introduced by the undersigned in the presence of the honorable Mr. President Gross. C. A. Geyer.

Address: liov. O. ToUmann, ^Vellsvillo, ^.llsAsn^ Oo., 17.

By order of the Most Reverend Mr. President of the Illinois Synod, Mr. I. Dageförde, Candidate of the Sacred Preaching Office, recently arrived from Hermannsburg, called by the congregation in Nebraska Township, Ill. was ordained and inducted by the undersigned.

Address: Rev. A. vaŞetosráo, I. T. Bottich
Ainonk, ^Vooätorä Oo., Ill.

After Candidate H. Castens of Hermannsburg passed the prescribed theological examination well and received and accepted a call from the Lutheran St. Matthew's Parish at Burton, he was solemnly ordained by the undersigned and the assisting Pastors Hallerberg and Hölter and introduced on the 13th Sunday after Trinity, the 22nd of August this year.

On the last Sunday after Trinity, Rev. H. C. Steüp, formerly of Morrisania, was installed in his new office by the undersigned in the midst of his congregation at Hartem, New York, by order of the Presidency of the Eastern District. F. King.

Address: liev. ll. (l. 8teup, 2325 2ä ^.ve., Xow ^ork X.

Rev. M. Stephen, of the Lutheran congregation in Warren Township, Bremer County, Iowa, having received and accepted a regular call, the same was installed in his new office by me on behalf of the Most Reverend Presidency of the Western District, on Trinity Sunday.

Address: Uev. Ll. Ltopkan, W. Kanning.
^Vaverlv, öremor 6o., Iowa.

Pastor Friedrich Lindemann, called from the Lutheran congregation of St. John's in Champaign, Illinois, was inducted into his new office by the undersigned on the 14th Sunday after Trinity Sunday. A. K. W. Th. Siek.

Address: lisv. l'r. lJnäemann, kox 524. okampaixn Ill.

On the 13th Sunday after Trinity, the 15th of August of this year, Pastor E. Multa- nowski was installed by me in the congregation of Wolcottsburg, N. I., assisted by Pastor Kanold on behalf of President Groß. Otto Kolbe.

Address: Usv. L. Dlultanowski, ^VoloottsburA, Lrio Oo., X.

According to the notice received, Rev. A. Schuessler was installed in his new office by me at Union Hill, Kan- kakee County, Ill, on the 13th of Sunday after Trinity. God's blessings be with him! C. H. Rohe.

According to notice received, Mr. Rev. I. I. Walker was solemnly installed at his new congregations at Bear Creek and Clintonville by the Rev. C. Damm on the 12th Sunday after Trinity, and at his congregation in and near New London, Wisconsin, by the undersigned on the 13th Sunday after Trinity.

Address: Uov. 4. 4. ^Vnlker, I. L. Daib.
Lox 122-Usw Tionäou.^Vis.

Mission Festivals.

On Al. August of this year our New York congregations celebrated their fourth annual mission festival. Pastor Brömer preached the sermon. Pastors Steup, Weisel ssn. and Holls spoke on inner and outer missions. The two collections resulted in H97.00. E. Frincke jun.

On the IOth Sunday after Trinity, St. John's Lutheran congregation at Town Grant, Portage County, Wis. and the surrounding Lutheran congregations celebrated their first mission feast, at the church. Pastors Markworth, Schilling, Leyhe and the undersigned were active in it. A community lunch was held in the grove near the church. The collection was earmarked for the mission among the Chinese and Indians and for inner mission. C. Dam.

On the 13th Sunday n-^ch Trinitatis, August 22, the Christ congregation in Bloomfield celebrated its annual mission festival with the surrounding Lutheran congregations in the spacious church there. Pastors Engelbert, Leyhe and the undersigned preached. P56.00 was collected for the mission.

E. G. C. Markworth.

On August 29, the congregations of Yorkville and Hi" ckley (Squaw Grovel, Illinois, celebrated their first mission feast. Rev. A. Francke, of Addison, preached the festival sermon, and Rev. H. Früchtenicht, of Ottawa, delivered the festival address. The collecte was H34.50. H. Norden.

On the 5th of September the second mission festival was celebrated by the congregations in and near Napoleon, East. The mission sermon was preached by Mr. Conrector Bischofs, historical lectures by Messrs. Pastors Stock and Krafft. The collecte was 18.25. L. Dulitz.

Church consecration.

On the 12th Sunday after Trinity the new little church of my branch, the Lutheran St. John's congregation at Town Goodhue, Goodhue County, Minnesota, was solemnly consecrated. The dedicatory prayer was said by the undersigned and the sermon was preached by Pastors Mäurer and Bender. I. Horst.

Notice.

No protest has been received from the synodal congregations against the candidates listed in No. 16 of the "Lutheran". The members of the electoral college are hereby called upon to send in their electoral votes without fail.
Th. Brohm, currently secretary of the electoral college.

Indication.

Sorbs has appeared; Nineteenth Synodal Report of the Western District of the German Evangelical Lutheran Synod of Missouri, Ohio, & other States. 1875.

This synodal report contains the discussion of the doctrine of the justification of sinners by grace alone through faith in Jesus Christ without merit of works, and of the necessity of regeneration, sanctification, and good works. By these doctrines it is proved that the Lutheran Church, by what it teaches concerning them, gives all glory to God alone, and consequently that its doctrine is the only true one. Since the article of justification is the chief article of the Christian religion, and since it is grievously obscured by the sects, and since even in the doctrine of sanctification grievously erroneous doctrines are propagated by them, these proceedings are of the highest importance. May the report therefore find many eager readers. It costs 15 CtS. per copy, postage 4 Cts.

G.

Just now the press leaves: Proceedings of the Twenty-first Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio 2c. 1875.

Who is to be banned and who is not? How and for what purpose should the ban be carried out? These and similar questions probably move every Christian congregation. The reader will find a scriptural answer to them in this synodal report, which contains the detailed negotiations about the necessary caution and conscientiousness in the banishment procedure. It is therefore to be expected that it will find the widest circulation in all congregations. Diligent reading and discussion of it will be of incalculable benefit. It costs 15 Cts. per copy, postage 4 CtS. G.

Conferenz - Ads.

The St. Louis District Pastoral Conference will meet, s. G. w., from Friday, the 8th, to Monday, the Uth of October, at the parish of the undersigned in Bremen- St. Louis.

Main subject of the hearing: Thesis XVII. u. f. of the paper: "The Evangelical - Lutheran Church, the true visible Church of God on earth." Members and guests are asked to register as soon as possible. E. Lenk.

The fall conference of the teachers of St. Louis and vicinity will be held, s. G. w., October 8, in the afternoon, and Oct. 9, in the morning, in the school of Trinity parish, St. Louis. H. Erck.

The West - Missouri and Kansas Pastoral Conference, already indicated in August, but postponed at the request of many members, will be held, s. G. w., from the Uth to the 18th of October, at the residence of Rev. F. G. Walther, at Brunswick, Chariton Co., Missouri.

All those who intend to attend this conference are requested to register in advance with the Kastor looi.

I. Catenhusen.

The annual conference of the pastors and teachers of Michigan will meet, s. G. w., at Monroe from the 7th to the Uth of October. The members of the Conference shall observe that Monday shall be the time of the meeting of the Conference.

Members of the Conference who intend to come are requested to report to the Vustor loei at least 14 days in advance. Jos. Schmidt.

The Wisconsin Pastoral Conference will hold its sessions this year, s. G. w., from the 8th to the 12th of October at Racine, Wis.

Every member of the conference is obliged to register in time with the local pastor, Mr. Pastor Engelbert.

A. Rohrlack.

The Cleveland Special Conference will meet, s. G. w., on the 12th and 13th of October at the home of Mr. Past. Bühl in Massillon, Ohio. I. Rupprecht.

From Tuesday, the 5th of October, noon, until Friday noon, the Fort Wayne Preachers' and Teachers' CMference will meet, s. G. w., at the usual place.

The main papers are: 1) Theses on the VI. article of the Formula of Concord; 2) the other part of the Theses on Marriage, by Rector Schick; 3) Theses on the VII. article of the Formula of Concord, by Prof. Stelhorn.

To preach: On Tuesday evening Pastor M. Hieher on Ebrews 1:3; substitute: Pasior Kämmerer. (Holy Communion will be held this evening.) On Thursday evening Pastor W. Hüge on the heresies of Holy Communion. Substitute: Pastor H. Diemer. A. Krafft, Secr.

The Cincinnati Pastoral Conference meets, s. G. w., Sept. 28th and 29th.

R. Biedermann.

The South Indiana Concordia Conference will meet, s. G. w., from Sept. 28 to Oct. 1, at Rev. Weyel'S church. H. Kat t.

The Northern - Illinois Pastoral Conference will meet, s. G. w., from the 5th to 7tcn October, at the church of Hekrn Pastor Riedel. C. H. Rohe.

The Pastoral Conference of the Southern Illinois District will be held at Venedy from the 7th to the Uth of October. Travel on the St. Louis and South Eastern railroad to Venedy Station; guests will be picked up from there. All guests are requested to call in advance. W. Achenbach.

Conference and church dedication in Wilton, Iowa.

All pastors and friends who intend to participate in the conference and consecration of the church in Wilton are hereby informed that they are requested to participate in the building of the church,

14 days later, on 9 October

to join us in Wilton. W. T. Strobel.

For the preachers' and teachers' widows' and orphans' fund (Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

- 1. contributions:

From the pastors: W. B. Lange, H. Schöncberg, G. H. Jabker, A. Zägel, Ph. Fleischmann, C. g. Steinbach, W. Brackhage, I. G. Schäfer, I. Rupprecht, I. Lchner, S. F. Stock, C. Böse, C. Zschoche, I. H. Jor, L. Dulitz, Dr. W. Sihler, C. Sallmann, President H. C. Schwan, H. Steg", F. Wyneken each P4.t)O, G. Grüber, H. Horst, G. Reichhardt each 4-2.00, H. Wyneken 48.00, I. G. Kunz -K4.50, F. R. Tramm 4-6.00, I. P. Bübl 4-1.00, I. A. Fritze 4-6.00. Of the gentlemen teachers: Heyer, C. H. KirsL, 3rd Hafner, I. G. W. Baumgart, M. Conzelmann each -54.00, T. Glaser 4-5.00, P. Ries 42.00, C. Zitzlaff 4-3.00, B. Gotsch 42.00, H. 3rd Hesse 43.00.

Two. Given:

From Mr. H. Rock in Past. HillerS parish \$1.00. From 3rd -Sattler in Past. SchoenebergS parish 4'5.00. From Pastcr 3. H. 3or' parish 410.00. C. Schreiber 42.00. 3--H. Boeh-

ning 41.00. A. Wolf 25 Cts. DuröWastor C. Sallmann from teacher H. F. L. Riemer's school children 42.25. From the piggy bank of Charlotte, Auguste and Ludwig N. in Aurora, 3nd, 41.50. From H. F. L. X.' in N. 43.00. (Summa 4173.00.)

M. Conzelmann.
387 8. Xsrv korsev, near UeOartz- 8tr, lirlcianapolis, Inci.

Proceeds to the treasury of the Illinois - District:

To the synodical treasury: By Past. Steege from the congregation at Dundee 417.80. By Rev. Frederking from his congregation at Brecher 4'5.00. By Rev. Siek from his comm. at Champaign City 41.70. By Past. Holls at Millstadt from Krcuz comm. 46.75. by Past. Hieher of his parish near Mattcson 47.50. By Past. Bartling of his. Cong. in Chicago 411.00. By Rev. Kleppisch of Zion's gcm. in Belleville 49.48. By Rev. Uffenböck of the congregation at Lrmont 410.65. By Rev. Hölter of his. Gem. in Quincy 49.60. By Past. Döderlein in Chicago out of the synodal treasury of his congregation 43.00. By Mr. 3rd H. Kublenbeck of Past. Ottmann's congregation in Collinsville 411.85. In regular contributions: from Past. Hart- mann 4'3-00, Past. Nuoffer, teacher Militzer, teacher Brase, Past. A. Francke, Past. Richter, Past. Wunder, Past. Köhler, Past. Hölter, Past. Günther, Past. Geyer 42.00 each, Teacher G. Karau 41-00. (Summa 4118.33.)

To the synodal building fund: By Past. Holls in Millstadt from his congregations 410.00. By Past. Pissel from his congregations Gem. in Rich 414.00. By Past. Nuoffer from his congregation in Eagle Lake Congregation in Eagle Lake 45.00. From the congregation in Addison: by Ch. Heidemann 429.00, by D. Kornhaaß 45.00. By Past. Löber in Niles by H. Schwinge (to the seminary building in Addison) 45.00. By Past. Schlicpsiek from St. Paul's Lutheran parish in and near Chenoa: by Christ. Jacobs, 3oh. Seaman, Bro. Beier each 42.50, Bro. Jacobs 42.00, 3oh. Zanszen, Christ. Mahls, Karl Koch, C. Krüger, Heinr. Schulz, Karl Bohm, 3ohn Bobzin, Frank Werner each 41.00, Christ. Mahls sen. 43.00, Fr. Merer 45.00, Heinr. Lambke and N. N. each 50 cts, 3oh. Rode 41.50 (428.00). From H. Bohlen in Dorsry 41.00. By Pckst. Hölter from his comm. in Quincy 49.65. By Past. Wunder from an unnamed 420.00. From N. N. in Past. HölterS congregation in Quincy 42.00. By Past. Kleppisch of Zions congreg. in Belleville (for building in Springfield) 4100.00. By Rev. Bruegmann in Roselle ward from W. Pfortmueller 42.00. (Summa 4,230.65.)

To the seminary household in Saint Louis: By 3rd H. Äuhlenbeck of Past. Ottmanns Gem. in Collins- vllle 47.40.

For poor students in Addison: By Rev. Pigel-from the congreg. in Rich 413.35. By Rev. Wagner by Teacher L. Krieger in Baltimore 45.00. By Rev. Lange in Chicago from the Woman's Club of his congregation 423.20. (Summa 441.55.)

For the seminary house in Addison: By Past. Steege from the communion fund of the congregation in Dundee 410.00. By teacher 3. Brase in Bloomington, collected from Mr. G. Ehrlich, 44.25. (Summa 414.25.)

On the emigrant mission in New-lork: By 3. H. Kuhlrnbeck of the Collinsville congregation 45.75.

For the congregation in Oshkosh: By Rev. Wagner from his congregation in Chicago 4'50.00. By Rev. Fre- derking from sr. Gcm. at Brecher 4'9.00. By the 3unwomen's Association of the 3mmanuels congreg. in Chicago 410.00. By Past. Holiday in Aurora: from 3ak. Barth 41.00, from Reiche', G. GroMeter, Hitzler and F. Kehm 50 cts. each. By Past. Lange from sr. Gem. in Chicago 421.00. By Past. Nuoffer from sr. Gem. in Eagle Lake 4'16.30. By Chr. Friebele in Aurora 41.00. (Summa 4110.30.)

For the congregation in Ottawa, Ontario: by Rev. Wagner of sr. Congregation in Chicago 430.00.

For the parish at Wheatou,3ll: From the parish at Addison 437.41.

For the locust districts: From the 3ung- women's association of the 3mmanuelS comm. in Chicago 415.00.

For Pastor L. Traubr By Teacher G. Karau of the Gem. in Carlinville 47.10. By H. Thieß in Schaumburg 4'2.00. (Summa 49.10.)

For Rev. M. Märtens at Sterling, Neb.: By Past. Love by sr. Gem. in Wine Hill 4'28.00.

Addison, 3ll, Aug. 28, 1875, H. Bartling.

For ven "Lutherans" have paid:

The 29th year: Messrs. Pastors : B. Bur- feind 4'7.75, R. Winkler 0.40, Prof. Larscn, G. Hild 1.63, Tob. Larsen, G. Brügmann 7.70, C. Popp, O. F. Voigt, A. F. Ahner 15.00, 3rd Carpenter 7.50, E. Rolf 15.00, C. F. Magelsen, S. Gcclmuyden, 3- Moses, F. Schilling 6.00.

Fcrner: 3. 3. Walker, G. Angenstein, S. Garbrsch 4.50.

Den 30. 3ahrgang: Die Herren Pastoren: L. Dulitz 6.75, H. H. Succop, P. F. Germann, C. Schwankovsky, N. Winkler, G. Mohr 3.75, H. Bauer 8.85, F. G. Stutz 5.50, M. W. Sommer 1.20, H. Wunder 67.25, M. Stephan 10.00, H. Horst 8.75, B. Mießler 2.50, A. Saupt 12.14, L. Larsen, I. P. Sprengling, 3rd L. Crämer 7.50, G. Horn 2.00, W. Brackhage 3.75, A. Herzderger, P. 3- Bühl 3.75, M. Tdorsen 0.65, T. A. Torgersen, P. Klrndworth, C. Gauschwitz, W. Friedrich 11.25, E. Leemhuis 2.5t), W. Oetting 0.65, A. Biewenv 0.50, S. Kleppisch 4.65, Th. Wichmaun 5.00, C. Popp, H. Evcrs 23.75, H. Wun- der 70.00, H. Gräbner 9.75, O. F. Voigt, E. W-egner 0.65, A. Detzer 3.75, 3rd Zimmcrmann 6.25, E. Rolf 12.50, W. Brügmann 4.10, G. Streckfuß 0.55, J. F. Ruff 11.25, O. Clöter 16.30, F. K. Rupprecht, 3rd Krohn, H. Witte 10.00, C. Probst, T. Röscher, M. Roefod 0.65, H. Grätzl 6.50, W. Holls 10.00, S. Geelmuy- den, E. Theel 0.65, 3- Berureuther 6.25, S. Liese, A. Darmstädter, 3rd Moses, L. Schütz, F. Schilling 8.75, C. Bock 6.25.

Also: M. Rupprecht, 3. G. Nademachrr 0.65, C. 3ahn 15.00, F. Pracht, 3. H. Ebke, 3. Allwardt, G. A. Beyer 17.25, H. Blecke 13.75, R. Müllcr 40.00, C. Germann, W. Bchm, H. Maschger, W. Schneider 13.30, Ph. Theiß 11.25, 3. 3. Walker,

W. Bühner 27.50, L. Jung 22.50, I. F. Niethammer, I. C. Schneider, W. Hackmann, G. ErbiS, G. Lehnigk 20.00, C. Stro- bel 22.50, G. Eggert, M. Merk, Nud. Müller 28.75, C. F. Grauer 30.00, Phil. Werner, G. Lehnigk 3.75, C. Janne 2.50, G. Angenstein, F. Schalter, G. Bernhardt 10.00, D. Schaaf, E. Plchn 6.25, A. Fränzel 0.65, L. W. Becker.

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Year 31.

The Iowa Synod's refusal to recant its former doctrinal position.

Motto: "You make up sentences that you can't keep. But instead of honestly and manfully recanting the falsehood, instead of this one gradually comes to quite different things. We Lutherans have no right to thus quietly recant from heresies, but honest repentance should and must be made." Iowa "Church Journal" (1872).

I.

"So now I will again" - Luther writes soon at the beginning of his writing: That these words of Christ: That these words of Christ, 'This is my body,' still stand firm - "I will set myself against the devil and his enthusiasts, not for their sake, but for the sake of the weak and simple. For I have no hope that the teachers of a heresy or of a fervour will be converted; indeed, where this is possible, so much has already been written that they will be converted. . Christ converted no high priest, but their disciples were well converted, as Nicodemus, Joseph, Paul, and the like. The prophets of old converted no false prophet. Neither could St. Paul convert a false apostle, but taught, If a man be twice or thrice admonished, he should be shunned and put away, as one that is false. Neither have the holy doctors ever converted any of the heretics, not because all of them had not sufficiently denied and persuaded all of that error with the truth, but because their hearts were possessed with their own conceit, and they were like one who looks through a painted glass: put before him what color he wants, and he will see no other color than his glass has. But it is not that the right color is not put before him; it is that his glass is of a different color, as the saying of Isaiah also gives: Ye shall see, saith he, and yet shall not see. What is this but to say, It shall come before your eyes, and ye shall see it; and others shall see it also, but ye shall not see it? This is the cause that such men cannot be converted: the truth that is presented does not do it; God must take away the painted glass, but we cannot do it. Though I have no blackness



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If I am the first to convert them, I will not fail to do so (whether God wills it), so that I will set the truth before their eyes, and will tear down some of their disciples, or strengthen the simple and the weak, and protect them from their poison. Even if this is not possible (since God is in favor), I hereby testify and confess before God and all the world that I do not hold with these blasphemers of the sacraments and enthusiasts, nor have I ever held, nor will I ever hold (if God wills), and I will have washed my hands of all the blood of the souls whom they steal away, seduce, and murder with such poison from Christ. For I am innocent of these things, and have done mine own. For my sake I may not write against them, but their own writing is my strength. When I read them, they make me strong and full of joy, because I see that the devil rages against God's word with such earnestness, and yet God does not allow him to do more than slander lame, stale, foul things, so that I must speak: Thou wouldst gladly, but canst not. So then again, despising the devil, I will take no more than Christ's one saying before me (that is my body) and see what the devils have broken off from him so far. Mostly because they are slippery and impious, turning and twisting in a thousand ways, whether I will entreat them in God's name to stand upon the one saying, and answer me aright."

These serious words of Luther against his opponents of that time came to our minds when we undertook to write a few words of examination on the refusal of the Iowa Synod to recant its former doctrinal position. The fact of this refusal has been certain since the meeting of the Iowa Synod held in Madison, Wis. in May, for there this Synod as such publicly and solemnly placed itself on the position of denial and palliation which the leaders of the Synod, especially the Fritschel brothers, had already taken for a number of years. Already at the Milwaukee Colloquium it was clear enough to the Iowa representatives that they felt themselves forced into a fatal double position: namely, they did not want to be considered as those who openly deny their former position as a

and saw themselves forced to make concessions that were irreconcilably inconsistent with their earlier positions. Since then, the Iowa Synod, especially due to the official change in the confession paragraph at Davenport (1873), has acquired a strangely twisted double face, for with one face it looks backward and stubbornly holds on to its old original Löhe "direction," with the other face, however, it looks forward and establishes things that are the dead-straight contradiction of that old Löhe "direction. But the Iowa Synod had to acquire such a strangely intertwined double face precisely because it wanted to hold on to its "foundation-like" doctrinal and confessional position at the same time as the new non-foundational one, which it had accepted, at least according to its words, and did not want to understand an honest recantation at any price.

Now, however, our Iowans had the whimsical idea of trying to divert public attention from their adverse double face by portraying the course of the dispute between Iowa and Missouri as if Missouri had essentially "adopted" Iowa's principles, doctrinal position and direction and had appropriated Iowa's peculiarities, while Iowa itself had always remained the same; Missouri had yielded, Iowa had remained firm; Missouri had given in, had dropped fine principles, etc., etc, Iowa had always stood firm in its opinion, and had thus gained a great victory over Missouri. Prof. S. Fritschel's theses on Davenport, as well as Prof. G. Fritschel's statements in Brobst's Monatshefte and in the Iowa "Kirchenblatt" were unmistakably leading to this, as we have already mentioned them several times before. Such a course of action, however, could only arouse just indignation in anyone who has a feeling for truth and knows the facts of the case, since the matter was just the other way around and only a dishonest attitude could now try to distort the true facts so miserably. We were also justified in fearing that the Iowa suffragettes would continue to play this game, publish better and better explanations, and then ask for recognition of their claims.

We feared that instead of honestly recanting their old trueThe dishonorable, unchristian way of acting was already in standpoint and publicly renouncing it, they would speakitself a serious rebuke; to which, as already mentioned, was more and more good Lutheran phrases and sentences. Weadded the fear, confirmed as well-founded by the above feared that, instead of honestly recanting their old trueremark of the "Kirchenblatt", that Iowa, without in any way position and publicly renouncing it, they would speak moreecanting its former heresies or honestly giving up its and more good Lutheran sentences and phrases, butposition, wanted "on this (alleged) present agreement secretly retain the old Löhe-Iowaian sense, just as the so-peace and friendship halls", i.e. it wanted to maintain its called crypto-Calvinists used to have "a Lutheran tongue,whole old "direction" under the cover of new idioms and but a Calvinist faith. For if the Fritschel brothers were in athus, where possible, lead us badly astray. Our article of position, in spite of all the available documents, to assumeDecember 15 really put the Iowans in a harness. Not only such a role as appears in their distortions of the doctrinaldid "Conrad" in his conversation with "Fritz" make a dispute between Missouri and Iowa, which have beena desperate attempt to break off our proof, but also another published for some years now, then it could not remember of the Iowa Synod, who has since recanted and otherwise than expected that through years of practice inresigned, faithfully rushed to the aid of the Fritschel the arts of glossing over and whitewashing they would inbrothers. Our answer in the April and Main issues of this time achieve a quite incredible mastery, accomplish quiteyear now demonstrated the lame and lazy nature of the extraordinary things, and in the end be able to make anIowa response and uncovered the facts from the otherwise really sharp-eyed person see an X for an U. Thatdocuments and records even more thoroughly where we do not make a mistake in this respect is not to bepossible, so that even the dumbest eye should be able to expected. That we had not miscalculated in this respect hasrecognize how things really stood and still stand today.

been clearly confirmed by the events that have occurred In the meantime, however, this state of affairs had also and the articles that have appeared since then. attracted the attention of the "Society for Inner Mission" in

Thus, in God's name, we set out to expose the dishonestGermany and especially of Inspector Bauer. It was from game of the Iowa spokesmen (respectively, the Fritschelthere that the Iowa Synod had been founded and given a brothers) in its nakedness in a few articles from last year"missionary" direction as the goal and "purpose of its about the so-called "misunderstandings" and to provideexistence". The Neuendettelsau "fathers," Löhe and Bauer proof that Iowa accused us Missourians with the mostat the head, knew exactly what they wanted when they obvious injustice, that we had always only misunderstoodcalled the Iowa Synod into existence as their "lap child" in them and had basically converted to the Iowa "direction" bycontrast to Missouri, and these Neuendettelsau "fathers" giving up our own position, but had "expresslystill want today what they wanted then, and now had to see acknowledged" the Iowa position as the only correct one.with a certain melancholy how Iowa, since the Colloquium, We further proved that Iowa himself, at least as far as hishas made one concession after another in its public words were concerned, had left his former position andstatements. This worried Inspector Bauer in particular, for taken up a completely new one (Missourian or leaninghe feared that Iowa, after it had given up the "confessional towards Missouri), but that he now, just like the unfortunateparagraph of the foundation," would not be able to stand up Bucer of his time, had not changed at all, but always wantedto the "Missourian principle" in detail either. Already in No. to hold on to the same doctrine and opinion, only with9 of his "Kirchliche Mittheilungen" in 1874, he found in the admittedly very different and contradictory words, and wasDavenport "Theses" of the Iowa Synod a "contradiction to thus guilty of duplicity and obvious hypocrisy. But those whothe principles to which the Synod professed in its report of answered nothing to our articles were Messrs. Fritschel and1858", and thought that the Iowans "would have got into a Gesinnungsgenossen. Four full months after the conclusioncertain ambiguous position by the publication of said of our articles had appeared, Prof. G. Fritschel, however, onsentences". Later it turned out that Inspector Bauer, shortly the occasion of a bitter outburst against "severalbefore his death, had addressed a detailed "Memorandum" Missourian-minded pastors in Germany" because of theirto the Synodal Committee of the Iowa Synod, in which he position on Rev. Dietrich: "We do not want to quarrel withseriously reproaches the Synod for changing its "direction" our Missourian friends about what was or was not theirand especially the "confessional paragraph on foundations" opinion in former times, but if they do not want to treat theseand establishes a restoration of the original position as an things as church-dividing, we can keep peace andindispensable condition for a further cooperation of the friendship with each other on the basis of this present"Society for Inner Mission" with the Iowa Synod. In addition, agreement. So Iowa did not want to prove, but neverthelessInspector Bauer sent a special letter to a number of to repeat his false assertion that Iowa remained firm, butmembers of the Iowa Synod on November 30 of this year. Missouri had given way, and thereupon we should nowIn addition, Inspector Bauer addressed a special letter to a "keep peace and friendship" with them. Such a rotten peacenumber of members of the Iowa Synod on November 30 of treaty, which would only be built on lies and deceit, onthis year, "in order to inform them shortly of the content of dishonesty and hypocrisy, was something that we had towthat was widely discussed in the aforementioned letter" most earnestly oppose, and we therefore sought in our(the memorandum), because "what they (the article of December 15 of this year the real head of ourNeuendettelsauer) have to say no longer concerns only the position. J., we sought to intensify the actual point of ourpresidium, but the entire Synod. Inspector Bauer's ideas earlier articles and to speak even more earnestly into theand fears are well founded, conscience of the members of the Iowa Synod because of the false, dishonest play of their leaders. Such a

noted in passing, not to mere "certain false rumors which had been circulated" (as the Iowa Synodical Report falsely asserts), but chiefly to the Iowans' own declarations, especially the amendment of the "foundation confession clause."

In the Iowa camp itself, too, there was now, thank God, no small excitement and salutary division. Our articles on the "misunderstandings" are said to have already had an effect in this respect; but Inspector Bauer's letter and the ultimatum he issued had an even greater effect. The "extraordinary" synodal assembly, which had been called to Madison, Wis., was therefore looked forward to with eager anticipation, and when the presidential report begins with the sentence: "The present synodal assembly is an extraordinary one," he probably had no idea in how many respects the word would prove true, and what an "extraordinary" thing the Synod of Iowa would accomplish at this assembly in brazenly denying the truth and asserting the untruth, and that in spite of all the evidence presented to the contrary. Only a little over half of the pastors (72 out of 118) and only 12 congregational deputies were present. The main question of the hearing, which came up right at the beginning and resounded through all the debates, was precisely the point: "whether the Synod's position on the Confession had really changed from what it had been in the past. "At this hearing," the official report continues, "it was asserted by one side, namely by Pastors Klindworth, Schieferdecker, Matter, Kleinlein, with all emphasis, that such a change in the doctrinal position of the church had, however, taken place and must be recognized and conceded by the Synod" (p. 8). Now think yourself into the position of the Iowa voting leaders. After they had boasted for a while that Missouri had "adopted the Iowa principle," first the Missourians simply turn the tables and prove widely and irrefutably from the acts that just the opposite is true, namely that Iowa itself, according to the wording of its declarations, has given up its former position and taken a completely new (at least half-Missourian) one. Then, however, Inspector Bauer also comes and, in the name of the "Society for Inner Mission", seriously reproaches the Iowa Synod in a detailed memorandum, because the position of the Synod on the Confession has become a different one, and demands the restoration of the original position. We take the liberty of transcribing from his letter "to the venerable pastors of the Iowa Synod" some of the main passages which are relevant here. Among other things he says:

"We may well remind you that your Synod is a foundation of the Society for Inner Mission, that Löhe's name was your dowry and the supporting force which gave your enterprise spiritual significance.... But now, in recent times, we have seen a development in the history of the Synod which - we cannot conceal it - gives us the most serious concerns and makes it seem to us a sacred duty of love to address a fraternal word of admonition to you. As we hear, and find confirmed from the publications, there are lively sympathies in the Synod of Iowa for a union with the Synod of Missouri.... But this leaning toward Missouri is already no longer merely general sympathies. The Synod has already acted and morally bound itself on this side. The decisions of Davenport in 1873, concerning the confession and the doctrinal direction of the Synod, are of drastic importance and contain a radical change of the



Principles of the Iowa Way. *) To be sure, the findings of the Davenport Synodal Assembly were nothing new. They were precisely the results of the theological colloquium of (with?) Missouri.... Of the results of the discussion, the most fatal seems to us the voluntary abandonment of the restriction of the confession paragraph that characterizes the direction, the admission of the difference between the obligatory and non-obligatory content of the symbols. *) With this, the principle of the school of thought fell, and the agreement with the Missourian doctrine was in fact accomplished, as this fundamental concession was also accepted by the Missourians with the greatest astonishment, but nevertheless most willingly, and was taken as an act. It was mutually pronounced that one was now in agreement in principle *). Consequently, the right of the special stock of an Iowa direction falls with it. .. For - and this increases the responsibility of the Synod - the same has not only occasionally approved these propositions, but has also, in connection with them, formally undertaken a constitutional revision *) by which the foundation and fundamental provision of its confession clause has been changed. .*) It is astonishing that the Synod does not realize that it is setting up contradictory things in one breath. For these sentences contain, on the one hand, the open and honest acceptance of the Missouri principle of the unlimited validity of the symbols in all that is called the doctrine of faith (for the Missouri concession concerning the problems, i.e. idle questions, is not worth mentioning), and, on the other hand, also the results of the new Scriptural research. ... Through this change in the confession paragraph, the formula of commitment at ordination*) naturally takes on a different meaning and significance. According to this decision, the ordinands must now commit themselves to the symbols in the Missouri sense. How do pastors who were ordained earlier view their ordination vows? Do they now also have to take it in the sense of the "revised" confession paragraph? Or does the synod not give retroactive force to its decision and tolerate those who hold to the original meaning of the ordination vow and to the earlier position of the synod? In that case the original relation would be virtually reversed. In former times you did not want to make the direction of the Iowa Synod the exclusively ruling one, but tolerated in your bosom Masonic pastors. Now the Missouri tendency is the ruling one, though for the time being only *in specie* (in hope), and the former Iowa tendency is the tolerated one, of course only for a time.... The fact is that the Iowa church ship is drifting strongly towards Missouri, and that it is not foreseen how it should be given a different course again. Once the principle has been dropped, the logic of the facts demands a complete transition to the Missouri camp."

These excerpts may suffice to show how Inspector Bauer, on the basis of Iowa's concessions at the Colloquium, as well as the theses established at Davenport and the amendment of the Confession Clause carried out there, clearly and thoroughly reproached the Iowa Synod for having evidently changed and abandoned its former "foundation-like" doctrinal and confessional position. Therefore, Inspector Bauer now also made the claim:

"We must demand - as we have also pointed out to the Reverend Presidium - a restitution (restoration) of the departed confession paragraph in its original sense or a declaration equivalent to this restitution as the minimum (least), if there is to be any question of further cooperation with the venerable Synod on our part."

But it is not enough that first the Missourians prove their change of position to the Iowans from the records, and then Inspector Bauer, one of the "fathers" of the Synod, issues a widely justified admonition and demand to them on account of this very change, but even within the Synod itself a whole number of members now step forward.

*) Highlighted by Inspector Bauer himself.

who also maintain that the Synod has in fact changed and abandoned its former position, and who therefore demand that this be honestly confessed and that an open recantation be issued in the name of the Synod. Thus, for example, Past. Klindworth's final motion concerning the question that had already been discussed for three days:

"We, the Synod of Iowa, declare that we have found untenable the provision made at the founding of the Synod and held until 1864: 'We confess that direction of the Lutheran Church which strives toward a greater perfection of the Lutheran Church by the way of symbols at the hand of the Word of God,' and hereby publicly revoke the same. At the same time we declare that we intend to adhere to the form of confession adopted at Davenport."

There were witnesses from three sides, who, on the basis of historical facts and available documents, testified most emphatically that Iowa had given up its original "direction" and changed its former doctrinal position. So many and so weighty witnesses from various sides, one would think, should have made an impression on the leaders of the Synod and their associates, especially since all these witnesses had the obvious truth and the whole weight of the facts and acts so decidedly and clearly on their side. In fact, one sees the Fritschel brothers and their special companions standing, as it were, in a courtroom, where the judge calls the individual witnesses from above concerning the present question of the change of their synodal position, and one after the other, both friend and foe, both "fathers" and brothers, both members of the synod and those who stand aloof from it, now testify unreservedly to the truth, which cannot be denied by an honest mind, and cannot be disputed even by the cleverest sophist, namely, that a change in the synodal position is on record and has been irrevocably established as a fact. But what do the gentlemen do now? Do they feel any stirring of conscience, so that they give honor to the truth and confess: Yes, we have certainly changed, and have indeed given up our "foundational" direction and doctrinal position? - Nothing less than this. All these testimonies mean nothing to them. In spite of all the evidence from the Acts, in spite of their own Constitution, in spite of their "Memorandum" of 1864, in spite of all the witnesses in America, in spite of the testimony of the "Fathers" over there - and we are sorry to add - in spite also of the God of truth, who is the enemy and judge of all lies and falsehood, these men nevertheless maintain freshly: The direction and doctrinal position of our Synod has become no other; what it has been from the beginning, it is still today, and what it is today, it has always been; we can acknowledge no change here, and enter into no revocation. This, in a nutshell, is the meaning of the long negotiations over the various motions of the "protesters," all of whom urged the concession of a change in the confessional position; and so all of these motions aimed at an honest recantation were rejected by the majority of the Synod under the leadership of the Fritschel brothers.

In a following number we now intend, with God's help, to illuminate the reasons and counter-reasons given here (i.e. Fritschel's excuses), so that even the last vestige of pretence which Iowa tries to give itself as an allegedly unchanged and always unchanged Synod may be recognized as a mere empty deception even by the weakest. S.

(Submitted.)

To whom do we owe our religious freedom?

This is the title of a book sent to us by its author, a Baptist preacher known to us. The answer to the above question, which the book sets itself to answer, apart from occasional blasphemies against holy baptism and a few miraculous things, amounts to something like this: religious liberty is the highest of all human rights. The credit of having fought for it is claimed by Catholics as well as Protestants; but wrongly. - No reformer can be named who would not have approved of persecution of dissenters. Luther, Melancthon, Zwingli, Bucer, Calvin, etc., have done so. Luther wrote (1530) to Menius and Myconius: "I am glad that you wish to publish a book against the Anabaptists as soon as possible. Since they are not only blasphemous but also seductive men, let the sword do its justice to them, for this is the will of God, that those may be judged who resist the power." (Luther's Life by Dr. Sears.) It is true, the author thinks, that the "old Fritzen" cannot be denied some merit for religious liberty, because of that well-known phrase: "In my country every man may be blessed according to his own fancy"; but his motives were only political, and thus this chief rival is dismissed, whereupon the latter stoops to the assertion: The first writing in favor of general religious freedom appeared in England in 1614. It was written by Leonard Busher, - and he was a Baptist. - But the founder of American religious liberty is none other than Roger Williams, - and he was a Baptist. - Therefore, respect to us Baptists! -

To this serve as an answer: We Lutherans well recognize the great grace of God, that our church may build itself up in the protection of American liberty; we are the last to belittle Roger Williams' merits for the same; but if the Baptist, in order to make his man stand out, reviles Luther, we must oppose him.

If he had only known Luther's statement from that obscure biography, but had otherwise only glanced superficially at his writings and known his language, he would not have been able to make this accusation against him, even without having read Luther's letter in the original.

Luther expresses his joy that Menius and Myconius wield the sword of the Spirit against the false teachings of the Anabaptists; this was all the more necessary because not only were the papists blaming Luther for Muenzer's unrest, but also Balth. Hubmaier, an Anabaptist, wrote to the world that Luther taught just like him. - Now, according to the Latin Original, it continues: "Since the Anabaptists are not only blasphemous men" (i.e., those who blaspheme God through false doctrine), **"but also rebellious to the highest degree"** (i.e., rebels), "let the sword do its justice to them; for this is the will of God, that he who opposes the authorities may receive his justice. (Rom. 13, 2.; Gen. 9, 6.)" - So wrote

*) The passage thus reads in the original Latin: "*Placet, mi Juste et Friederice, ut libellum conceptum contra anabaptistas edatis, quam primum poteritis. Deinde quando sunt non solum blasphemii, sed seditiosissimi, sinite gladium in eos jure suo uti. Haec est enim voluntas Dei, ut judi-*

thus pitting Luther against the communist hordes of a ever persecuted a heretic for his heresy (which, by the way, Thomas Muenzer - and he was a Baptist - and the riffraff of remains to be proven), she would have acted unchristianly, John of Leyden - and they were Baptists, of whose kindred that is, un-Lutheran. even our Baptists of today are ashamed.

It will not be so easy for Luther's enemies to prove that owe our religious freedom? The answer, in short, is: Next to he did not teach that which ten years earlier had brought God, Luther and the work of the Reformation. The more the him the papal condemnation; for in 1520 Leo X condemned Reformation spread, the more Luther's teaching of freedom Luther with the anathema, among other things because of of conscience gained ground in the hearts of whole nations. the following teaching: "That one burns the heretics is Our Lutheran people fought the most terrible of all wars for against the will of the Spirit. - As for the Anabaptists in their freedom of conscience for 30 years and won freedom particular, Luther wrote, right at the beginning, when they of faith for the world. Without these precursors, American were trying to suppress the rebellion: "It is not right that such religious liberty would also have been impossible. What wretched people should be so miserably murdered, burned, Luther and our brave forefathers sowed, we shall reap.

and horribly killed. Let each one believe what he wants; if he believes wrongly, he will have enough punishment in the eternal fire in Hollen. Why should they also be tortured for a time, if they only err in their faith and do not also rebel or otherwise resist the authorities? Dear God, how soon does it happen that one goes astray and falls into the devil's snare? With the Scriptures and the Word of God they shall be prevailed against; with fire they shall do little." (XVII, p. 2642.) - So Luther. One could easily add a dozen passages of similar content from his works; but this one alone is clear and not to be misunderstood, and proves that Luther does not approve of the persecution of dissenters, thus speaks the word of freedom of conscience, and the word of a man like Luther did not go unheard at that time.

And with Luther teaches in this piece also the church which bears his name. After our confessors, in the "Preface to the Christian Book of Concord," have declared their rejection of the false doctrine and have stated that in the communities opposed to us "many pious, innocent people are to be found, who walk in the simplicity of their hearts, do not understand the matter correctly, and have no pleasure at all in the blasphemies against Holy Communion," 2c., they continue: "Therefore we herewith testify before the Almighty God and all Christendom that our mind and opinion is not at all to give cause for some complaint and persecution of the poor, oppressed Christians by this Christian comparison. For as we bear a special sympathy with them out of Christian love, so we have an abhorrence and heartfelt displeasure with the rages of the persecutors, and do not wish to make ourselves at all partakers of this blood, which will undoubtedly be demanded of the hands of the persecutors on the great day of the Lord before the serious and severe judgment seat, and for which they will also have to give a severe account." Furthermore, the Augsburg Confession says: "Therefore the episcopal office according to divine rights is: To preach the gospel, to forgive sins, to judge doctrine, and to reject doctrine contrary to the gospel, to exclude from the Christian church, without human authority, but by God's word alone." (Art. XXVIII.)

Had accordingly a so-called Lutheran authority oiuiu qut resistit. (S. De Wette's Collection of Luther's Letters III, 558.) The words „qui pow-tati Rom. 13, 2. used in the Latin translation of the Bible, are translated by Luther: "who sits against the authorities".

Let us once again raise the question: "To whom do we

K.

(Sent in by Past. Wuggazer.)

Luther's prophecies.

"How could we find such a man in whom is the Spirit of God?" said Pharaoh the king to Joseph, who had interpreted his dreams to him, and had given him such excellent advice concerning the coming seven years' tribulation, "because God has made all these things known to thee, there is none so understanding and wise as thou. Gen. 41, 38. 39.

These words can also be said of Dr. Luther. That the Spirit of God was in Luther as in no other after the apostles, we have sufficient proof of this in his exquisite written works that have come down to us. This is confirmed, among other things, by the gift of prophecy, which was given to Luther by God. Let us hear a few examples of this. In his last sermon, which he preached at Wittenberg, he said, "The devil will kindle the light of reason and bring you from faith." (E. A. 16, 146.) In a sermon on the prophecies of Christ concerning the end of the world, and the signs preceding the same, he shows how the Gospel had run over the whole globe, remaining everywhere but a short time, because of the base ingratitude of the people, and thereupon continues thus, "Now it (the Gospel) is in the German country, who knows how long. It is now the course of the gospel with us, but our ingratitude and contempt of the divine word, avarice and splendor, make it not to remain long, and many mobs will follow it, and also great wars will come after it. For in Africa the gospel was very powerful, but the liars first corrupted it, and after them the converts and the wars. - The same will happen to the German land. The pious preachers will first be taken away, and false prophets, and false teachers, and false bands will come out in my place and in the place of other preachers, and will tear the church asunder and divide it. (E. A. 45, 117.)

A glance at the conditions of the Church in Germany shows that this prediction of Luther's, which, by the way, is still to be found in several passages of his works, has to a great extent already been terribly fulfilled, and has been fulfilled to the fullest extent.

Of Luther's often repeated prophecy about the future fate of Germany, the following passages may find place: On Gen. 25, 7-10. he writes: "It is a great comfort that he (Isaiah) says that the righteous will be snatched away before the calamity; so also we shall die in peace before the calamity befalls Germany." (I, 2633.) In another place writes

The same: "The papists are mad and senseless against us, and want to defend their doctrine with long spears and violence, because they can muster nothing against us with pen and truth. I have asked God with great earnestness, and still ask daily, that he would stay their counsel and let no war come to Germany during my life; and I am sure that God will truly hear such my prayer, and knows that, because I live, there will be no war in Germany. Now when I die, rest, and sleep, pray ye also." (IX, 1461.) Further he writes: "I pray God for a merciful hour, that he may take me from hence, and not let me see the misery that must pass over Germany. For I think that if ten Moses stood and asked for us, they would do nothing; so I also feel, when I want to pray for my dear Germany, that the prayer springs back to me, and I do not want to go up, as I usually do when I pray for other things. For it shall come to pass that God will deliver Loth and sink Sodomam. God grant that I may lie, and be a false prophet in this matter; which shall come to pass, if we amend ourselves, and honour our Lord's word, and his holy blood and death, otherwise than as yet." (E. A. 20, 43. f.) This prophecy of Luther's was also terribly fulfilled by the Thirty Years' War, which broke out in 1618; for this "completely destroyed Germany's prosperity: half of its inhabitants had perished by the sword, hunger, and epidemics; many cities were destroyed, all run down; innumerable villages devastated, partly exterminated; many lands desolate; agriculture, industry, and commerce sunk; science and art inhibited; great works of many centuries shattered and squandered; and, what was worst of all, German custom and manner severely injured; and some of these wounds even time could not heal." How true, then, Luther had prophesied!

Duke John, the son of Duke George of Saxony, the fierce enemy and persecutor of the Lutheran Church, sought to intimidate Luther, in the hope of becoming his father's successor to the throne, with the following threat: "If his father had been iron against him (Luther), he would in future, when he came into the regiment, be steely." To this Luther gave him the following strange answer: "He does not care for him at all, and it would be better for Duke John to care for his blessed end than for him to entertain such vain thoughts and, as it were, to plan heaven, for I know, he said, that he will not live to see his father's death." Duke John was so horrified at this answer that he fell into a melancholy and died soon after. See Seckendorf's Reformation History by Roos, II, 370. f.

In a historical fragment about the introduction of the Reformation in the (now) Kingdom of Saxony, the Elector John the Magnanimous gave the following news of his stay in Leipzig: "On the feast of Pentecost, May 28 (1539), the papal abuses ceased, and the Word of God was preached publicly in all the churches, praise God, and Holy Communion was celebrated after the institution of Christ. Dr. Luther has preached various, very edifying sermons in the castle and in the city church. so, however, for a great grace of God to

recognize. And thus has been fulfilled what Luther proclaimed long years ago, when he said: "I see that Duke George does not cease to persecute the Word of God and the preachers of it, as well as the poor Lutherans, and that he is still growing fiercer and more furious every day; but I will certainly live to see his whole name destroyed by God, and I myself will still preach in Leipzig.

As is well known, Duke George died on April 17, 1539, of a terrible illness, the miserere, after all his plans to thwart the succession to the throne of his brother Henry, who was inclined to the Lutheran doctrine, had failed. -

Introduction of Pastor Wagner i" Hesse.

So writes Pastor Brunn in this year's July issue of his paper:

Dear readers already know that in the Grand Duchy of Hesse a number of Lutheran Christians have joined us separated Lutherans in Nassau for a number of years and have been served by us with Word and Sacrament. By God's grace, the little group has grown slowly, but steadily until now, and has finally come so far as to be able to call its own pastor. On Sunday VI after Trinity, Pastor Wagner, formerly of Ratibor in Silesia and resigned from the Breslau Synod for the sake of the false doctrine of church, office and church government that prevailed there, was introduced to this small Lutheran congregation of ours in Hesse. Kleinlinden, situated close to Giessen, had been designated as the most suitable gathering place of the congregation, the residence of the new pastor, and at the same time the place of his introduction. In spite of the few families who still belong to our congregation in Kleinlinden, it had already become possible to set up a beautiful place of worship there, which could be used for the first time during the festive celebration. The railway network, which has its junction in Giessen, brought the festive guests from all sides, and Sunday VI after Trin. saw in Kleinlinden a stately numerous festive assembly of Lutheran Christians, free from the fetters and bonds in which both the Union and the State Church Regiment beat the church today, gathered around God's Word and Sacrament. The morning was taken up by the actual church celebration, during which, after the introduction, the new pastor also preached his inaugural sermon. A simple communal midday meal then gathered all the congregants together again, and the time was passed until the evening with conversations, various speeches and church news.

With a deeply moved heart, praising and glorifying God, the writer gives this simple message. It is not only always something great in itself when in a place in this last afflicted, evil and confused time a right-believing Lutheran congregation clearly and unapologetically gathers around the pure, clean Word of God and organizes the preaching ministry among themselves, But such works of God become all the greater and more glorious to us when we are allowed to see how the Lord builds up His works from such a small beginning that is unsightly in the eyes of men, leads them through unspeakable troubles and complaints, struggles and temptations, and yet manages to keep them alive.

finally bring them to the point that they are something in The Hessian Church is a community of faith and confession. honor of his glory. Years ago, in Gedern in the Vogelsberg From this we quite simply conclude that the Hessian region of Hesse, Pastor Hoffmann left the union network that regional church, i.e. the Hessian people, who held to the wanted to ensnare him there; but pressed by the authorities, Lutheran confession with their authorities ages ago, has repeatedly punished with imprisonment, and unable to now fallen away from the same and has professed the continue with his family among the few faithful who adhered Union. We renounce the ecclesiastical fellowship of this now to him, he left the country and accepted a congregation in unconverted Hessian people, its pastors and congregations; Magdeburg. But the Lord did not abandon his work in Hesse; hereby, of course, we leave this Hessian national or people's gradually several came to him, but how difficult and church, but we do not thereby separate ourselves from the laborious it was to penetrate Hesse! On the left the Lutheran church, but as certainly as we retain and preserve unbelieving, mocking world, on the right the numerous party the old Lutheran faith, we are and remain with the old of believers, some of whom are loyal to the Hessian regional Lutheran church. Thus at the time of the Reformation the church, and some of whom, along with many Hessian Lutheran Church was once the continuation of the right old pastors, adhere to Vilmar's ecclesiastical direction. Thus apostolic Christian Church, because it had and preserved its there was a difficult struggle on both sides, in which it was faith and doctrine purely and faithfully, but the Lutheran necessary to persevere faithfully, firmly and unwaveringly on Church was never the continuation of the apostate false the path of the pure confession of the truth and to wait in Roman Church. Thus, according to God's Word, we also patience until God would help His truth to victory, to victory have no calling to preserve and maintain a Hessian church, even where apostasy and denial often appeared. It is not as the Vilmarians want to do, but according to God's Word only a few individual Christians who are often called upon to we only have the duty and the commandment to preserve oppose the whole stream of ecclesiastical ruin that and maintain the church of Christ and therefore to separate surrounds them, and to break the way for a new, pure church and separate ourselves from all false-believing apostate structure, but also simple laymen, men from the middle people, as now also from the Hessian people and its church, classes and peasants, should and must often be instructed and to faithfully and firmly persevere in God's Word until about the struggle of the various theological ecclesiastical death. But if we stay with God's word, then God is with us, tendencies of the present time, and be convinced of the and who may then be against us? Let us not rob ourselves truth. And as difficult, indeed as impossible, as this may of this comfort, nor let any wisdom of men shift our aim. -

seem, how else is a Lutheran congregation to be formed and maintained, which cannot be led away from the good old Lutheran doctrine by the false boasted arts of human wisdom and science? The more generally, however, the well-known errors of Vilmar have spread in Hesse and enjoy the highest esteem, the more difficult our position has been in the face of them. From all this, dear readers can appreciate with what joy of heart and with what thanks to the faithful, gracious God, who has helped so far, we celebrated Sunday VI after Trinity with our Lutheran congregation in Hesse, where our congregation there has now attained the goal of an orderly church existence through the introduction of its pastor.

Our Lutheran congregation in Hesse is in clear and decisive opposition both to the united Hessian state church and to the so-called renitent pastors in Hesse. Apart from the fact that the latter all belong to Vilmar's ecclesiastical trend, which we must reject as a false doctrine grossly contrary to the Lutheran confession, we also decidedly disapprove of the whole position and nature of the church struggle which they are waging. The Renitents in Hesse declare that they do not actually want to leave the Hessian State Church and separate themselves; rather, they strictly maintain their old position within it, preserve and defend the old ecclesiastical right of the Lutheran congregations within the Hessian State Church, and therefore do not want to accept the Union and the entire new church constitution that has resulted from it. The consequence of this is that the authorities do not regard them as pastors of the state church, duly appointed by the church government, but forbid them all official acts.

We are very much afraid that all this ecclesiastical bureaucracy is only the result of unclear and false concepts of the church, such as are peculiar to Vilmar's direction. We, for our part, see the church according to God's Word as a helping us heathens who are in darkness and the shadow of death, but rather in helping our fellow immigrants and fellow believers who are in danger.

Once again, a word to the members of the congregations within our synod.

My brothers!

At the mission festival, which was celebrated this year on June 23rd, 24th and 25th in Hermannsburg, to which about 11,000 guests had come, Pastor Harms also gave a

report on income and expenditure. He reported that last year's income for the Hermannsburg Mission amounted to no less than 73,821 Thaler, 22 Groschen and 7 Pfennige. The expenditure, however, only amounted to 49,376 Thaler 29 Groschen and 2 Pfennige, so that a pure surplus of 24,444 Thaler 23 Groschen and 5 Pfennige remained in the treasury. Is this not highly gratifying? - Certainly! - But, dear brethren, this is also a mighty stimulus to imitation for us from Hermannsburg to all our congregations, "Go ye therefore, and do likewise!" But perhaps you will say, "Our mission has had to come to pass! Should we then try to force ourselves to have a mission as well? God seems to have denied us the grace to carry on a successful mission: shall we then fight against God?" I answer, "In one sense you may be right, but you would be greatly mistaken if you thought that God has denied us the ability to carry on missions here in America. For the matter is rather this: that God has

To become Gentiles again, to bring God's word. But first, is not one soul worth as much as another? Has not the Son of God purchased each one with his precious blood? Is it not, then, just as much our sacred duty to bring the word of God to our fellow-tribesmen and fellow-believers who live near us and lack the preaching of God's word, as it is our brethren's sacred duty to bring the preaching of the saving gospel to the poor heathen who live in distant lands? And, secondly, is not our duty to do this, where possible, even greater, since our fellow-believers themselves implore us to do so from the most diverse places of our new fatherland? I think no one among you will doubt it. But, my dear brethren, if we want to carry on the missionary work that God has given us here, we need above all institutions in which preachers and teachers are prepared for the Christian congregations that are to be gathered or have already been gathered everywhere. Through God's help and your active love we already have such institutions, but it has pleased God to awaken so many boys and young men who want to become workers in church and school, and to bring them to us, that the buildings already existing for this purpose, as you know, are no longer sufficient. Since we do not want to spend our American missionary work, nor are we able to do so, we have decided to erect more institutional buildings, and therefore not only has work already begun in Addison and Springfield, but you have also already contributed a considerable sum for this purpose. But, you, your brothers, what has been contributed so far is still far from sufficient to carry out the completed work, let alone to pay off the loans already made. The costs of the most necessary buildings already begun amount to about H26,000, but only the sum of \$14,065 and 53 cents has been collected. We therefore still need about \$12,000 to cover only the costs of the most necessary buildings that have been started.

Therefore, do not be angry with me if I once again send out an urgent call for help to you. In many places within our synodal territory, God has opened wide the bosom of His blessing this summer and brought forth a rich harvest; oh, now open your hearts and hands to share something of your blessing with the poor Church! In this way you are supporting a missionary work which God has entrusted to us and which promises the richest fruits for His blessed kingdom on earth. Remember, then, that it is not I, but Christ Himself, who stands before you asking for your gift of love. Could you refuse His request and turn Him away from your door like a beggar? Certainly not! Give then, give for the sake of Christ, your faithful Saviour, and He will fulfill His promise to you: "But whosoever shall drink you (workers in Christ's kingdom) with a cup of water in My temple, because ye are Christ's, verily I say unto you, it shall not fail him." Mark 9:41.

St. Louis, Mo. in September, 1875.

C. F. W. Walther,
d. Z. President of the General Synod of Missouri 2c.

To the ecclesiastical chronicle.

I. America.

The Lutheran Synod of Illinois held its sessions this year in Hannibal, Mo. It was not content to devote only half a day to the discussion of doctrinal matters, but rather used all the morning sessions for this purpose. The subject was the doctrine of the office of the keys. And she was not ashamed to let father Luther speak in her negotiations. From the other negotiations we only emphasize that she spoke out about a formula of absolution, in which forgiveness of sins is only announced, and that she decided to accept a congregation only if it would have eliminated some objectionable points in its congregational order, e. g. mutual denunciation.

G.

Rev. R. Neumann. As we see from the printed proceedings of the Synod of the Lutheran Ministry of the State of New York 2c. of this year, a bill of complaint was submitted to this Synod by the Committee appointed by the General-Council to direct the Castle Garden Emigrant Misston, in which this Committee accused Past. R. Neumann of knowing falsehoods and unscrupulous slander and demanded his expulsion from the Synod, after it had already deprived him of his office as emigrant missionary because he refused to take up the position assigned to him by the General Council, and even directed the immigrants elsewhere instead of to the emigrant home. As much as the Synod now endeavored to excuse Pastor Neumann, the Synod could not avoid maintaining the charge of the sin of "untruthfulness" and "distortion," as well as the impeachment, whereupon Pastor Neumann declared his resignation from the Synod, and the latter struck his name from its list of preachers. It was then to be expected that the more-named would now either withdraw altogether from the work of the Emigrant Mission, or offer his services to another Synod outside the General Council. To our not insignificant astonishment, however, Pastor Brobst reported in his "Lutheran Magazine" of August 14, without any remarks, that a new Emigrant Mission Society had been formed in New York and had hired Pastor Neumann as their missionary. From an advertisement in the "Canadische" "Kirchen-Blatt" of September 1, we learn of the members of the commission who "have undertaken the continuation of the emigrant mission under Pastor Neumann's care," but not of the committers, so that it seems as if this committee had committed itself, which, of course, would be something most strange, even ridiculous. These would be envoys without a transmitter! In any case, the committeeman is not an ecclesiastical body, but a private company, which can hardly claim to be regarded as the necessary guarantee for the proper conduct of such an important work. It is no less strange that two members of the new Committee present themselves as founders of the Council's Emigrant Mission. For what shall we say to this, that those who are in the Council should stoop to establish an opposition mission in it, and to make a man who has been deposed by the Committee of the Council for untruthfulness and slander their missionary? Even Pastor Brobst, "in order to prevent misunderstandings," has therefore felt impelled to declare in his magazine of August 28: "that he feels obliged to recommend the Emigrant Mission and the present Emigrant Missionary of the General Council (Pastor W. Berkemeier, No. 16 State St.). An association," he continues, "which takes an oppositional position to the General Council or its an

the magazine cannot, of course, serve." The Canadian "Kirchen-Blatt" also expresses its fear that the effect of this opposition mission will be to weaken the support of the Council's mission and that Pastor Neumann will continue to receive contributions, of which the paper rightly warns its readers. Since the Emigrants' House in New York near Castle Gardens, under the direction of Pastor Berkemeier, has proved to be a real boon both for immigrants and for those traveling to Europe via New York, this institute should be recommended to everyone and supported in every way, while the opposition mission of the deposed Pastor Neumann should be left to its fate. W.

[Walther]

The way in which money is raised here to achieve ecclesiastical and charitable ends is rejected as immoral even by unbelievers. Thus we read just now in a local political paper edited by an unbeliever: "It is terrible that those who contribute to a noble cause must also, in addition to the feeling of having done something beneficial, be given a pleasure quite alien to the cause." Unfortunately, however, it is not only the infidels, papists, and enthusiasts who, in order to lure money out of the people's pockets for their alleged works of love, for the building of their churches, and the like, arrange picnics, fairs, concerts, dances, drinking parties, feasting parties, etc., but even so-called Protestants, even Lutherans, who call themselves Lutherans, use this means. What shame and disgrace it is that they do what even unbelievers are ashamed of! And what blessing can rest on a church or on a so-called work of love and mercy which has come about only by holding out to the people the prospect of a profit or by giving them a sensual, even sinful, pleasure? W. [Walther]

Roman Schools - State Schools. The Louisville *Catholic Advocate* recently carried the following very remarkable notice:

"When we were recently informed that the School Trustees of East St. Louis had granted to the Catholic Church Schools their '*pro rata*' share of the school fund, we were naturally delighted, but we doubted the truth of the report, and therefore addressed the Rev. P. I. O'Halloran, asking him to inform us whether the report was true or false, and how, in the former case, the happy result had been obtained. We received the following reply:

East St. Louis, Ill, Aug. 4, '75.

To the editor of the *Catholic Advocate*.

Your letter of the 28th of last month. Your letter of the 28th month was received, but as I was absent from home I could not answer it sooner. The news from East St. Louis is true. The School Trustee allows us to choose our own teachers, and he afterwards certifies them according to law. Religious instruction will be given outside the regular school hours, but in the school rooms. You want to know how it is that our church schools are maintained out of the public funds? Well it happens in the following way. The majority of our population are Catholics and they elect Catholic school principals. That is the key to solving the problem.

Respectfully yours

P. I. O'Halloran, V. F.

Politics of the Roman Church. On Sept. 7, a number of Amendments to the State Constitution were voted on in the State of New Jersey. The first, second, eighth, and eleventh of these concern "the prohibition of appropriations of money or land for private or sectarian purposes, the securing of the free school system, and the prohibition of special laws." The Catholics opposed these amendments with all their strength. The priests demanded



The Catholic members of the church were asked from the pulpit to cross out the above-mentioned amendments from the ballot paper. Yes, on the Sunday preceding the vote, the Catholics found their pews covered with ballots on which the said Amendments were crossed out. Bishop Corrigan had issued a Circular urging Catholics to vote against the Amendments and the Catholic press even allowed themselves threats against the Protestants. G.

Child Christians. In California there is a sect that calls itself "child Christians" and takes the passage: "Unless you turn and become like children, you will not enter the kingdom of heaven" literally and therefore behaves childishly, talks childishly and plays childish games. G.

For the perfect sanctification of the Methodists. Again, in Chicago, a "holy" Methodist congregation has willingly given its church to a Jewish society, so that the latter may hold its "great feast days" (New Year's Day and Long Day) in it. A Lutheran might think of the relationship: The Jews curse the Lord Christ, and the Methodists blaspheme Him, and all the more, the more perfect the latter think themselves to be in sanctification. A. W.

II. foreign countries.

The Methodists in Germany. - Last summer an American factory owner by the name of Pearsall Smith appeared in Germany as a preacher, namely in Berlin, Frankfurt am Main, Stuttgart and other cities. Although the abominable doctrine of perfect sanctification was the main content of all his sermons, he was welcomed with open arms in the dead national churches wherever he went. Churches were even set aside for him, and preachers from the regional churches actively participated in his services. The "Pilgrim from Saxony" reports: "The reception which Smith found was an extraordinarily favorable and promising one. Thousands and thousands flocked together where he came out and listened to his speeches with sustained attention, although they always had to be translated into German sentence by sentence by an interpreter. There were not a few such enthusiastic friends of this cause that they expected from it a new outpouring of the Holy Spirit upon Germany." Smith pretended, by the way, that he only wanted to convert the people, but not to disparage them from their church. But it turned out differently. For example, we read in *Deutsche Blätter*: the Methodists held major meetings in Württemberg (Stuttgart) from June 27 to 29 in order, as they put it, "to work in the spirit and mind of Pearsall Smith on the extension of the kingdom of God." One of their bishops, Esther, had come over from America especially for this purpose and called for people to leave the national church. Several hundred souls also immediately renounced the same and became Methodists. Still more will follow, as one writes. The "Pilgrim from Saxony" reports: "In Wuerttemberg the Methodist preachers are beginning in droves to cut what Smith has sown, and they express the hope that within a few years all that is faithful in this country will belong to them." - Thus, on the one hand, the enthusiasts, and on the other, the unbelievers, fall upon the body of the national church like birds of prey upon a corpse. How will this end? W.
[Walther]

God, who punisheth and seeth evil, Hasteth slowly to his judgment;

But what he consumes in time, the same the punishment reaches sharpness.

Ordinations and introductions.

Candidate G. I. Müller, called from two congregations in Braver County, Pennsylvania, was ordained by me on the 12th Sunday after Trinity according to the commission received, assisted by Pastors A. H. Brauer and I. Wilhelm (of the Ohio Synod) was ordained and installed in his office in his congregations.

I. A. F. W. Müller.
Address: Rav. 6. .1. Nuall"-.,
Lox 24. k'retzäom, keuver (4<>.,

By order of the honorable board of the Northwestern District, Mr. Candidate F. Häuser, called of the Lutheran congregation at Long Prairie, Todd County, Minnesota, was ordained and installed in his office by the undersigned.

H. Cousin.
Address: ttev. IV Hr "6U86r,
knriris, loää 6o., Llinn.

Since the congregation in JaneSville had become vacant due to the appointment of Pastor Rrinsch to a congregation of the Honorable Wisconsin Synod, the congregation appointed Candidate I. Schlerf from the First Seminary in St. Louis. The same was ordained by order of the Presidency of the Northwestern District on the 15th Sunday after Trinity by the undersigned in the midst of the said congregation and installed in his office.

F. Lochner.
Address: Kov. .1. üöülvrk,
6ox 1244llunesvillö , ^Vis.

On the 14th Sunday after Trinity, August 29, the candidate of the sacred preaching ministry called by the "newly formed" congregation at Macon, Franklin County, Nebraska, Mr. Mass!

Bohlen was ordained by the undersigned on behalf of our Reverend President Biltz in the midst of his congregation and inducted into his office.

Aug. Leuthäuser.
Address: Uvv. Lodlvo,
Älueon, k>unl<lin Oo.,

Candidate H. Eisenbach, called from my branch congregation in New Douglas, Madison County, Illinois, was ordained by me on the 9th Sunday after Trinity by order of the honorable President of the Synod of Illinois and other St., the Rev. F. Erdmann, and inducted into his office.

H. Weis brodt.
Address: liev. L.
Nsw Douglas, Äluälson Oo., III.

Rev. G. A. Schieferdecker, having resigned from the Iowa Synod for conscience' sake and accepted a call from the Hillsdale and Coldwater congregations, was installed in his office by the undersigned at both places on the 16th Sunday after Trinity, at the request of the Most Reverend O. Fürbringer.

I. Trautmann.
Address: Kev. (4. seüivtzräöelcer,
llilllßäslo, LllictiiÄLII.

The Rev. G. H. Hörnicke having received and accepted a call from my former branch congregation at Hahlen, Washington County, Ill, was 15 cents, postage 4 cts. installed by me in his office before his new congregation on the 16th Sunday after Tr. by order of the honorable Mr. Praeses Wunder.

G. Stretchfoot.
Address: Rsv. t4. 8. losi-nic-lce,
NusttviUö, ^Vu8liin\$ton 6o., III.

By virtue of the order received from the Reverend Presidency of the Middle District of our Synod, on the 14th Sunday after Trin. Candidate Theophilus Mees was ordained by the undersigned with the help of the honorable faculty of the Capital University at Columbus, O., and introduced as Vicar at his congregation.

K. Mees.

Church dedications.

(Delayed.)

On the list Sunday after Trinit. before. J. the first Lutheran church was dedicated to the service of the triune God in Omaha, Nebraska. It is a frame building, 56 feet long and 22 feet wide, of which, however, 16 square feet are for the present set apart for the parsonage. Even though the building was not yet half paid for, the small missionary congregation there had great joy on the aforementioned day, since they now had, by God's grace, a church of their own, in which they could hold their services at the appropriate time, and thus could hope that their missionary work would be crowned with greater success than before. In the meantime this congregation has been hard pressed by its creditors and threatened with the sale of its church. But the merciful God has also happily delivered them from these pressures by awakening some hearts on the occasion of this year's meeting of the Western District of our Synod, who offered a gift of a naturally interest-free loan of G336.00 and P64.00 to them. Nevertheless, the congregation is still in dire straits, as it has to be careful to maintain the basic

The church is built on a piece of land, and it is her duty to buy it, if she does not want to be insecure all the time.

May the gracious God keep the mission in Omaha, which is so important not only with regard to the populous city itself, but also with regard to the whole of the far West, which grows visibly from year to year in settlers, almost all of whom must pass through Omaha, under his kind care and enclose many hearts, who by their prayers and gifts help to cast the net of the Gospel here; for for a long time to come our activity in this city is and will remain a pure missionary work . W. Baumhöfener.

On the second holy day of Pentecost, 1875, the good Lord gave the undersigned's branch congregation in Dodge County, Nebr. the joy of dedicating their newly built church.

C. W. Baumhöfener.

*) This rambling report has been exceptionally excluded for the sake of "Omaha" importance. D. R.

Mission Feast.

On the 12th and 3rd of September the congregation at Vine Hill, Illinois, and the surrounding Lutheran congregations celebrated their first mission festival. Pastors Brauer, Sapper and Pennekamp preached. The collection was P119.20.

F. Love.

Notice.

The Rev. John Grosse has been elected the fifth professor at Addison by a majority vote.

St. Louis, September 21, 1875.

Th. Brohm, currently secretary
of the electoral college.

Indication.

Just published:

First Synodal Report of the Northwestern District of the German Lutheran Synod of Missouri, Ohio and Other States. 1875.

The doctrine of the divine Word concerning the office of the keys is not only perverted by the Papists and the enthusiasts, but is even obscured by so-called Lutherans, some of whom lean to the side of the Papists, others to the side of the enthusiasts. It was certainly timely, therefore, that the Northwestern District should once more discuss this important doctrine. The reader will find the proceedings on it in this Synodal Report. Not only is the doctrine set forth therein, and proved from God's Word, but special reference is made to the practical importance of the same. The second subject which was discussed at the Synod was a question which agitates many Christian congregations, namely: What is to be thought of the keeping and visiting of drinking-houses (*saloons*) on the part of the members of a Christian congregation? The proceedings on this subject are also to be found in this synodal report. This rich content will probably give it a wide circulation. The same costs pr. Copy G.

American Calendar for German Lutherans
to the political jubilee of 1876.

It gives us great pleasure to be able to announce to our dear readers that our calendar for the coming year under the above title is not only already ready for dispatch, but has also succeeded in the most marvellous way. It was certainly a most fortunate thought of the tireless editor of our calendar, Director Lindemann, to take into consideration, with regard to the reading material of the calendar for next year, that this next year will be the jubilee year of the United States of North America, since, as is well known, on July 4, 1876, one hundred years will have passed since the original thirteen states of the Union declared their freedom and independence. Since our calendar is not a purely political one, but is first of all intended for German Lutherans living here, the editor could certainly not have chosen a more suitable subject for his main topic than the one he has chosen. Above all, he reminds us of the unspeakably great benefit that everyone, and therefore also we Lutherans, enjoy in that "religious freedom" that is assured and guaranteed to all inhabitants of this country by its constitution. In the calendar for the coming year, however, Director Lindemann has by no means merely eulogized religious freedom, but in it he also takes us into history, and shows us the terrible oppressions and persecutions for the sake of religion that took place in prehistoric times, both in Germany and abroad.

We, Lutherans, therefore, have good reason to praise and glorify God from the bottom of our hearts, to rejoice and exult, among other things, because here, in a land of complete religious freedom, we can serve God according to our faith, undisturbed and unhindered. With the utmost diligence, the most important facts from various times have been collected, the memory of which is especially suitable to remind us of how precious an asset is religious freedom, under whose broad and strong shield we live here in peace. In addition, the new calendar also gives a characterization of those ecclesiastical bodies that bear the Lutheran name here, and everything that it has always given so far, the volume 1876 offers in, if possible, even greater correctness and completeness than all previous volumes.

All who acquire and use this beautiful calendar will certainly join us in blessing the dear Brother Lindemann in their hearts for this new glorious gift of his faithful care for God's Kingdom and for his restless diligence in the service of it. W. [Walther]

The same cost, as usual, 10 Cts. (postage 3 Cts.) and is to be obtained from Messrs:

George Brumder, Milwaukee, Wis.
I. Birkner, 102 William St., New York.
Siemon and Br., Fort Wayne, Ind.
H. Reif, 134 Gratiot Ave, Detroit, Mich.
Hewes, Brauns and Co, 39 Market St., Chicago. Heydenreich and Huhn, Oshkosh, Wis.
F. Henke, St. Paul, Minn. and direct from the undersigned.

Single copies will not be sent unless the order is accompanied by the amount (13 CtS.). M. C. Barthel.

St. Louis, Mo.

Solicitation.

Where are
August Friedrich Müller and **Christian Müller?**
from Hedem, parish of Alswede, district of Lübecke, Kingdom of Prussia.
They came to New York 22 years ago. Your brother asks for information, if the same should be possible.
Llkplv oiling, 8cot,x 6o., Llinn. W. Müller.

Conferenz - Display.

The Baltimore Districts Conference will meet, s. G. w., from the 18th to the 20th of October, at the church of the Rev. Walker at York, Pennsylvania.
Since on the preceding Sunday, the 21st after Trinity, God willing, the new church is to be consecrated there, all members of the Conference may arrive early enough to be able to participate in the celebration.
F. Dreyer.

Income to the Western District coffers:
To the synodical treasury: From the Immanuel's - District in St. Louis 450.80. From Past. I. Kaspar in High Hill, Texas, 45.00. From Past. Lenks parish in North St. Louis 4'10.00. Past. Sapper's congreg. in South St. Louis 49.56. H. Wille's there 4'3.00. Mrs. Strübing's there 41-00. Of the congregation in Lowell, Mo. 418.00. Of Past. Wünsch in Dwight, Ill. 42.00. By Mr. Allmeyer of the congregation in Echester, Ill. 46.75. By Rev. Brammer at Lowden, Iowa, 42.00. By Rev. Zschoche at Atchison, Kansas, 42.00. By Teacher Mackensrn at Saint Louis, 42.00. By the Dreieinigkerts District there, 4'50.70.
To the building fund: from Prof. Walther in St. Louis \$100.00, by Past. Böttcher at Mount Pulaski, Ill, by H. Heim and W. Sudmeier 45.00 each, by H. Uhle and Past. Böttcher 42.00 each, by Past. Bock's Gem. in Jefferson County, Mo. 415.90, Past. Brand's Gem. at Washington, D. C., 4'50.00. Of some members in Past. Hein's congregation at West St. Louis, 440.00. By Mr. Bruening of Past. Gräbner's congregation at St. Charles, Mo. 4'7.00. By Past. Lenks parish in North >Lt. Louis, first payment, 4630.50. Past. Lohr's congreg. in Clarinda, Iowa, 48.80. Collecte at W. Sundermann's infant baptism there, 4'2-20. From Past. Lohr 45.00. Collecte of Rev. Wünsch's Gem. at Dwight, Ill, 46.00. From Rev. Zschoche's Grm. at Atchison, Kansas, ch'10.00. Wittwe Kraft there 45.00. From Trinity - District at St. Louis, first payment, 4755.50.
Z u c E mi gra" t eir- M i ssi o :r iir N e w- Jorl: Vorn an Unnamed in CollinSville, Ill, 42.00.
For Rev. Brunn's institution: by rine.n unnamed at CollinSville, Ill., 4'2.00. Missionary feast - Collecte at Vine Hill, Randolph Co.
For the Hermannsburg Mission: Mission Festival CoÜrcte at Vine Hill, Ill, 419.00. From Mrs. Westermann there 4'5.00. Through Past. Stirnke from Bro. Hrrbrig, Rabbs Creek, Texas, 48.00.
For Rev. Ruhland's congregations: From F. Fricke in Washington, Mo., 41.00.
For poor students: From an unnamed person at CollinSville, Ill., 42.00. From' Past. Wünsch at Dwight, Ill., 41-00. F. Fricke at Washington, Mo., 4'1-00. F. Vettkötter there 4'1-50.
For the Oshkosh congregation: from the TrinityS District in St. Louis 475.00.
For the congregation in Omaha: From Past. Grupe's congregation in Eisleben, Mo., 45.00.
St. Louis, Sept. 22, 1875. E. Roschke, Cassirer.

For the Lutheran Orphanage of the Little Child JEsu near St. Louis

in gifts of love: By Rev. Sandvoß at Port Hudson, Mo. wedding collecte at C. Wolf 47.50. by Rev. Nachtigall at Waterloo, Ill, from Mrs. S. 2.50, from John Werner at McReno, Ill, 50 Cts, from Christian Jann 5.00. jubilee collecte of the virgins club drS Immanuels-Distr. in Saint Louis 30.00. unexpected merit 1.00. from Rev. Thurner in Guttenberg, Iowa, 5.00. By Past. Braun in Houston, Texas, 4.20. From the Concordia Distr. in St. Louis by H. Mießler 5.20, by Teacher Körner 2.50. From the Jmm. Distr. in St. Louis by F. W. Springmeyer 9.10, by Joh. Heinz 4.50. From your Dreieinigkcits Diftr. in St. Louis by Christ. Brockmeyer 11.65, by F. W. Heinig 3.35. By Lebrer Karau in Bremen, Mo. from Mrs. Heinzemann 6.00, Mr. Kicker 50 Cts. By Mich. Mertz in Des Peres, Mo., 1.00. church collecte of the Dreieinigk. District in St. Louis on the 16th Sunday after Trin. 104.01. By Mrs. De Vries in Pekin, Ill, thank offering for happy recovery 2.00. By Rev. Biltz in Concordia, Mo., by H. Diekhoff 2.00, Wittwe K. 1.00, Mrs. Nirrmann 1.00. By Past. Nütze" from the congregation at West Ely, Mo., 5.00. Church Collecte of Concordia-Tistr. in St. Louis on the 17th of Sonnt, n. Tr. 27.00. By Rev. Gräbner from the worthy Women's Club in St. Charles, Mon, 4 boys' shirts, 5 girls' shirts, 6 pairs of Cotton Flannrl underpants with bodice, 3 Pr. Knaden pants with bodice, 3 woolen petticoats, 1 apron, 1 Pr. woolen socks. From Mr. Hallstrom in St. Louis 23 sheets and 21 id. Gingham. From W. Siekmann 1 pr. children's shoes. From Karl Koch 1 sack of potatoes. From H. Papendorf 1 sack of ditto. From M. Mertz 2 bush. Apples. From A. Wolfsberger 1 bush. Tomatoes, 1 bush, red beets. From Mr. Puppemann 1 bush. Beans. From H. Behrens the clothes left by her deceased daughter. From Christ. Beckemeyer 3 bush. Beans.
Sincerely thanking all dear donors in the name of the poor orphans St. Louis, Sept. 23, 1875. I. M. Estel, Cassirer.

Received for poor students: By Mr. Pastor Hahn from Mrs. Augustine Buske 42.00. By Stud. KirniS from Mrs. N. N. 45.00. By Mr. Past. Dunsing from Mr. Fricke, collected on Wocker's baptism of a child, 42.80 for Proseminarist Ehlers. From the women's club of the congregation of Mr. Past. Schöneberg 3 undershirts, 3 underpants, 2 bust shirts, 2 handkerchiefs, and from Mrs. Langert 2 Pr. stockings, for Aron. By Past. L. Crämer, collected at Mr. Illecht's wedding, 42.50 for Hanske. From the mission fund of the St. Jacobi congregation in Quincy 45.00 for the music choir among our students. From the congregation of Mr. Past. TönjeS 42.65 for Blanken. By Mr. Past. E. A. Brauer, part of a collecte at the mission feast in Hrn. Past. Liebe's congregation, pr. MoneyOrder 449.75450. 00.
For the seminary household here: Through Mr. Past. Knirf from some members of his congregation 4'4.00.
Annotation. All gifts of money for the seminary budget are from now on to be sent to the undersigned, as he keeps the account. All gifts in kind, however, are to be sent to the house administrator, Mr. Pfau, as before.
Springfield, Ill, September, 1875, A. Craemer.

Received with sincere thanks from the undersigned: For F. Siebrandt from Mr. F. Siemers 4'10.00. For W. Lucas: from Ch. Völkening 5.00, from Jünglingsvrretn 10.00, v. Jungfrauenverein 9.50, collected at Schuster's wedding 2.70. For Fr. Schröder, collected at the "Kindtaufe" at Starke and Meiländer, 4.05. From Mr. Meese from San Francisco 50.00. From Past. Tramm for L. Schulze 20.00. From Past. BryerS parish 13.00, from the Women's Association 9.00 for H. Theiß. Collected on Mr. L. Arnold's wedding 4.05. Collected on Mr. W. Großmann's wedding, for A. Nehwaldt, 4.25. Collected on Mr. G. Haushalter's wedding, for F. Seitz, 1.10. From Past. Engelbrechts Jungfrauenverein for L. Bendthn 15.00. Collected at the foundation feast of the Fraurnverein in Past. Zuckers Gemeinde, 5.30. From Mr. Fr. Albrecht for M. Albrecht 25.00. From Past. W. Bartlings Jünglingsverein for Th. Kohn 20.00. From his Frauenverein for Albrecht and Kohn 9.00. By Past. H. Wyneken for Lucas 16.30, collected at Brueggemann's and Kordmeier's wedding. From H. Brackhage 5.00.
Fort Wayne, Ind, Sept. 15, 1875, O. Hanser.

For the Seminary household in St. Louis, the following gifts of love have been received since August 11: By Mr. Pastor Willen from the congregation at Farrowtown, Ill, 4'4.40, from the congregation at Bellrvirw 45.60. By Mr. Kassirer Roschke 41.00. By Mr. Kassirer Grahl 497.83. By Mr. W. Waltkc at St. Louis 2 boxes of soap. By Mr. Past. Wille in Brownsville, Mo. from the Woman's Club of his parish 1 quilt, 4 sheets, 2 dozen pillow cases, 6 bust shirts, 20 towels. Vou Mr. Eckrrs at St. Louis 1 wash basket. By Mr. Rev. Nachtigall at Waterloo, Ill, from Mrs. S. 42.50. From Messrs. Westermann and Meier in St. Louis kitchen ware to the value of 418.00. From Mr. Köhn <L son in Sheboygan, Wis. 1 box of white fish. From Messrs. N. and Th. 6 can of peaches. Also Messrs. Gardener Weiße, Faßold, Frerk, Kuhlmann and Vetter have supplied us from time to time with vegetables.
Heartily thanking the bountiful givers
St. Louis, Sept. 20, 1875. H. lungkuntz.

For poor students received from the worthy Women's Association at Cnrtreville, Ill, Z dozen bust shirts and Z dozen woolen socks. By N. N. during the Synodal meetings at La Porte, Ind. 4'2.00. By Rev. Kanning from Mr. Seb. Thierer 45.00. Through Rev. E. A. Sieving at Lincoln, Mo. from N. N. 45.00.
For the Steeden Institution by Pastor Zollmann from the werth Women's Association of his congregation at Wrllsville, N. I., G'5.00. C. F. W. Walther.

For Studiosus Kern received through Pastor A. Wagner from the Young Men's Association in his parish 4'15.00 M. Günther.



For the preachers' and teachers' widows' and orphans' fund
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of July and August:

As contribution: from Messrs. Teachers Deffner, Nickel, Jung each \$3.00, Mr. Pastor Bock \$4.00, Mr. Rev. Flachsbart \$5.00. St. Louis, Sept. 3, 1875. Oskar E. Gotsch.

Received for the seminary household at Springfield, Ill: From the congregation of the Rev. Weber at Benson, Ill, 2 brl. Flour. From Mr. George Gall in Springfield, 1 dozen brooms. From Mr. Andreas Rohrer in Chatbam, Ill, 10 gallons of vinegar. By Mr. Ch. G. Hartmann of the Women's Club in EfstngthaM Ill, 1 sheet, 2 quilts, 2 towels, 2 handkerchiefs, 3 W socks, 7 weed covers, 10 shirts. G. Peacock. I

The following "gift" has been received for the college housebound in Fort Wayne: From Ahmann of Past. Zschoche's congregation 1 peck beans, 1 ham, 1 sack potatoes. Dom women's club m Past. Koch's congregation in Grand Rapids 7 towels. From the women's club in Past. Sihler's congregation 28 towels. From Past. Jäbker's congregation: 18 shirts, 10 towels, 6 pairs of stockings; from H. Heinrich 3 pr. woolen stockings. From Jak. Zelt of Past. Ttock's parish 2 "ack potatoes.

A. Scoundrel.

For the Lutheran Orphanage and Institution for the Deaf and
Dumb at Norris Station, Wayne County, Michigan:

(Continued.)

From Past. Engelbert's parish L5.00. By Collecte" Ber- ger in Past. Grossberger's St. Andrew's parish in Buffalo collected: from Past. Grossberger and wife, Joh. Roberts, Ernst Thiesfeld each 1.00, H. Rose 0.55, W. Rose, W. Kinnius each 1.00, W. Bensiek 2.00, Herm. DamaSke, ChaS. Maker, E. Hahn each 1.00, Frank Kimmer, Sam. Brndng each 0.50, Louis Kirne 1.00, John W. Cott'2.00, Hetnr. Zanke, F. Wiegand each 0.50, E. Stein, Joh. Eckhard each 1.00, Phil. Bendr, T. I. Silmar'0.25 each, H. W. Krimlirder, Ehr. Pohlmann, Ehas. Lichtenberg, I. Kreimheder, Ar. Willert, Aug. Geigle, C. F. Krüger, A. Kromphardt each 1.00, Joh. Hausschild 1.50, John G. Langner 5.00, Heintr. Fischer 1.00, A. Knoll 0.25, I. Flemming 1.00, I. Köppke, C. Uthe, G. Täblo" each 0.50, I. Huhn, H. Kreimheder, W. Bockstandt each 1.00, Louis Schmidt, Fr. Treschelt, B. Wall each 0.50, Fr. Schmidt, C. To- each 0.25, Herm. Kreimheder 1.00, Joh. Schumacher 0.10, H. Wölfel 0.20, Joh. Jungwirth and H. Götz each 0.25, W. Tönsper 1.0', Fr. Bremann and H. Heiden each 0.25. By Collector Berg' in Past. Gross' parish in Buffalo collected: from W. Hornburg, Mrs. Dankert 2.00 each, C. Wrgner 1.00, D. Petsch 0.50, H. Hildebrandt, P. H. Schorr, A. Schmidt, Mr. Bidv, T. F. Bart- hauer, G. Kirchner each 1.00, A. Haag 0.50, Dietr. Tizrr 0.25, G. Rother 1.00, Joh. Gretzler 0.25, Wittwe Schorr 1.00, Wittwe Haas 0.25, R. Matthäs 0.50, P. Lies, A. Cote each 1.00, A. Lang 0.50, W. Grollnitz 1.00, Joh. Munde, H. Döll each 0.50, G. Luhsky 0.35, F. Bräunlich 0.50, M. Sirfert, B. Lilje each 0.40, Joh. Jungermann, F. Müller, W. Pollack each 0.25, A. Close, C. Gröhser, H. Linke, H. Harder each 0.50, F. Heger 0.10, G. Störker, W. Strodtmann, E. Top sen. each 1.00. By Collector Berg" in Past. Frese'S Immanuel's congregation at Tonawanda, N. I., collected : by Past. Frese and Joachim Görs 2.00 each, Jak. Stege- meier 1.00, Mrs. Karol. Völker 0.75, Aug. Will 0.45, Fr. Dietrich 0.50, Mrs. Wittkopf, Karl Rath, Joh. Wulf, Chr. Laborn, Joh. Miltner 0.25 each, Joh. Maul 1.00, Joh. Gens 0.50, Johann Hoffman" 0.25, Mich. Miltner, Wittwe Reh each 1.00, Heinrich Diedrich 0.75, Peter Maas 0.00, L. Brhmke 0.10, Chr. Buth 0.25, Karl Wolff 0.50, F. Patschen 0.35, K. Romanowsky, L. Waterstrath, W. Stegmann, Fr. Bock, G. Martin, W. Gombm each 0.25, Fr. Wendt 0.50. By Collector Berger in Pastor Otto Kolbe's congregation at Martinsville, Niagara Lo., N. A., collected: from Rev. Kolbe 1.25, W. Dornfelb 2.00, W. Manth, W. Fritz, W. Wendt, Martin Kopp each 1 l>0, Joh. Sahr, Mart. Sahr each 0.50, Martin Wilke 0.25, W. Sahr, Joh. Beitz, Aug. Mund each 0.50, Martin Wendt 1.00, Ernst Jannke 0.27, A. Dornfeld, A. F. Better, Fr. Zimmermann each 1.00, C. Großkopf I).50, Karl Jannke, C. Kroning, Mart. Sahr, Aug. Sabr 1.00 each, W. Krull 2.00, Gottl. Sattelderg 0.50, Aug. Moll, Heintr. Meier, Fr. Krü- ger each 1.00, Frdd. Moll 3.00, Aug. Ehrke, Fr. Beutel each 2.00, Fr. Krüger 0.50, Karl Tapke, C. Fritz each 1.00, W. Zimmermann 2.00, Joh. Miller, Erdmanu, Kohn each 0.50, Aug. Peter 0.25, Wilh. Strohfird 0.20, Karl Ziel 1.50, Ernst Schmidt, I. Demler, L. Döbler, C. Baumann ze 0.50, W. Fehrmann 0.25, Karl Stürmer 0.50, Wittwe Sack 1.00, Chr. Krull sen. 2.00, Joh. Berg- ward 0.25, C. Riechert 0.50, L. Wilke 0.75, F. Fillnrr 0.25, C. Blum 0.50, C. Krull jun. 2.00, Aug. Görlitz 0.75, Fr. Steineke 1.00, Chr. Meisner 0.55, C. Regel 0.50. By Collector Ber- ger in Lockport, N. I., collected: by Abr. Beno 1.00, A. Host- meister 0.25, W. Jeremias 2.00, W. Dannerow, Paul Plaster each 1.00. By Collector Berger in Past. OestermeierS congregation collected: from Past. O. 1.50, C. Krause 0.50, Herm. Bennm 1.00, C. Brauer 0.25, Chr. Wittkopf, Chr. Penslin each 1.00, Joh. Görs 0.20, C. Sack 0.25, Joh. Schmidt 0.42, C. Winter, C. Vennert each 0.25, Mrs. Heinemann, Chr. Strnzcl, C. Wörth Jr. each 1.00, C. Wörth Sr. 0.50, Karl Möllentien 0.25, W. Müller 0.35, C. Blum, F. Schulz, E. Köbn each 0.50, of confirmands from the community 0.35, C. Älose 1.00, Wittwe C. Klose 0.21, H. Krüger 1.00, Aug. Klose 0.10, Karl and Heintr. Klose 0.15, C. Möllenthien 0.20, I. Peter 0.50, H. Andrees, Julius Stiegjk 0.75, Aug. Präcker 0.50, L. Kühl 0.25, C. Runge, I. Wörth, F. Ziehl, C. Tankow each 0.50, C. Drerler 0.25, Aug. Moritz 0.50, C. Nedel 0.10, C. Proffrock 0.50, W. William 5.00, Herm. Stieg 1.00, Fr. Sichmann, Gottfr. Dannerow 0.50 each, Martin Kleiner, F. Strassburg 1.00 each, Jakob Reichert 0.50, W. Strassburg 1.00.

(To be continued.)

Changed addresses:

Iisv. L. Lrauer, 31 Dsplrnnackö 8t., ^cIlsZlrsiiv B".

Ksv. k. I'rk-ZerkiiiA. Orant knrlr. Lunlculrkö Oo.. III.



Herausgegeben von der Deutschen Evangelischen
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Volume 31

The Iowa Synod's refusal to recant its former doctrinal position.

Motto: "One sets up propositions which one cannot hold, but instead of honestly and manfully recanting the falsehood, instead of doing so, one gradually comes up with quite different things. We Lutherans have no right to thus quietly recant from heresies, but honest repentance should and must be done." Iowa "Church Journal" (1872).

II.

This year's Iowa Report names the following as the two reasons cited by the "protesters" why the Synod, in order to be honest, must openly acknowledge a change in its doctrinal position: 1. the Synod's confession of Chiliasm in 1858, and 2. the paragraphs of the Synod's Constitution, in which one had confessed partly merely to the "decisions", partly to a particular "direction". The second point, then, directly concerns the official position on the confession, which the Iowa Synod initially adopted in the basic law of its synodal constitution, but later tacitly relinquished by amending the relevant paragraphs. It was not without reason that already Insp. Bauer saw in this very amendment of the "confessional paragraphs of the foundation" with its "fundamental provision" such a striking proof that the Iowa Synod had abandoned its original "direction" and doctrinal position, which it had inherited as a paternal legacy from Neuendettelsau.

"As a proof," we read p. 9 in the above-mentioned report, "that the position of the Synod toward the Confession has become a different one than it formerly was, it was cited that the Synod formerly professed the Confessions of the Lutheran Church, because it recognized the decisions contained therein as corresponding to the divine word, and that it had professed that direction which, by way of the symbols, strives toward a greater perfection of the Lutheran Church, whereas now the Synod had erased from its confession paragraph both the commitment to the decisions of the symbols and the emphasis on its particular direction. Their present confession clause expresses the thought that all the decisions contained in the symbols



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No. 20.

doctrines of the faith were binding, and that was different from what she had previously declared."

Quite right. For in the paragraph in question it says quite nicely: "The Synod confesses the entire symbols of the Evangelical Lutheran Church," but immediately the clause is added: "and that because it recognizes the entire symbolic decisions for the disputes that arose before and during the Reformation as corresponding to the divine word. What does the Synod mean by this more specific addition? Surely this reference to "decisions" cannot be in the Synodal Constitution for nothing. With this addition, the Synod must have wanted to express a "fundamental determination" in what sense or to what extent it professes the symbols, namely, not absolutely and unconditionally, not without any reservation, but with the expressly named restriction to the "symbolic decisions for the controversial questions that arose before and during the Reformation. Only these "decisions" are to be considered in the confession of the symbols. What is not written as such a "decision" in the symbols, the Iowa Synod should not and did not want to confess; that should be excluded from the "actual confession" and from the "symbolic doctrine binding the conscience" from the outset and belong as an "open question" to the area of doctrinal freedom. And in particular, this questionable addition was intended to separate all such doctrines, which occur only occasionally or incidentally in the symbols, from the only binding confessional content of the "decisions," as it were like sifting the wheat from the chaff. Not only Pastor Löhe and Inspector Bauer as fathers of the Synod, but also the Iowa Synod itself in official declarations, therefore always placed the "decisions" spoken of here in strict contrast to all "further content," all mere "explanations, remarks, and justifications" and the doctrinal propositions occurring "incidentally" therein. And this precise distinction should now serve as a guideline for marking out the boundaries of the "actual confession," so that all doctrinal propositions that occur only "incidentally" would not be counted as part of the confession, but would be excluded from the obligatory "confession."

The only thing that can be excluded is the teaching content itself. And what was the interest that one had here? One wanted to defend oneself in principle against certain doctrines of the symbols (e.g. about church, office, church government, antichrist) by one's "broad-minded" view of the symbols as not included in the obligatory doctrinal content. Since such doctrinal statements did not occur as an actually intended "decision" of a main question, but only on occasion, merely in the "explanations and justifications", they should also not form a part of the "actual confession" and have no obligatory force. The paper, for example, which Iowa adopted as a synodal confession in 1858, always seeks in the burning doctrinal questions to peel out the bare "decisions" as the only "essentials," and gives away all further content par excellence as an open question. "That is symbolic position," it is said there simply; "what lies beyond that is open question!" -

The writer of this cannot refrain from mentioning here once again that he, in union with Pastor Döderlein, who at that time severed his connection with Iowa, pointed out at the Synodal Assembly at St. Sebald in 1864 that "a statement of faith of the church necessarily becomes a confession when it has been included in a Scripture as a whole. Sebald in 1864, he pointed out in particular that "a doctrine of the church necessarily becomes a confession when it is included in a scripture which as a whole is recognized and accepted by the church as a pure confession and as a testimony to its unadulterated faith," and that therefore "it is impossible for a Lutheran to reject such a doctrine as not belonging to the actual confession. But what was the answer of the Iowa Synod? Did it say: Yes, of course, what is a doctrine of faith, that does belong to the confession, that we also reckon to be part of the obligatory content, even if it is only mentioned in passing and "in connection with other things" in the symbols? Oh, no; but one simply stuck to one's Löhe-Iowa distinction between the obligatory and the nonobligatory. The binding, however, is only "that which is confessedly said," that is, only the so-called "symbolic decisions"; but as regards "the implementing and proving propositions themselves and every doctrine that somehow occurs in them," it is not the case that they, too, are connected with "the confession of the church."

The Lutheran Church is not allowed to be counted" or "to be this reproach should not be with this so strangely coinciding considered as obligatory and binding". (S. Iowa Report testimony of friends and enemies. And if one now even 1864. p 30. Cf. "Lutheraner" of Iten May '74 unv "Lehre und weighs the evidence! They arise quite simply and quite Wehre" 1865, p 181). The Synod thus rejected as "false" at irrefutably from a comparison of Iowa's earlier that time that a "statement of faith" which occurs in pronouncements with his later ones. No one who reads the connection with others in the confession is also a "Confession of Faith" and other earlier Iowa statements "confessional statement".

After all this, nothing can be clearer than that the Synod the present statement and the later statements (since the of Iowa, with its "confessional paragraphs," wanted to draw Colloquium) will think that the earlier and later statements a precise and sharp line of demarcation from the outset and have only the same meaning and significance. Everyone once and for all between the "decisions" as the only must see that here the one excludes the other, and thus, symbolically binding and all other contents as the non- according to the wording, there is a "radical change of binding. With that addition, it could have had no other principle. The difference between the old and the new intention than that of limiting its official avowal of the pronouncements of Iowa is too striking for anyone who symbols to the mere formal "decisions," in contrast to all understands only the words not to notice at once the "executions," etc., and, with the exclusion of all that is essential difference, even the contrast between them. contained in them, to the mere formal "decisions. and with Formerly it was said: Only the symbolic decisions are the exclusion of all doctrines casually expressed in them. symbolically obligatory, but not also the implementing That Iowa itself has often and unmistakably enough shown sentences themselves and the doctrines that somehow that the clause about the "decisions" is to be noticed in the occur in them. Now it is said: Not only the decisions, but also the sense of a fundamentally limiting reservation, has been the incidental doctrines of faith are symbolic and obligatory. amply demonstrated by our excerpts from the "Trades and Surely such contradictory propositions cannot be traced Books" in the issue of May 5 of this year. back to one and the same meaning? Surely one thing must cancel out the other?

The question now is: Has Iowa changed in this? Has it changed in the course of the controversy and taken a different position on the confession? Well, you judge for yourself. For the time being, Iowa, at Davenport in 1873, place in its confessional position? Is it willing to recant its eradicated from its Constitution the whole "fiat" addition of former position as a wrong and false one? Dear reader, the "decisions" and put in its place a new paragraph in which where are you thinking? Iowa and - recant! Preserve! The it professes, badly and rightly, just like Missouri, the venerable Synod is far from that point. Rather, it declares, symbols "as the pure and unadulterated exposition and "The omission of the more detailed provisions of the declaration of the divine word and will. Is this constitutional Confession Clause at Davenport was not done with the amendment, I suppose, without profound significance? It consciousness and intention of thereby abandoning the cannot possibly be. It is, after all, a point for which Iowa has former ecclesiastical direction" (p. 9). But, say you, the fought, as it were, to the death from the very beginning, meaning of the new paragraph cannot possibly be the same as that of the old? Listen to what the venerable Synod says: because it felt that its whole "direction" stood or fell with the "the present expression contains factually and essentially fundamental clause. Inspector Bauer, therefore, was the same" as the former formulation (p. 15)!!! And if you still perfectly correct in saying that this "constitutional revision, do not quite believe your eyes, then read on p. 16: "that with by which the foundational and fundamental provision of the the adoption of the present confessional paragraph no Confession Clause was changed, contains a radical change change of our former confessional position was intended, in the principle of Iowaism" and an "acceptance of the that rather both versions are in agreement with each other"! Missouriian principle of the unlimited validity of the symbols So there we have the round answer of the Synod. The in all that is called the creed. - For the rest, Iowa of late also former paragraph with reservation had no other meaning than the present paragraph without reservation. And expressly declares that it recognizes all doctrines of faith, conversely, the new paragraph, in which the thought is even incidental ones, as symbolically obligatory; indeed, expressed that all the doctrines of faith contained in the this is precisely the meaning of the new confession clause. symbols are binding, has no other meaning at all than the Already in Milwaukee, Iowa declared itself in agreement old one, in which the thought was expressed that only the with Missouri on the principle that "all that is found in the "decisions" and nothing else were binding. Both "factually and essentially contain the same thing," both "agree on the paragraph expresses the idea that all doctrines contained in merits. In short, while otherwise every man of honor, how the symbols are binding" (p. 15). much more a Christian, lets his yes be yes and no be no,

If now not only Missouri, but also Inspector Bauer and other "fathers" in Germany, and finally even a considerable cloud yet with the venerable Iowa Synod we are to take her yes of witnesses in the midst of the Synod itself testify "with all for no and no for yes as synonymous. However often she emphasis" and as if from one mouth that "really the position may say Yes today, tomorrow everything will be construed of the Synod toward the Confession is now different than as No again, and what is No today will be Yes tomorrow. before," then there must indeed be something to the matter. Such a Yes and No man was not Paul, for he said, "With me It could not be taken entirely out of the air Yes is Yes, and

No is no. O faithful God, that our word to you has not been yes and no." 2 Cor. 1, 17 -19. But this Yes and No-standpoint seems to be the last emergency anchor, to which the lowans, in order not to have to recant, cling convulsively. So they try to lie their way out of it, because, as Luther says: "He who has no desire for clear, certain truth can easily twist and affect it, even if he has to tear his mouth open like a pike when it tears itself from a fishing rod." To us Missourians, however, the lowans thus commit themselves to high gratitude, for we shall now, if Iowa should again make the apparently most gratifying concessions at colloquia or otherwise, be able to make it all the better according to the principles of their yes and no standpoint, and to guard against distant "misunderstandings." Their yes will apply to us "factually and essentially the same" as their no, and their no as their yes, for "there is no end to the twisting, that is why one cannot do anything steady with such" (Luther).

However, he would not be a "true lowan" who did not - no matter how much he was cornered by the trades and books - keep enough hiding places and excuses everywhere so as not to have to give himself up as an honest prisoner. If the Synod has said, "No, we have not changed," it says again, "Yes, we have changed. We are told: "That the Synod has changed its initial opinion on how to distinguish between the binding and the non-binding in the symbols is certain" (p. 9). For it had been made aware - not by Missourian evidence, but only - "by the expert opinions requested from Germany of many a crooked and misinterpretable (!) aspect of its earlier statements" and as a result had "dropped its theory of the distinction between the obligatory and the nonobligatory in the symbols, namely, that the same must be made according to the form of the confessing and the merely executive propositions, and had also publicly stated this at the Colloquium in Milwaukee. What masterly jugglery and showmanship! The Iowa Synod, then, at the time of its foundation, had a "powerful" theory concerning the position of the symbols, which theory even found its unconcealed, appropriate expression in the original confession paragraph. And so the young synod courageously steps on the scene, and loudly and openly issues its slogan and field cry, with the intention of breaking through to its "broad-minded direction," which it holds high as a "entrusted pound" and inherited ancestral property. Later, however, she now drops her theory; she "changes her initial opinion"; she "abandons the attempt to establish the boundary between the obligatory and the nonobligatory by the distinction between professing and executive propositions." it declares that it "reckons also the doctrines of faith, which are not exactly decisions in the symbols, among the obligatory substance"; it even entirely abolishes the old paragraph, in which the former "directional" theory lay enunciated, and substitutes a new one, in which a different thought is expressed, for the old. But if we now ask Iowa: "Confess, then, that your position on the symbols is now different from the former one! - Iowa replies: "No, and again no! Our position is not changed, but 'essentially the same' as before.



earlier, and our new paragraph has quite the same meaning as the old one; we have changed nothing more than our initial opinion and dropped our theory; but what has that to do with our position on the symbols? After all, we mean exactly the same thing today by the mild new paragraph as we meant by the old one 20 years ago!" What a grandiose, truly incomprehensible jugglery and mirror fencing! How is it possible that a whole Synod as such can stoop to perform such a silly farce!

But that is still not the end of the story. The Synod makes a further attempt to justify itself brilliantly by saying: "It has been asserted that our present confessional paragraph involves an alteration of our former confessional position, for the reason that it expresses the thought that all the doctrines of faith contained in the symbols are unifying. Such a change would indeed exist if in the previous version we had wanted to exclude from the obligatory confession any doctrines of faith that we now include. Since, however, no doctrines of faith can be named which we formerly would have excluded and now accept, it is clear that no change in the confession has taken place" (p. 15). "The Synod declared itself willing to admit a material change in its position, and also to confess it publicly, as soon as doctrines of faith were named to it, which it had not formerly embraced, and which it now confesses" (p. 16). The Iowa art of palliation is indeed unequalled far and wide. Many a Jesuit priest could learn something from such masters, for their principle, as is well known, is: *Si fecisti*, v6^u! i.e. if you have done something wrong, deny it. And yet what Iowa advances is again so exceedingly simple-minded that one can scarcely understand how anyone can allow sand to be thrown in his eyes by it. For the old theory, which Iowa dropped, evidently did not express the thought that all doctrines of faith were binding, but rather the opposite thought, that all propositions, with the doctrines of faith contained in them, were not binding. Consequently, all doctrines of faith, in so far as they do not occur as "decisions," but only incidentally, were excluded from the binding. This was, after all, the actual core and goal of the "directional" theory that the "Fathers" had adopted. And today Iowa claims: "We have not excluded a single doctrine of faith! If we now assume the favorable case that Iowa had really never wanted to apply his principle to individual doctrines of faith, would this then reveal the fact that the principle itself, by virtue of its intrinsic force and validity, necessarily excludes all doctrines of faith that are merely incidentally included? Does not Iowa know that an error in principle is worse than an error in application? Suppose, for example, that a Lutheran established as his main principle that reason is also the judge of faith, but fortunately did not apply this heretical principle to individual doctrines of faith. Would this render the principle itself harmless? Would such a man, realizing the falsity and danger of his principle, be justified in pleading that he had not applied it? Would

he, as an honest man, could well say: "Well, I drop the The two versions are supposed to mean the same thing principle; but as no one can name to me a doctrine of faith and to be the same in meaning. We really do not know what which I have expressly rejected in consequence of my to think here, for it would be appalling beyond measure if proposition, I have not changed my position on Scripture, Iowa had only changed his words here and instead of and have nothing at all to recant." - As for Iowa, meanwhile, "symbolic decisions" had said doctrines of faith, but it has in reality made the most extensive use of its theory. factually and essentially had only his old "decisions" in Already the paper of 1858 proves this, for there, in reference mind. However, for the time being, we will leave this open to the doctrines of church and ministry, as well as in regard to question. Unfortunately, there are already enough to chiliasm, it expressly says: "If we have made the abysses of lies and deceit in the Iowa proceedings, principles of the correct (?) view of the symbols clear to us especially since 1866, into which an honest mind is in what has gone before, it is now still incumbent upon us to overcome by a true shudder.

make application of them to individual doctrines." Here, We'll have to save the punct from the chiliasm for then, the bare "decision" of the "question in dispute" is another number. S.

always singled out as solely symbolically obligatory, and the application is thusvann: "What lies beyond that is an open question!" Among other things, "the question: whether the Lutheran Church is **the Church**" is said to be a question "the correctness (!) of which has not yet been decided by symbolic authority," that is, in Iowa's sense of the time, an open question! Next, "the justification of the right of election

Dr. Justus Jonas.

This faithful friend and helper of Luther was born on 5 and ordination by the spiritual priesthood" (in the June 1493 in Nordhausen, where his father was mayor. Schmalkaldic Articles) is said to "occur only as an Actually his name is said to have been Jodocus Koch. argument," and consequently cannot be symbolic doctrines. Already as a child he experienced the wonderful help of In the 17th Article, only "Anabaptist" chiliasm is said to be grace of the Lord, who had chosen him to be a valiant rejected, and any other that is free from the "awful armoury. He swallowed an onion that had been put on a characteristics" of that Münsterian chiliasm is said to be plague sore of his father's, and it drew out the poison. absolutely justified. Later Iowa declared the doctrine of the "Although everyone thought that the poison would symbols of Sunday to be a doctrine of faith, but did not want immediately infect him and kill him without delay, the Lord to recognize it as symbolically obligatory. In general, Iowa nevertheless graciously averted all misfortune and did not applied his theory of foundation and direction in such a way have to harm him, whom he had appointed a great light of that he declared without further ado that all "the points which the church, with what he had eaten." After attending school have recently been much agitated in our church, the in Nord Hausen, he entered the University of Erfurt in his remarks of the article on the church and its office, the thirteenth year and, according to his father's wishes, studied questions of the Antichrist, of the conversion of Israel, of the worldly wisdom and jurisprudence. Still very young, he first resurrection and of the millennial kingdom, also the became a master of philosophy and professor of law, and questions of the church regime" were, together and received a canonicate.

separately, symbolically still undecided points or "open He was powerfully attracted by Luther's writings, as were questions. Are we really to assume that all of these "recently so many others at that time, and set himself with great zeal much agitated issues in our church" are in no way doctrines to the study of theology. Thus, in Luther's words, he "landed of faith? Or are we to suppose that Iowa, since 1867, has out of the stormy sea of jurisprudence into the harbor of the simply included under "doctrines of faith" the same thing Holy Scriptures." But even as a legal scholar he later that it formerly called "symbolic decisions," and that, benefited the cause of the Reformation many times over. therefore, by its "incidental doctrines of faith" which it now Because he accompanied Luther to the Diet of Worms in recognizes as binding, it means only such doctrines as are 1521, he was deprived of his position and income in Erfurt. elsewhere included as "decisions" in the symbols? This So he went to live with his friend Luther in Wittenberg. Here premise, however, would let us find some sense, as a key he became provost at the All Saints' Monastery, Doctor of of understanding, in the words, "The present expression, Holy Scripture and professor of canon law. He soon which we maintain is factually and essentially **the same**," (as exchanged the latter dignity for a professorship of theology, the earlier wording of the paragraph), "is that we recognize since he had no desire to base his lectures on "papal law". as binding all the doctrines of faith contained in the In 1523 he began to preach publicly in the collegiate symbols." And if Iowa, instead of putting the former church "against the canons' chants, vigils and masses," and paragraph back into the Constitution, wanted to make at urged the abolition of these customs that were contrary to least an equal declaration for the sake of the the Gospel. At that time such a testimony was still very Neuendettelsau "Fathers," then likewise that assertion that daring; for the Elector and his counsellors still thought that the old and new paragraph "contain the same thing in with the confession of the Gospel a communion with Rome substance and in essence" must have the exact meaning and its customs was possible. They threatened to depose that the Iowa Synod today understands by obligatory him. But Jonas, following the recognized truth, wrote to the "doctrines of faith" nothing other than what it formerly Elector a long letter full of evangelical frankness, urging the understood by the alone obligatory "symbolic decisions." abolition of the Roman Mass, and exhorting that one should Exactly the same doctrines, without any exception, no more remain faithful to the Gospel and not be afraid of the power and no less, if the former and the present paragraphs are of the enemy. "Persecution does not remain on the outside, "factually and within the meaning of the word". when confessing the truth, which is always only of we-

nly a few are accepted." However, Jonah was victorious over the opposition of the enemies of the gospel.*)"

Jonas was present at almost all important negotiations related to the work of the Reformation and rendered great services, especially through his legal knowledge. Thus, in 1529, he traveled with Luther and Melanchthon to the one else could resist Mainz and its officials with such religious discussion in Marburg, which Landgrave Philip of Hesse had organized between Zwingli and Luther; thus, in 1530, he was with Melanchthon at the Diet of Augsburg while Luther had to stay as a prisoner and banished at the fortress of Koburg; thus, in 1537, he was at the Convention of Schmalkalden, at which the Schmalkaldic Articles written by Luther were presented to the assembled theologians and signed by ibnen. He translated Melanchthon's Apology written in Latin, into German. He also proved his efficiency in several church visitations. He had a particularly splendid gift for preaching. Melanchthon calls him preferably the orator. "I am," he says, "a Logicus, Bugenhagen is a Grammaticus, Justus Jonas is an orator, and Luther is All in All." Jonas' knowledge of the Bible was so great that he knew the Holy Scriptures almost by heart. With Luther he was continually linked by the bond of closest friendship. The great reformer boasted at various times in heartfelt humility how he was comforted by Jonas in many a challenge, and sought his counsel in important matters.

He has special merits for the establishment of the Reformation in Naumburg and Halle, the two cities on the Saale. In Naumburg, a lively desire for the pure doctrine had shown itself early on, but was continually suppressed by the reluctance of the canons and nobles. In 1520, a Protestant preacher, Dr. Pfenning, had to flee to Bohemia, but was brought back by the canons and kept in prison until his death. Other Protestant preachers had been expelled. Since the citizens were tired of the human statutes, the churches remained empty. In 1531 the bells rang for church, as usual but no one held services, no one came to church. This state of affairs lasted until 1536, when Jonas was called by Luther and preached with proof of the Spirit and power, and a new life from God awoke in the city. The bishop, with all his threats, could not keep the people back, and from that time the city was won for the Reformation. Jonas remained here until the autumn of 1536.

Even more courageous was the appearance of the powerful witness in Halle. This city, which was under the rule of the ecclesiastical Elector and Cardinal Archbishop Albrecht, had long desired the pure gospel, but Albrecht kept up the Roman bondage by force.

Finally, in 1541, the citizens, who were only willing to pay the cardinal, who was deeply in debt and in need of money, the 22,000 florins imposed on him (a very significant sum for those witnesses), obtained permission to appoint a Protestant preacher. Several emissaries of the city, who still had to endure a hostile attack by the Romans on the way, traveled to Wittenberg and received the provost and professor Jonas as preacher for some time.

*) Of Luther's efforts in the matter see F. S. steep, Luthers merkwürdige Lebensumstände, L. 1 r2.

Jonas accepted the difficult and dangerous position. On the afternoon of Char Friday in 1541 (April 15), he preached the first sermon in the evangelical spirit and power in St. Mary's Church, and soon thereafter distributed Holy Communion in both forms. Luther had rightly said that "no one else could resist Mainz and its officials with such courage and vigor, and be held in such esteem and love by the citizens, as Jonas." The ecclesiastical Elector of Mainz threatened the people of Halle on account of the appointment of a Wittenberg preacher; the town clerk, Dv. Großmann even sought to excite an insurrection against the Lutherans; he fell into a terrible frenzy, and died soon after. When Cardinal Albrecht saw that Halle was lost to the Roman Church, he had the precious relics packed up and driven to Mainz, where they were offered to the Pabst's faithful for veneration. In Halle itself, only the Dominican and Franciscan monks remained faithful to the pope, and were filled with such rage over the unstoppable progress of the Reformation against Jonas that one of them, named Dr. Sebastian, attacked the valiant warrior of God with a kind on Sept. 1, 1542, and wanted to split his head. But Jonas had to overcome not only the resistance of the enemies, but also the timid fearfulness of the council. He succeeded; the council gained courage to appoint him as the first city preacher. Now Jonas made it his business to promote the work of the Reformation with great zeal, even though it was a great struggle and danger. In 1542 Luther wrote to him: "The trampled Son of God has transfigured Himself among His enemies, giving us this unexpected victory, which neither ours nor our enemies could have believed: the appearing of Christ is manifest." At Luther's intercession, Jonas was allowed to remain with the Hallensians even longer than was initially agreed upon.

Luther often visited his friend in Halle, the last time on his journey to Eisleben in 1546. On January 24, Luther arrived in Halle, and since the Saale came out of its banks on that same day, he had to stay in the city for four days. Because of Luther's sickness and the danger of the water, which had not yet disappeared, Jonas did not want to let his friend go alone, but accompanied him to Eisleben. Here he had to see him, his dearest friend and father, pass away. It was he who addressed to the dying Luther the significant question: "Venerable father, do you want to die constantly to Christ and the doctrine as you have preached it? - and heard, among others, the loud confession - yes. He was also the one who preached the first funeral sermon to him while he was still alive.

Soon after Luther's death, the long-dreaded Schmalkaldic religious war broke out and put Jonas, as well as all the inhabitants of the city of Halle, in great danger of their lives. Duke Moritz of Saxony, out of shameful self-interest, sided with the Emperor and occupied the lands of his cousin, the pious Elector John Frederick. On November 22, he also entered the city of Halle, against which the Archbishop's calumnies had taken him; he also knew that the city council and the citizens were on the side of the Elector. The next day he mustered his soldiers and issued the order that they were to be beaten three times in the city with the drum, and when this happened for the third time, every soldier was to be beaten with fine fury and with the drum.



what would come before his hand. Already the second drumbeat had happened. Then the council, which had received word of the terrible murder plan, went to the castle at three o'clock in the morning with burning wax candles, fell on his feet before the Duke, and asked for (Pottes') sake that no innocent blood be shed. Moritz remained motionless. Then his own brother, Duke August, stepped into the way, and asked for mercy for the unfortunate. When he, too, could do nothing with his imploring entreaties, he drew his sword in a fury that could no longer be suppressed, advanced upon Duke Moritz, and cried, "If it be no other way, thou shalt be the first to this bloodbath." Then at last the duke refrained from his dreadful purpose.

Thus, through God's gracious care, the grave danger hanging over the entire citizens of Halle was averted. Jonas also escaped another murder plan that threatened him personally. A Spanish captain, who had been hired to secretly kill the world-famous heretic, had taken up quarters with him. But when Jonas received him kindly, and entertained him lovingly, the soldier's heart was touched, and after a time he said, "Doctor, I cannot conceal from you that I had orders to kill you; but I see that you are such an honest, pious man that I cannot possibly harm you. But hide yourselves, lest another should kill you when you go out." Thus God, the Lord, held his protecting hand over his servant. Jonah learned that it was true what he himself had sung in his song: "Where God, the Lord, does not stay with us:

The enemy are all in thy hand, and all their thoughts;
Their plot is well known to thee: Help us not to waver!

And the faithful warrior did not waver. The miraculous help he had experienced from the Lord drove him to sing the two beautiful, faith-filled verses that are appended to Luther's powerful song of faith: "Keep us, Lord, by your word! They read thus:

I'll break your stroke, my lord;
Let them meet the evil thing,
And plunge them into the pit. Which they make thine for
the Christian!

Then they shall know. That thou, our Lord God, livest
yet, And helpst mightily thy multitude, Who trust in
thee.

Jonas was now for several years a homeless wandering cross-bearer of his heavenly Master. First, he had to leave Halle with his wife and children in the middle of the night in 1546 in order to escape the malicious plans of the enemies of the Gospel, and flee secretly to Eisleben. We do not want to accompany the exile on his various difficult journeys of suffering, but only share some of the reports that Jonas himself gave about his and the Protestant Church's tribulations. In May 1549, he wrote a detailed letter to the Lutheran Duke of Prussia, in which he says, among other things, the following:

"I still remember how Your Serene Highness wrote me several letters before the war, one of which contains the words: Jonas, there are now and all sorts of indications that a

Weather in the sky hangs over us poor Christians/ That now this storm has passed through Germany far and wide, that we have learned. Truly, it was a severe weather storm that struck the field of Christ hard in all churches, and never shattered everything. Many pious princes have been severely punished, many cities have been forced under the hardest yoke, in many places murder and death have been committed, many righteous citizens have been expelled from the council, and not a few learned and pious men have been driven with their wives and children into the most miserable and unbearable suffering.

"I have had to go to the Eril twice during these movements and great upheavals. *) After the Elector had been captured at Mühlberg, and the Emperor had his camp before the walls of Wittenberg, to then advance with the army also before Halle, the most distinguished councilors in Halle, in order to escape the first heat of wrath, advised me to depart from here. In view of the terrible threats and dangers hovering over us from the unrestraint, cruelty and soldierly insolence of the Spaniards, I saw myself compelled, without being able to put my belongings and my household in any order beforehand, to put my wife, who was pregnant and dangerously ill, and my children on two farm wagons in the space of an hour, and to move away from there in all haste under fear and anxiety. Because of the great and multiple dangers, it would have been necessary to take side roads, or even to continue our journey at night and on forest roads. - In my hometown of Nordhausen, where Philip Melanchthon also took refuge at that time, I was not allowed to show myself in public because of the dangers that pursued me there, but kept myself hidden for a whole month in a garden and secluded garden house of a citizen."

Jonas then goes on to say that he had preached for some time in Hildesheim, but then, following the longing of his heart, returned to Halle (in the Passion period of 1548). However, his position here was by no means secure during the unrest caused by the Interim; indeed, the council, fearing the disfavor of the emperor, did not even want to let the faithful pastor preach. ("For at the imperial court," says Jonas, "the monks have made my name very hateful.")

In 1551 Jonas, who had also had to face many crosses and hardships in his private life, went to Coburg as court preacher and superintendent of Duke Johann Ernst. Although often ailing, he not only presided over this office with loyalty and zeal, but also actively cared for other Protestant congregations. Once again, he equipped himself with his old strength and put in order the ecclesiastical conditions in Regensburg that had been thrown into great confusion by the Interim.

After the death of Duke Johann Ernst, Jonas held a professorship in Jena for a short time in 1553, and then became the first preacher and superintendent of the Franconian churches in the principality of Coburg at Eisfeld an der Werra. He already felt that the time of his pilgrimage would soon come to an end. But he wanted to continue to grow with the pounds he had been given until his retirement, and he continually made sure that better

*) Jonas had returned to Halle on January 9, 1547, but soon afterwards, after the battle at Mühlberg, which was so unfortunate for the Lutherans, he had to take up the walking stick again.

He established churches and schools and drew souls to the cross through his sermons. In 1555, his 63rd year, he fell into a serious illness. The dying man, who had comforted so many in his life, still had to endure a difficult battle of the soul. The consolations of his colleagues and friends were of no avail. But by the grace of the Saviour, the sorely afflicted man finally recovered himself through some glorious passages of consolation from the Holy Scriptures, which his famulus read to him. Trusting solely in the grace of God, which is given in Christ, the Saviour, to all true believers, he often repeated with a cheerful mind the words of Jesus: "In my Father's house are many mansions" (Jn. 14:2), prayed: "Lord Jesus Christ, into your hands I commend my soul, you have redeemed me" and passed away gently and blessedly in the arms of his wife at the ninth hour of October 9, 1555.

(Submitted.)

The answer of the Lutheran church orders of the 16th century to the question: Who can be accepted as a baptismal godparent?

The Goslar Church Order of 1531 *) : "No one shall be permitted to be a godparent who lives a lewd and dishonest life, who despises or blasphemes our doctrine and has never been to the sacrament; for the godparents carry the child on account of the whole Christian church, answer and confess the faith on account of the child, for which reason they must have a good mind and be true Christians who can pray rightly and are also heard by God."

2 The Brandenburg-Nuremberg Church Order **) of 1533: "The parish priests and church servants are to be diligent that for such a necessary work of Christian baptism, understanding mentors are taken who know why they are there, so that the baptism is performed with right devotion, discipline and bravery. -

3) The Pomeranian Church Order of 1535 †): "And the father of the child should honestly ask the parish priest for baptism and then ask pious, honest, believing people to be godparents."

4. the Württemberger Kirchenordnung of 1536 ††) word for word as No. 2.

5) The Kassel Church Order of 1539 ‡): "No one should ask for sponsors, or be allowed to be one, who is not such a person, who understands the Christian faith and life, and with understanding and devotion asks for the children's grace; and could help to raise them to a right Christian life, and in particular no one should ask for sponsors who do not keep all Christian fellowship with the church, even at Holy Communion."

*) This church order, most likely a work of Nicolaus v. Amsdorf, is first printed in Richter "die evangelischen Kirchenordnungen des löten Jahrhunderts". This work, published in two volumes, is always meant here, where another is not noted, if the place of discovery is given. It is cited according to the 2nd edition, Leipzig 1871. 4^o. The above passage in Richter I, 156 d.

**) From Osiander, Brenz and A. - In Richter I, 198 n; in the oldest print (1533) toi. XLXII d.

†) Author: I. Bugenhagen. In Richter I, 249 d.

††) Author: Schnepf; reviewed by Brenz. This church order is very dependent on the Brandenburg-Nürnbergischm. - In Richter I, 270 n.

‡) Probably from Kpmrus. Judge I, 296 d.

The Prussian Church Order of 1544 *) : "To this end, at the time of baptism, no one shall be admitted to the nor ignorant of the articles of faith and prayer." -

7 The Württemberg Church Order of 1553 **): "Both parents and pastors shall forge that not frivolous persons, who are unrepentant in public vices, but honest and God-fearing people are accepted as the godparents of the child's baptism, so that the holy sacrament of baptism is not desecrated before the church through the dishonesty of the godparents."

8. The Waldeck Church Order of 1556 †): "The fathers or next of kin blood friends of unbaptized children are to declare to their pastor in the most urgent manner (first of all) with avoidance that they have been pardoned by God with a young fruit, son or daughter, and humbly ask to help the same through baptism to the Christian faith and blessedness, and also to indicate whom he would like to ask for fathers, witnesses and confessors of the faith for such a Christian work.... Since the native asked fathers are not burdened with public sins and vices, but are taken for members of the churches, or the foreign ones bring a testimony of their Christian faith and walk from their pastor, they shall admit the preachers and not reject them."

If a person is proposed for baptism whom the pastor could not reject on account of public vices and yet doubts whether he is also rightly instructed in the Christian faith, he shall interrogate him before baptism in his (the pastor's) dwelling." -

9) The Hessian Church Order of 1557 ††): "The father of the child should show himself to the parish priest, ask his child to be baptized, and Christian fathers who are permissible should be anxious to be baptized to prevent disorder; for those who are in vices, for which reason they should be banished, cannot be admitted by any parish priest." -

10. the Jever'sche Kirchenordnung of the year 1562 ‡): "First, the preacher shall exhort his hearers diligently from the preaching chair beforehand, that they choose pious, God-fearing, and honest people, who live in no public sins and vices (de yn nen uthwendigen Sünden unde lästeren leeven)."

The Pomeranian Church Order of 1563 ‡‡): "The father of the child should honestly ask the preacher as the Baptist in God's place for baptism or have it asked by honest persons and the godparents should be pious, honest, God-fearing people who love God's word and gladly receive the sacraments. For those who contemptuously do not go to the sacraments, and do not accept the teaching of the Gospel and the

*) Revision of the first Prussian church order (1525), based on the Saxon agendas of 1539. In Richter II, 70 d.

**) From Brenz. - In Richter II, 133 n.

†) In Richter II, 169 b. 170 -

††) First printed in Richter II, 505 n. - (author Noding?) ‡) Richter II, 227 rr.

‡‡) Authors: Paul von Rhoda, Gg. Venediger and Jac. Runge. The above passage in Richter II, 236. At the same time the resormed Palatine church order of the year 1563: "The father of the child, if he is away from home, should always approach and request the churchwarden for the christening beforehand, or, if he is not a native, one of his friends, so that the preacher may inquire what kind of godparents there will be, so that he may admonish him at times not to use any frivolous or vicious or otherwise unfit persons for this purpose, so that the holy sacrament of baptism will not be disgraced, nor will the child be deprived of Christian discipline by such godparents." - Judges II, 258 b.

Those who blaspheme, who are often in public disgrace and in vices that can be denounced, are also not to be charged at baptism. For baptism is not a work to be performed in worldly splendor, but the parents stand as witnesses of baptism and should call upon God the Lord over the child, against Satan, which ungodly people cannot do." -

(12) The Lippe Church Order of 1571 *) decrees that angry people and public sinners, as well as children who have not yet been interrogated in the main parts of the Catechism, may not be admitted as baptismal witnesses. W. K.

To the ecclesiastical chronicle.

Abroad.

Saxony. In the Leipzig Allgemeine Evangelisch- Lutherischen Kirchenzeitung of September 3, there is, among other things, a review of the excellent writing of Pastor Ruhland, already reported in the "Lutheraner" of June 15: "Der getroste Pilger aus dem Babel der sächsischen Landeskirche in die lutherische Freikirche. It is true that in that assessment it bites: "The writing is, it must be conceded, written with skill, well calculated for popular understanding"; but it is immediately added: "What it lacks in force of proof is made up for by the certainty of its tone." Strangely enough, however, the reader himself sees from what is communicated and admitted in the aforementioned church newspaper from Pastor Ruhland's writing, only too clearly that it is not lacking in convincing proofs, unfortunately! Yes, the way in which the ruin of the Saxon Church is judged is itself a sad proof of how incurable its conditions are. The new ambiguous Saxon formula of obligation is taken in protection; the "Kirchenzeitung" disregards the false doctrines, which are presented in Saxony both orally and in writing by professors and pastors, as if they were quite natural phenomena. "Where," it exclaims, "where in the whole world is there a national church in which one of another rationalist or the like is not to be found?" If one were to look at everything with such suspicion, "we would find plenty of impetus in the Scriptures themselves!" As for the Saxon Church Agenda and the Dresden Hymnal, the "Kirchenzeitung" admits: "That these are bad, we know ourselves. . And when Ruhland complains about the errors and the like of the teachers in the schools, there is certainly much to complain about, everyone knows that; but one cannot do everything quite as one would like. (!) And the same is true, finally, of ecclesiastical practice, from which Ruhland fetches his last pieces of evidence, that many things ought to be different there; but one must have patience and put up with many things." So even false teaching and ungodly practice must be put up with! "It is enough," it goes on to say, "that one earnestly seeks to remove them" (the diseases of the national church) ". "

*) Author: I. Exter; revidirt von Jac. Andrä. Judges II, 338. The Henneberg Church Order of 1582 decrees the same. Judges, 461 a. Deep enumeration of testimonies by no means claims to be a complete collection of the passages belonging here from the Protestant Church Orders of the 16th century. - Not only the Lutherans, but also the Reformed, have been very adamant that only pious, God-fearing people would be accepted as godparents, as can easily be demonstrated from the church ordinances of the 17th century. - But whoever does not allow the testimonies cited to serve him in proceeding rightly and Christianly in the choice and acceptance of godparents, even a sevenfold denser cloud of witnesses would hardly bring him out of other thoughts. - Concerning questions for special cases, compare Walther, Pastoral Theology, p. 136 f.

But what the "Kirchenzeitung" understands by such an "earnest" striving to heal the damage to its national church is evident, among other things, from the way it appears, for example, against the rationalist Sulze, who had attacked the so-called believing professors. She says in reference to a small, but exceedingly tame, publication against Sulze: "No one would have attacked or even disturbed Sulze, since he also did many good things, if he had not himself wantonly started the quarrel. One can hardly trust one's eyes to see if they are right when one reads this. If Sulze had not gone public with his attacks, this wolf would have been allowed to tear Christ's sheep to pieces and murder their souls quite calmly and undisturbed. Whoever, in this state of affairs, can still hope that the Saxon Church is well on the way to a purification of its damages, must truly be struck with blindness. W.

[Walther]

Weimar. After Pastor Rieth had separated himself from the Weimar State Church and had nevertheless served those in his official capacity, namely in his official dress, he was sentenced to such a high sum of fine because of this crime that he could not pay it. Therefore the garnishment was imposed on him. How this happened, he describes himself in a letter, which reads as follows: "Dear brother in the Lord! Yesterday the Grand Ducal Municipal Court of Eisenach issued a garnishment against us for the 150 Mark fine and 6 Mark court costs of the Tiefenort Justice Office (appointment for "unauthorized wearing" of an official dress, respectively hearing for remission of the fine). The bailiff appeared accompanied by a police officer and informed me of his order from a piece of paper. Thereupon both of them first went to our family room and asked what belonged to me. I showed him my books and what I had on my body. When he asked me: well, you will have a wardrobe and other clothes in it, won't you? - my wife said: no, that is all he has, except a few more clothes in the closet; she immediately sent the eldest daughter away to fetch them. She brought my other black skirt and a very old dressing-gown; my old overcoat was still hanging on the wall, and I showed it to them. In my wife's dressing-room still hung my wedding frock, which I did not think of at the moment, as I do not wear it, at most once again on a christening day. The bailiff first put aside my black skirt, declared that he had to go up to the upper room, and asked me to accompany him. I explained that everything was open upstairs, that I would not put any obstacle in anyone's way, but that I was not obliged to accompany him. "Well, we'll take it," he said, and went up the stairs. My wife followed, trembling, for fear that everything would be thrown into confusion. I immediately called our servant and instructed him to stay by my wife's side and to call me if she needed me. The two servants went into our bedchamber, where both our beds and the beds of the three smallest children were. Next to my wife's bed and the smallest child's bed stood a bedside table, on which hung my wife's small gold cylinder clock, still a dear reminder of her blessed father, the highly esteemed General von Dewitz, and her last conversation with him, which used to show her the hour at night when she would give her little one what she needed. To the repeated question of the bailiff, to whom she belonged, she answered three times: **to me** she belonged. And when the bailiff grabbed her a little roughly and took her off the clock stand, she said: you'd better watch out, she can't stand that. But without turning back in the least, the man put it in his pocket. Towards men my

At this moment the woman remained composed and calm, but she came to me with thirsty eyes, I calmed her, but afterwards her tears flowed for a long time. -Now we went over to the other house; after the people had written out what they wanted, meubles 2c., they came back, the bailiff demanded the fees for his way. I told him that if I owed him anything, I would gladly give it to him with all my heart, and even more; but that I could not do it here, for that would be a confession that I thought this attachment was right, and that I agreed to it, for he might as well keep the pledged property. "Well then, I will take this skirt for my fees," he said. So it was done, and so it stands in the record, and with the watch and the skirt they departed, after the rest had been seized. I have now brought what happened to the public's attention by an advertisement in the Eisenach newspaper and have advised every Christian or anyone with a Christian conscience against laying hands on these things or **buying them without being called**. So that is how things stand now. I communicate this to you for any use you may think fit and wholesome, and I entrust myself and my family to your faithful intercession, subject to the grace of our faithful God and Savior.

With love

YoursA

. Rieth.

Eisenach, August 26, 1875.

Holstein. It is reported from Germany that people there are beginning to preach in the streets of Holstein, in order to win over the people, who are shunning the church more and more, for Christianity. A sad sign of the times! One should rather see to it that the pure Gospel again comes to the pulpits in the churches, then the churches would fill up again. But can we be surprised that the poor people no longer want to go to church when they no longer hear the joyful message of their salvation?

W. [Walther]

Australia. In the fourth issue of the present volume of this newspaper, we criticized the "Lutheran Church Messenger for Australia" for writing that chiliasm should not be church-dividing, by showing that chiliasm overturns four important articles of faith and is therefore indeed church-dividing. In its issue of July 4, the aforementioned "Kirchenbote" communicated our memoirs and added the following note: "We must not hold it against our fellow believers in America when they openly express themselves in the above. The word of the blessed Pastor Harms, which gave rise to the above in the "Kirchenbote" of last November, has been misunderstood by the 'Lutheran'. It was used by Pastor Harms in the sense, and has also been understood by us, that chiliasm is not to be tolerated as an article of faith, but is to be borne as a private opinion, in which case it would not result in a separation of the church. But the position which our Synod takes toward chiliasm proves still more clearly that we are misunderstood. For: Our Synod decidedly rejects Chiliasm as an article of faith, and allows no liberty to teach it, nor are any of our pastors Chiliast. In our Synod itself there are no chiliastic disputes, on the contrary, the four points which the 'Lutheran' cites are clearly taught and known in it. Admittedly, there are members in our congregations from time to time who have chiliastic opinions, but who do not wish to assert them as a confession of faith and to assert them publicly (by which we mean before the synod or before the congregation). But to separate ourselves from such would be wrong; even the "Lutheran" will agree with us in this." This declaration is certainly gratifying. But we would like to know how it is to be understood that chiliasm is to be tolerated as a "private opinion."



be. If this is to be tolerated in preachers as a private opinion, we cannot approve of it. For if a preacher only privately pays homage to chiliasm, this prevents him, if he is not a hypocrite, from preaching those doctrines of the Word of God which are contrary to this so-called private opinion of his. In the best case, at least, such a chiliast will not preach the whole counsel of God for man's salvation. But just as a preacher may not add anything to God's word in his salvation, so he may not add anything to it in his salvation. Deut. 4:2, 12:32, Revelation 22:18, 19, Acts 20:27.

(Submitted.)

Explanation.

As a result of the rumors about our dear, faithful pastor, Pastor Biedermann, which have come to our attention and have been spread in many of our rural and urban communities (namely, that under his leadership, through his fault, our congregation is crumbling and disintegrating), the undersigned congregation feels obliged, in accordance with love and justice, on the one hand to declare the rumors that have been circulated, insofar as they refer to our dear pastor, as shameful slander, in accordance with love and justice, feels obliged, on the one hand, to declare the rumors that have been circulated, insofar as they refer to our dear pastor, as shameful slander, and that the withdrawal and departure of some from the congregation is only due to their own fault; On the other hand, we also want to make it known that the main cause of the current struggles in our midst arose more than ten years ago, but that, especially in recent times, by God's great grace, a turn for the better has taken place with regard to the inner state of the congregation, so that, as we confidently hope to God, everything will finally work out for the glory of God and the welfare of our congregation. This is guaranteed by God's precious Word, which, through God's mercy, rules and reigns among us until this very hour.

The above statement was made by resolution at a special meeting of the Trinity Lutheran Church in Cincinnati, Ohio.

On behalf of which the Board of Directors of the same.

Cincinnati, Ohio, the 3rd day of October, 1875.

Subsequently decided to attach the assurance given by Pastor Biedermann: not to have contributed the least to the above declaration.

G. Beck.

H. Hackstedde.

G. Beeper.

H. W. Lührmann.

A. C. Herrmann.

W. Michel.

F. Brinkmann.

Ordinations and introductions.

On the 17th Sunday after Trinity the Candidate of Theology Mr. Andreas Landeck was solemnly ordained and inducted into his office by order of the Reverend Mr. Vice-President Herzer by the undersigned with the assistance of Pastors Fischer and Kolbe. F. Streck fuß.

Address r Kvv. Duncloek,
Horvooä, Oarvor 60..,

On the Tenth Sunday after Trinity, Candidate G. Spiegel of the Theoretical Seminary at St. Louis, having received and accepted a "regular" appointment from the Lutheran congregation at Fairbank, Vuchanan County, Iowa, was solemnly ordained and installed in his office by the undersigned by order of the Reverend Mr. President Biltz.

W. Kanning.

Address: Kov. O. 8x "i"škg,
I'fürbuule, Luclluuu 60th, Isva.

At the request of the Reverend President, Rev. F. I. Biltz, on the 12th Sunday after Trinity, Pastor Daniel Graf was ordained, after he had been appointed by the Lutheran congregation at Augusto,

St. Charles County, Missouri, was appointed to his new office by undersigned. W. Matuschka. Address: livv. l). Oruof, ^uFustn, 8t. Oüurles 60th, Llo.

Heartfelt request to all friends of widows and orphans.

Since most of the preachers and teachers of our church are in such a position that they leave their widows and orphans behind in great poverty when they leave this world, a number of preachers and teachers of our synod have undertaken to make it possible, by means of an annual contribution, to provide the poor widows and orphans of our synod with an annual support of at least L100.00 for each widow and G20.00 for each orphan under 14 years of age. But in order to be able to do this truly not too great a handout, the treasury is still lacking \$1500.00 for this year, which is now coming to an end. Therefore, dear brothers in office, pastors and teachers, and you dear congregations, help that three widows and orphans of those who have sown us the spiritual and who therefore well deserve to reap our bodily goods (1 Cor. 9, 11.), not to live in want, not to suffer want. Remember the glorious promises that God, who calls Himself the Father of the fatherless and the Judge of widows, gives to those who take care of widows and orphans.

Contributions and gifts should be sent (and quite soon, because winter with its many needs is just around the corner) to the District Treasurers of this Fund. These are:

- for the Eastern District
- Mr. I. Birkner, 102 William St., New York City;
- for the Middle District
- Mr. M. Conzelmann, teacher, 387 S. New Jersey St., Indianapolis, Ind."
- for the Northern District
- Mr. Teacher I. S. Simon, Monroe, Michigan;
- for the Northwestern District
- Mr. C. Eißfeldt, 280 East Water St., Milwaukee, Wisconsin;
- for the IllinoiS District
- Mr. Rev. H. Wunder, 100 Huron St., Chicago, Ill.;;
- for the Western District
- Mr. O. Gotsch, teacher, 1810 S. 8th St., St. Louis, Mo. South St. Louis, Mo. the 4th of October, 1875.

C. F. W. Sapper, general Cassirer of the Preachers' and Teachers' Widows' and Orphans' Fund.

Our calendar for 1876

is ready, and costs, as usual, 10 Cts. (Postage 3 Cts.) It is to be obtained from Messrs:

- George Brumder, Milwaukee, Wis.
- I. Birkner, 102 William St., New York. Siemon and Br., Fort Wayne, Ind.
- H. Reif, 134 Gratiot Ave, Detroit, Mich.
- Hcwes, Brauns and Co, 39 Market St., Chicago. Heydenreich andin
- Huhn, Oshkosh, Wis.
- F. Henke, St. Paul, Minn.

and directly from the undersigned.

Single copies will be sent only if the order is accompanied by the amount (13 CtS.). M. C. Barthel.

Indication.

Just published: Nineteenth Synodal Report of the Middle District of the German Lutheran Synod of Missouri, Ohio and Other States. 1875.

The question of ecclesiastical, conciliar or synodal power occupied the middle district of our Synod this year. In the present proceedings a clear, strong testimony is given for the freedom of the Christian in relation to any man, thus also in relation to every church court, all concilia and synods, and thus also a testimony against hierarchical principles. We cannot thank God enough that he has made known to us this glorious good, the freedom with which Christ has set us free. So now we must also hold fast what we have. May the diligent reading and study of these doctrinal treatises stimulate us to offer this thanks to God, to hold on to the glorious treasure of freedom in Christ Jesus and to use it in his honor.

Price per copy 20 cents, postage 4 cents.

Conferenz - Ads.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., on the 9th and IOth of November (commencing in the forenoon at 9 o'clock) at the congregation of Mr. Rev. Badmg's in Milwaukee. G. Küchle.

The "United Columbus Conference" assembles, s. G. w., on the second Tuesday in November (Nov. 9), at the

Pastor R. Herbst's congregation in Columbus, O. The members of the conference and guests are requested to register with the pastor loci at the appropriate time, so that lodging can be assigned to them. Th. Mees, Secr.

The Buffalo Districts Conference will assemble in the parish of the undersigned from November 9tcn to Uten.

We ask for early registration.

A. Ch. Großberger. 175 8Ü6rman 8t.,, Luüalo, X.

The mixed pastoral conference of the First District in Minnesota will meet, s. G. w., from the 9th to Uth N ovember, at the church of the Rev. Fischer, near Carver.

Instead of the previous doctrinal discussions on the paper "The Lutheran Church the True Visible Church of God on Earth," theses "On the Difference between the Law and the Gospel" will be presented for discussion, if the conference approves.

Members of the conference who intend to attend are asked to register with the local pastor beforehand.

Income to the Middle District coffers:

To the synodal treasury: From Past. Evers in Root 42.00. whose congregation 49.74. Past. Kunz in Julietta 42.00. whose congregation 47.38. Past. Nunkel in Aurora 42.00. Past. Rupprecht in North Dover 42.00. whose congregation 4'25.10. Rev. Lange in Valparaiso 42.00. Rev. Steinbach in Fairfield 42.00. of quite a few members of his congregation 424.00. of Rev. Schwan, Sr. in Cleveland 42.00, Rev. Schwan Jr. there 42.00, Past. Buehl in Massillon 41.00. past. Schoeneberg in Lafavette 42.00. Rev. Wyneken's church in Cleveland 4239.25. Past. Brackhage in Swtztzerland County 42.00. Past. Lchner in New Haven 41.00. whose congregation 49.00. teacher Kirsch in Adams County 41.00. past. Wichmann in Farmers Netreat 42.00. of whose congregation 425.50. of individual members thereof 412.00. teacher Riemer in Aurora 42.00. teacher ZiSmer in Cleveland 42.00. teacher Engclbrecht in Farmers Netreat 42.00. Past. Fleischmann at Kendallville 42.00. Past. Schaefer in New Boston 41.00. by Teacher Conzelmann in Indianapolis 42.00. Past. Dulitz in Napoleon 43.00. Past. Biedermann in Cincinnati 42.00. by Teacher Zitzlaff in Evansville 42.00. by Past. Sallmann in Newburgh 42.00. whose congregation 414.00. of teachers Bewie, Nudolph, Schmidt in Cleveland jr 42.00. of Rev. Sauer in Dudlcytown 42.00. From a widow in its parish 41.00. Ledrer Baumgart in Dudlcytown 4'2 00. Teacher Hesse in Cleveland 42.00. Teacher Steuber in Van Wert 45.00. Past. Knies in New DrttelSau 42.00. Past. Reichhardt in Columbia 41.00. Past. Tramm at Vincennes 42.00. Lebrer Meffrrii at Lafayetie 42.00. Past. Brüggemann in Darmstadt 42.00. Past. Weyel there 42.00. Past. Wendt in WaymanSville 42.50. Past. F. Wyneken in Cleveland 42.00. Past. H. Wyneken there 42.00. Past. MeeS' congregation in Columbus 475.00. Past. Buehl's congregation in Massillon 48.60. From Past. Wyneken's congregation in Cleveland subsequently 42.25. From Past. Crämer in Zanesville 4'2 00. whose congregation 418.25. Past. Knief's congregation at Neu-Dettelsau 416.40. G. Zwrcrner there 60 cts. Past. HuSmannS congregation in Euclid 410.00. Rev. Hochstcttrr's congregation in Indianapolis 457.00. Rev. Maack's congregation in Sugar Grvvr 46.65. From Past. Niethammer's congregation in La Porte 413.68. Mrs. Schneider there 41.00. Rev. Wendt Waymansville 4'1.00. Mrs. Mittelmann there 42.00. Past. Germann's congregation in Peru 47.32. Rev. Lohlmann's congregation in Akron 47.75. Rev. Nützel's congregation in Columbus 45.55. Past. Zagel's congregation at Fort Wayne 49.40. Past. Jox's congregation at Logansport 47.65. Of Rev. Zichoche's congregation at Marion Township 47.00. Past. Horst 42.00. whose congregation 44.50. whose branch 42.65.

To the building fund: From Past. Evers' parish in Root 419.75. Past. Steinbach's congregation in Fairfield 449.00. Past. Hitler's township in Pomeroy, 3rd payment, 430.00. From Past. Brackhage'S church in Switzerland County, first payment, 456.00. Past. Hild in Mishawaka 43.00. "Margaret" Schuster 42.00. Jacob Wheels 50 CIs. Past. Kruef's congregation in NeuDctlelsau, 5th payment, 410.00. Past. Reichardt at Columbia 410.tst). Conr. Westenfeld at Fort Wayne 45.00. From Rev. Stubnatzy's congregation at Fort Wayne 4'24.00. From Rev. Seitz's congregation at Avilla 440.00. Rev. Schmidt's congregation in Elyna 474.00. Past. Niethammer's congregation in La Porte 419.00. Past. Schwan's congregation in Cleveland 4137.80.

For the T a u b st u m e n - A n st a lt: From L. Köhnemann in Root 42.00. Through Past. Steinbach, weddingS Collecte at W. Krebl, 411.10. By same from Mrs. Anna Goehring 50 Cts. By Mrs. V. in Cleveland 41.00. Past. Zschocho's congregation in Marion Township 49.00.

For poor students in St. Louis: From Past. Evers' congregation in Root for F. Wambsganß 47.00. From the Women's Association in New Haven 45.00.

To the seminary household in Addison: from Mrs. D. H. in Reynolds 43.00.

To the 'Seminary household in St. Louis: By Past. EverS, weddingS Collecte at H. Stelhorn, 421.50. By Past. Schlesselmann, Collecte at Reynolds and Goodland, 41.W.

To the Orphanage at St. Louis: From I. Jansen at Root 41.00. Mrs. V. at Cleveland 42.00. From Rev. Tramm at Vincennes, thank offering, 42.00. Through same from N. N. 50 Cts. From Karl Westenfeld at Fort Wayne 41.00.

For inner mission: by Rev. Dulitz by Wittwe Br. 43.00, by N. 45.00. By Karl Westenfeld 41.00. Pastor Zschoche'S church in Marion Township 47.60 and 46.00.

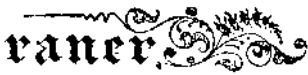
To the college household in Fort Wayne: Of Past. WeyelS St. Pelri congregation 42.45. Whose Trinity congregation 46.35.

Louis IOcrke bequest from weiland Ferdinand Meyer in Pastor Zaarlus 6 "cmcinke 4206.00. From Mrs. E. Kettel in Toledo 43.00.
To the orphanage in Boston: by Karl Weiten- ftlv 41.00.
For the Emigrant Mission in 91 ew York: From Past. Lothmann's congregation in Akron 45.00.
To the orphanage at Addison: by Karl Westcn- sclk 41.00. By Past. Lehnrcr, HochzcttS Collecte at I. Remus 44.40.
On the widow's fund: From Past. Evers in Root, regular contribution, 44.00. I. Jausen and H. Kaiser in Root 41 40. Past. Hiller's congregation in Pomeroy 45 60. from the Women's Verriu there 45.00. thank offering from Mrs. Pastor Hiller 42.00. from Rev. Jor' congregation in Loganeport 45.35.
For the Gemcinde rn Oshkosv: From Rev. EverS' congregation in Root 410.45. Past. Steinbach in Fairfield 42.00. From some of his memndeglers 419.31. From Past. SchönebergS congregation in Lafayeite 4'24.00. From Past. Bode'S parish collected by Mr. von der Aue 431.70.
For the needy in the locust districts: Through Rev. Gräßle in Bucyrus 422.00.
On the mission to the Gentiles: by Past. SchönebergS Ge- mernde in Lafayette 48.00. Karl Westenfeld 41.00. Past. Kar- rerS congregation in Bielefeld 47.12. Whose branch 41.85. By Past. Crämer in Zancsville by A. and C. Mcyer and F. Werner each 41.00. By Mrs. Ferks in Tarlisle 41 00.
To the seminary household in Springfield: from H. B. by Past. Brackhage 42.00.
Fort Wayne, 30th Srpt. 1875. C. Grahl, Cassirer.

Entered the caste of the eastern district:

To the synodical treasury: from theDrcifaltity congregation at Buffalo 48.50. congregation at Tonawanda (in 2 collecte) 411.75. congregation at Nru-Berghvlz 44.14. Lreifaügkctitö congregation at Buffalo 419.36. congregation in Washington, ÖfterCollecte 423.25. Psingst-Collecte 416.50. congregation in Wolcottsburg 46.00. from Father Schmidt 41.00. from congreg. in Town EllicottSville 411.00. from Past. Fleckenstein 41.00. by the congregation in North East 47.00. by the congregation in Rondout 4'19.00. by the congregation in College Point 49.50. by the congregation in WrÜiamsburg 49.9'3. by the congregation in Barton 45.00. by Rev. Sommer 4100. by Rev. Walker 421>0. past. Brewer 41.00. past. Beycr 41.00. Past. Seuel 41.00. Past. Lochner42.00. Past. Eirich 42.00. Past. Fleckenstein 41.00. Past. Weinbach 42.00. Past. Hanser 41.00. Past. Oestermeier 42.00. Rev. Stürken 42.00. From AUegheny City congregation 414.26. Philadelphia congregation 410.00. Sommerville congregation 44.05. From Alexandria Women's Association 43.00. From St. Martini congregation in Baltimore 416.00. From Eden congregation 45.00. From Teacher Brauer 41.00.
To the building fund: from Trinity Parish in Buffalo, 2nd consignment, 435.00. Parish in College Point. 2nd consignment. 453.75. parish in New Lergholz, 2nd consignment, 416.50. parish in Tonawanda 418.80. parish in Rome 43>.00. Trinity - parish in Buffalo, 3rd consignment, 487.00. parish in North East 413.00. Trinity-parish in Piitsburg, first consignment, 4360.00. parish in Lonaconing 4-25.00. parish in Barton 4-20.00. of Neidhard 4-10.00. By Rev. Kanold 41.50. From the parish in Mcriden 435.00. Parish in Neu- Bergholz, 3rd consignment, 470.75. Geincinde in Merilla 46.50.
To College. Maintenance: From the parish in New Zjork 47.80. parish in Eden 4-13.00. HochzeilS Collecte be, Zink 43.06. From Aug. Klose 4-2.00. G. Lusty 75 Cts. From parish in New Zork 4-10.50. parish in Lonaconing 43.00. Drrieinigkris parish in PittSburg 4-30.00.
For the heathen mission: From Past. Seuel's congregation 410.00. From Siemann 50 CtS. Mrs. Rollhaupt 4-2.00. From N. sti. in Baltimore 4-5.00.
To build a church at Oshkoöh: From the congregation at College Point 4-7.15. congregation at New Zlork 432.50. congregation at Washington 429.59. congregation at Wolcottsville 49.60. from the school children there 10 Cts. Of the parish at Williamsdurg 480.00. Parish at Mcriden 435.00.
For Past. BrunnS Proseminar: From the comm. in College Point 48.00.
For poor students: From NeuBergholz congregation 4'3.01. From Past. EngekerS congregation 46.65. From Sparrenberg 45.00. L. Anderson 50 Cts. WeddingS - Collecte by H. W. Brand 42.00.
To the orphanage near Boston: By Past. Sucrop 41.16. From the congregation at Neu Oberhofen 411.00. From Kasstrer Grahl 40 Cts. From the parish at Wolcottsville 45.00. Burial - Collecte at Mother Tesserow 41.77. From the parish at Mcriden 450.00. Parish at Neu Bergholz 4-4.14. From Stuckert's children 41.50. Sparrenberg 45.00.
For the Taub st ummcn-An instead at Detroit: From the parish at Lasalle 44.30.
On the Chinese mission: From the WolcoitSville congregation 42.60.
For inner mission: From the congregation in Tonawanda 41.36.
To the church building in Topeka: From the congregation in Martinsville 44.50.
To the widow's fund: from Rev. Fleckenstein 44.00. Rev. Walker 44.00. Past. Brewer 44.00. Rev. Seuel 44.00. Rev. Lochner 42.00. Past. Hanser 44.00.
For Rev. Mary's: From Rev. Seuel 41.00. From the Washington congregation 48.10.
For church building in Western: From the congregation in Mcriden 48.00.
On the building of the church in Memphis: Subsequently by the Immanuel's congregation at Baltimore 46.50.

On the building of the church at Pembroke: From the congregation at Washington 47.74.
To the bequest fund: From the blessed Mrs. Puls through Past. Seuel 450.00.
New York, 1st Sept. 1875. I. Birkner, Kassirer.
For daS Inth. Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan:
(Continued.)
By Collector Berger in Past. Oestcrmeier's parish further collected by:
H. Vollen, N. N., Gottfr. Hasenbank, W. Nubcrt, Michel Wittkopf, Hob. Wülkopf 0.50 each, Aug. Krull 0.25. Chr. Hubner 1.00. Durcd Collector Berger in Past Weinbach's parish at Berg Holz, IN. I., collected: by Past. W. 2.00, Clara Korn 1.00, Aug. William. C. Kandt, I. Will-am, Mrs. Joh. William each 2.00, Joh. Rudert 0.50, W. Meier 0.25, Ph. William 5.00, C. Mebcwaldk, W. Grasmann, Aug Lange, Ebr. Lange, P. Broker, G Schulmeister each 1.00, Ludw. Moll 0.25, Gottfr. Sraßburg 1.00, W Schcibert 0.50, Peter Lage 1.00, Chr. I. Krull 1.5t>, Albert Moll 2.00, Aug. Zabel 1.00, Joh. Dudois, C- Mante, D. Eggert each t>.25, Joh. Kolbe 0.75, H. Piaster 0.50, Job. Hafcnbank 1.50, F. Rüchen 0.25, W. Barthel 0.50, C. Müller 1.00, W. Werth, Fr. Krull, Joh. Bedm, W. Kage each 0.25, Joh. Stolzen bürg, Wittwe Ehrke, Joh. Kuhmann each 0.50, Frau Annar 0.25, Wittwe Brachrock, Otto Stölling each 0.50, Wittwe N-ckhöfel, W. Ruthenberg, Wiltwe Lewne each 1.00, Gottfr. Tunbois, W. Bnrow, Ph. Hymbert each 0.50, Chr. Schulmeister, W. Loge each 1.00, Wilh. Dall 0.12, Job. Martin, C. Kammann each 1.00, Joh. Köppen 0.30, Karl Wolf 1.50, W. Werth 11th 0.40, W. Ulrich 0.25, V. Brobst 0.10, W. Strassburg 0.50, Aug. Strassburg 1.00, M. Manche 0.20, W. Bahlow 0.25, W. Christian l>.50, W- Ziemendorf 1-00, Fr. Barthel 0.25, Aug. Kröning, C. Rudert, W. Güffroi each 0.50, W. Hichhe 0.25. Fr. Rrhberg 0.30. By Collector Berger in Past. Kanold's congregation at Wolcottsville, N. I., gcscollected: by Past. Kanold 1.50, W. Beck 1.00, Clara Kanold 0.30, Bro. Schulz 1.50, F. Hellen 1.00, Mrs. Buller, Mrs. Pagelsen each 0.50, Bro. Batsch 0.25, Joh. Westphal, Bro. Handrich, W. Pechmann, A. Klrinhaus each 0.50, Karl Kraatz 1.00, Joach. Materstrat 0.50, Joach. Hint 0.25, Chr. Mahnke, L. Gölh, Joh. Sie bert each 0.50, Gottl. Westpbal 0.25, Wittwe Töpke 1.M, G. Blumreich, Joh. Thielk, Fr. Eik each 0.50, Heinr. Göth 0.25, Ebr. Lüth, Fr. Herst each 0.50, Aug. Brüming 1.00, Joh. Marlbolow 0.25, M. Koch 0.50, Aug. Borchert 1.00, W. Schmidt 0.25, Wittwe Wicske, Wilh. Borchert each 0.50, Karl Sanwage 0.25, Bro. Ben thin, Joachim Fink each 1.00, Wittwe Zölk 0.50, Joach. Robbe 0.25, Karl Harch 2.00, Joh. Linow 0.25, Wittwe Garling 0.75, Joh. Giertz 0.50, Wittwe Schmidt 0.25, Joh. Pöfke 0.10, Joh. Schläger 1.50, Ich. Butz 0.90, Joh. Donner 0.50, Aug. Jahnke 0.25, Fr. Schröder, Chr. Benthin, Karl Schilling each 1.00, Aug. Eike, Fr. Schilling each 0.25, Gottfr. Pager sen. 1.00, Fr. Schulz 0.50, C. Schultz, Joh. Rvhde, Fr. Brüffvw, Chr. Kumervw, Ferdinand Großkopf 1.00 each, Mrs. Schulz, Karl Linbow 0.50 each, W. Beutel 0.40, Fr. Gahrling, Aug. Strümpke 0.50 each, W. Lückmann, W. Zabel, Fr. Eschenburg, Aug. Siebert, Fr. Kraatz 1.00 each, Gottl. Schardan 0.50, W. Butz 0.75, Kar! Winter, M. Stümke, W Schardan each O.K>, Aug. Benthien 0.25, Joh. Köpsel 1.00, W. Schröder, W. Handrich, Fr. Kneinhaus, Fr. Wolter, Bro. Martin 0.50 each, W. Bähr 1.00, W. Gamben, Aug. Kröning 0.50 each, P. I. F. Müller 1.00. By Collector Berger in Wolcottsbmg, N. Zj, collected: by teacher Joh. Thomä, Chr. Muchow, W. Schmidt, W. Böttcher, W. Fleischer each 0.50, W. Engel, Gottl. Muchow each 0 25, W. Muchow, Joh. Plehs, Fr. Plehs jr 0.50, Karl Buth, Joh. Buth, Aug. Kirchhofs, Joh. Landow each 0.25, Fr. Seivert 0.50, W. Mangelten 0.20, Karl Böttcher 1.00, V. Zim mermann, Ernst Busch each 0.25, Fr. Brclcnow, C. Plehs, W. Liedstedt each 0.50, W. Löschke 0.20, Aug. Meißner 1.00, Aug. Bethken 0.30, Fr. Woodrich 0.25, Ernst Plehs 0.75, Aug. Wendler 1.00, Wittwe Wendler 0.50, Wittwe Muchow 0.20, Mrs. Muchow 1.00, Chr. Brauer 0.50, Joh. Bolbt 1.00, H. Frühling 0.25, Karl Boldt 0.50, Aug. Rvssow 0.30, Wittwe Landow 0.10, W. Muggelbrg 1.50, W. Zelch, I. Wendler, Chr. Zcrbst each 1.00, Aug. Wolter 0.25, Chr. Cornels, Aug. Gombert, Joh. Hinrichs, Fr. Manke, Chr. Zcrbst, W. Rose each 0.50, I. H. Kupferschläger 5.00, Joh. Jaskel 0.10, Aug. Zimmermann, Fr. Neumann, Joh. Böttcher, Aug. Zicmendorf each 0.25, Ludw. Schadow 0.50. By Collector Berger in Past. Michaels St. PeterS-- and St. Jacobi-Gmcinde zu Eden, N. I. collected: from Salome Blei 3.00, Heinr. Bauer, Friedrich Bauer each 5.00, Ludw. Bauer 4.00, D. Schcibhardt, I. Haushalter each 2.00, Georg Eckhardt 3.00, Mich. Eckhardt 1.00, Jak. Maier 0.75, Ph. Drandt 0.15, Ludw. Heifel 1.50, Daniel -schwickhat 5.00, C. Kromer, Chr. Kromer, A. Kromer, Jakob Hollcmann, H. Agli each 1.00. From Mr. Bieth in Detroit 5.00. By Mr. F. Waltz from Joh. Owen 11>0.00. By Mr. Letzrcr Iahn in New Haven, Ind, collected at Mr. Jak. Schüler's wedding 5.16. By Mr. Past. Husmann Collecte his congregation 11.00. By I. Maaß Kostgüd 5.00. By Maria Waltz 5.00. At the dedication of the Deaf and Dumb InstitutS in Norris collectitit 76.83. By Mr. Kundingcr of Heavenrtch 3.00, by Cawil and Amrhein each 5.00. By Mr. Waltz of A. Breitmeier 25.00. Collected at Mr. Palmreuter's wedding 8.40. By Past. Schnürt in -Saginaw, Kindtauf-Collecte bci Mr. G. Zorn, 3.00, at Mr. C. Hcmmctcr 3.33. By Pastor Partcnfelber, Collecte sr. Parish, 11.00. By the Fiauenvcrein of Trinitatis Gem. at Detroit 36.15. By Rev. A. Wcycl, Collecte of his two parishes, 19.00. By H. Engelbrecht at Waldcnburg, 5.00. By H. Keck at Jnglefielv, Ind. board money, 20-00. From the offering box of the Institution 7.75. By Cover,or Berger at Past. Zagels Gemcinde at Fort Wayne collected: Hermann Gerke 41.00, Karl Pöhler 2.00, Karl Möllering, Fr. Stellhorn each 1.50, Karl Westenfeld 1.50, W. Schäfer, F. Holl mann, H. Lange, F. Fruchtenicht, H. Früchtnicht each 1.00, E. Prüfe 2.00, A. Hockemeier, I. Grieser, A. Schröder, F. Harnes each 1.00, John Robewald 0.50, John Dänges 2.00, Peter Schmidt 1.50, G. Bergmann, L. Trier each 1.00, Martin Froh 2.00, A. Zagel, Joh. Trier, P. Trier each 1.00, Heinrich Osting 2.00, Jakob Bühler 0.50. By Collector Berger in Past. Stock's parish i collected at Fort Wayne: by Past. St., C. Bretmueller, W.



Bredtmiüllcr, F. Bredtmüller 2.00 each, E. Bulmebn, I. Gambert, I. Götze 1.00 each, C. Gallmeier, H. Hartmann, Br. Heine 2.00 each, Br. Hitzemann 0.50, Br. Siehrwalp 0.75, Br. König, C. Hartmann, H. Linker, Mrs. Murr, Mrs. Möller, Mrs. Stiemeier each 1 00, Ebr. Stierer 2.00, Ebr. Prange, C Pievcnbrink each 1 00, Ehr. Nebbrr, Fr. Rebher, Dietr. Rveenbeck H Rodenbeck each 2.00, An ton Rose E. Scdcp 1.00 each, G Scbepr, Hrinr. Weisbut 2.00 each, Ehr. Wiese 5.00, I. Jelt 2 00, Chr. schrper 1 00 Fr. Hage 0 50. By Collector Berger in Past. Lehn'S parish at New Hauen, Jnd, collected: from Föhn Lchner, John SchläW, H. Lührs each 1.00, H. Bruhse 2.00, Fr. Gallmeier, C. Frirsche, H. GewerS, W. Brattmüller, Fr Reichhardt, 21st Fiedler, G Salz- brenner, Ebr. Danges, Ph Nichardt. Gottl. Fölger, Fr Binne- mann each 1 00, Fr.Wille, W. Boos each 0.50, G. Gotbe 2.0l>, H. Kühn, A. Möller each 0.50, I. Brudi, Fr Mark j' 1 .")<". By Collector Berger in Past. Zschocbe'S parish collected: by E. Z'choche 4.0t), Ebr. Lerpcr 3.00, F. Soft, C. Feeder, V Mryee each 1.00, F. Zollinger 1.25, W. Adam 1.00, W. Falch 1.25, E. Adam, Heinr. North, Louis Soft each 1.00, Hermann Müller 2.00, Di trich Wiche 1.t)0 Ph. Dudenhöckr, H. Dockter each 2.50, C. Bahdt 2 00, W. Böse, Joh. Brück each t.t)O, I. Hunter 0.20, H. Ahms 1.00, A. Michel 0.25, Ph. Dönges, Joh. Hankel, W. Braun each 2.0l), L. Weder, Ph. Köblinger, C. Giecke, Fr Sinram, Joh. Gieck, H. Kanning, H. Dauer, H. Lepper, H. Schrrbxnberg each 1.00, Ernst Sahrwald t).2O, H. örmann 1.00, D. Kirchhofs 0.35, F. Böhrmann 0.20, W. Griebel 0.50, G. Köhlinger 0.25, Joh. Bender 0.50, G. Schmidt 1.00, John Fr. Kaiser, John G. Kaiser each 2 1X), G. Mever, W. Soft, Georg Dockter each 1.00, Louis Schrcr 2.00, Saafrank and Benzinger each 1.0"), Brackhage 2.50, Bcnzinger 0 50, Aug. Falch 0.25. By Collector Berger in Past. I. P. Karrer'S parish collected: from H. Franke 1.50, W. Kruse 1.00, Thom. Hecker 0.75, Wm. Franke 2.00, Bro. Eigen- berk 0.50, H. Hockemeier 1.50, W. Adlfeld 0.50, H. Wickman" 1.00, Bro. Hockemeier 2.00, Dietrich Meier 1.00, H. Wickman" ^ 1.30, Konrad "elking 1.00, W. Molthan 1.50, Chr. Meier 3.00, Th. Ncff, Mich. Fackler 1.00 each, Past. Karrer 2.00, Heinr. Wirble 0.50, Georg Braumer 1.50, H. Hederhost 0.75, W. Maier 0.60, H. Lepper 0.50, Adam Marquardt 1.75, Chr. Wichmann 2.00, Anna Marquardt 0.60, Heinr. Hoffman", Robert Dinger each 1.00, G. Brouwer, M. Flach each 0.50, Jakob Brouwer 1.00, W. Wichmann, Ernst Gallmeier each 0.50, Karl Grvthmn, Nicoi. Hoffman", Cdr. Schrcr, W. Grothian each 1.00. By Collector Berger in Past. Stubnatzy's parish collected: from Georg Roll, Fr. Fahlsing, Heinr. Prange, I. Follinaer 1.00 each, Wm. Rippe 0.25, Zimmerte 0.50, H. Körte 1.00. By Collector Berger from Dr. Sicher's parish subsequently: from W. Wiedemann. F. Rope 1.00 each, H. Lichsien, Chr. Schcumann, Mina Geye, C. Geye 0.50 each, T. Burchmann, W. Bunsch, D. Brand 1.00 each, E. Schröder 0.25, H. Schaphorst 0.50, C. Pape 5.0t), W. Engelkink 2.00, H. Schaphorst, H. Schäfer, G. Kromer each 1.00, H. Oettinger 0.50, W. Lepper 1.50. Andr. Schüler, Aassirer.

To have received from Mr. Auch H2.50 and from Mr. Pastor Trautmann P7.00 through Mr. Kassirer I. S. Simon for my grace- congregation, certifies gratefully
Pembroke, Ontario, Sept. 23, 1875.

H. W. Schröder.

At the same time I make it known to all my dear brothers and sisters in Christ that from now on, by God's grace, we will be able to carry out the most necessary building work without their help.
The above.

Having received the K12.85 collected by Mr. Pastor Greif in Texas in his congregation at infant baptisms :c. certifies with heartfelt thanks gcgen to God and the dear givers

WhiteOak Bapou, Harris Cv., Texas. A. H. Th. Meyer.

Received from the Fraucnverrin in Mr. Past. Stocks parish for I. Barth H29.50.
M. Günther.

For poor students received, collected by Pastor Lenk at Hrn. P. Schürmann'S wedding in Bremen - St. Louis (for Stud. Eisenbeiß) P6.35. By the same, collected at Hrn. Konrad Böhnert'S wedding, O5.00. C. F. W. Walther.

For the Lutheran Hospital in St. Louis...

with heartfelt thanks: By Mr. I. W. Bartling tz5.00. From Mr. Past. Bremer's church at Lake Creek, Mo. tz10.45. From the Woman's Club at Echester, Ill, 2 quilts. From A. M. C. in Indianapolis, H2.00. From an unnamed person in Illinois, H2.00. By Past. Bünger from G. K. in B., Ill., P2.50.

St. Louis, Sept. 14, 1875.

F. W. Schuricht.,Kassirer.

Receipt and request.

Into the treasury for the support of poor Wisconsin scholars have been received by the undersigned since the month of May of this year: By Past. C. Markworth: on Mr. C. Voigt's infant baptism collected \$1.80, at the quarterly meeting of his Zion congregation at Calcdonia ges. H2.30. By Miss K. of Sheboygan H2.00. Bon Past. Dicke -D2.00. By Past. Keller in Mequon, collected at S. EggertS and C. Kickhöfcr's wedding, H6.16. From the werth women's club at Oshkosh \$18.00.

In expressing my heartfelt thanks in the name of the meagre recipients of these gifts and wishing God rich blessings, I would like to point out that there is a deficit in the treasury and that requests for support could not be duly met. Hence the friendly request for new gifts of love. God loves a "cheerful" giver. I. L. Daib, d. Z. Kassirer.

Oshkosh, Wis. the 25th Sept. 1875.

Changed addresses:

Uov. 6. Vovülsr,

Dorvstvillo, Door 6c>, 3Vis.

Ilav. 3. 6. D. 51.

Box 266- Sts- linA, IU.

Rev. Xn6K6lit2. Uox 180. Kksdovgun, 3Vis.

H.. 6l. Lclirvanlco. Lox 281st FVntoi to^vn, 5Vis, ^4th IV. Dk.

Kuoelrlo. Uox 464- I'ürt JVa^ne, Inä.



Year 31.

To the witness.

Thou proud man on Roma's seven hills, How? dost thou still transgress
?

And wilt thou outflank with thy banishing ray The unbidden word of
God?!

Dost thou dare to hinder his course of blessing - spoilest thou his light?
...thy self to the river of life? - O poor Thor, thou dost not resist it.

He will pour forth with power again and again
In wonderful majesty,
And millions shall greet him. While your shining nothingness fades! -

You will drink from its waters
And feed her languishing heart;
And, ncubelebt, wave to the poor brothers
And look merrily skyward! -

And thee, O wicked one, shall the LORD laugh at, And the Eternal shall
mock in it;
He will make thee ashamed in wrath, and be a stern judge unto thee!!!

For much, infinite much thou hast owed. Since you were enthroned in
the sanctuary;
Since the world has worshipped thee as a god, Since thou hast so
mightily punished and rewarded!!!

The blood of the saints, it cries for vengeance, O Pabst, for vengeance
against thee!
Thou hast mocked, desecrated God's cause - O truth of history, speak!

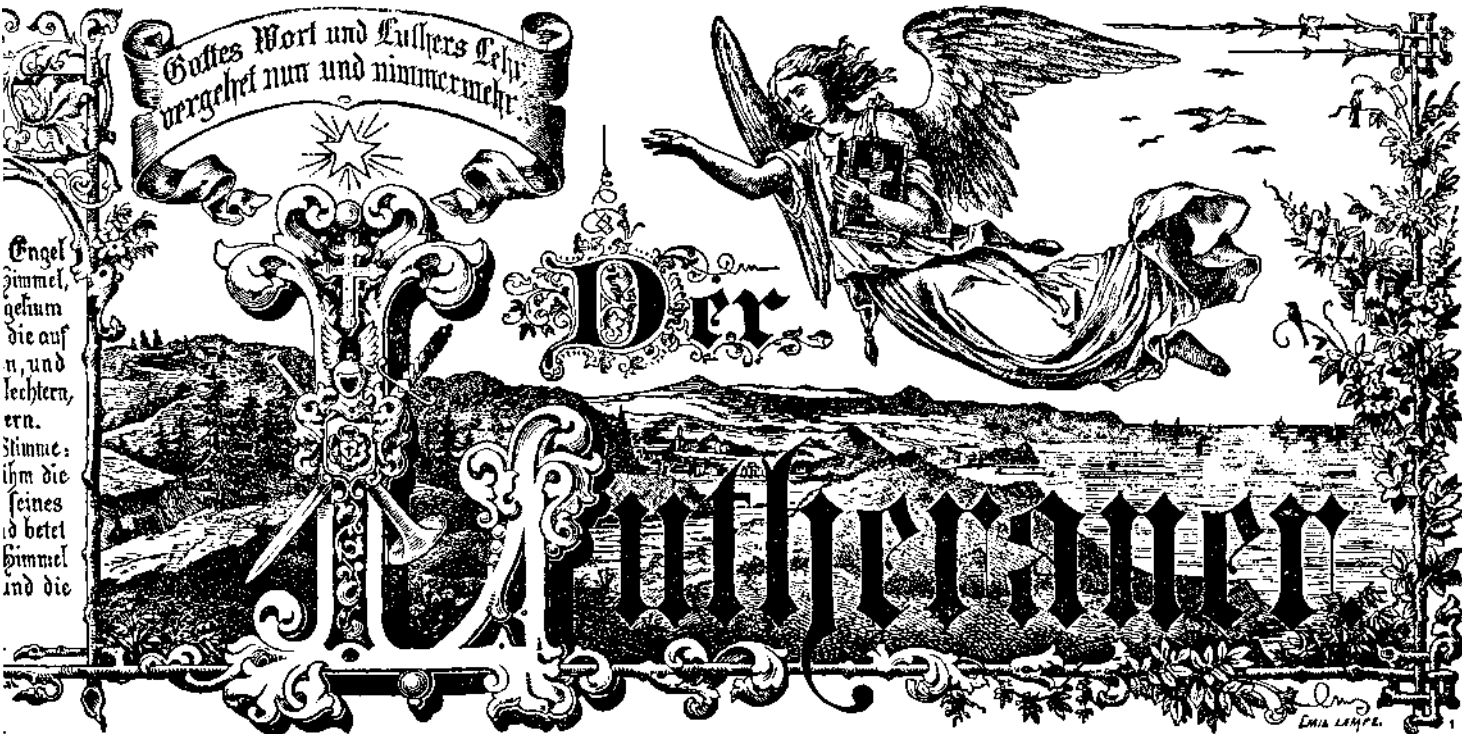
Who hath risen up against the word of God, And cried out his own
shame, And with the raging of war and persecution
Torn many a tender bond?!

Who in so many hundred long years Has so brazenly violated The
holiest?
And the confessors noble, faithful flocks Hounded to torturous death?!

Who has cheered for the blood shed by murder in the city of horrors?! -
Who feasted on the unjust good With devilish lust?!

Who has insolently stifled the voice of truth, And always cursed pure
doctrine?
Who hath cunningly besotted men's senses, And sought but his own? -

Who hath arrayed himself in pomp and splendor, And adorned himself
with triple crowns?
Who hath filled the world with tyranny, And ruled by despotism? -



ten von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., November 1, 1875.

No. 21.

It was thou, Pabst, thou prince of Roma's hills, Thou didst all the
abominations!
The testimony of all peoples can seal, How you "grieve the saint"!!

Enough, enough! we know thy deeds, we know thy proud mind!
Thou hast betrayed the Lord a thousand times.
For glory and a pittance of gold!!!

By Satan's effect you stand equipped
With lying cranes without number; *)
The poor people, how did you outwit them
And robbed him of the ray of heaven!

Thou hast blinded it with empty, vain seeming, And warded off
spirit and life;
Thou hast turned it away from its God, and to the creatures thou
hast turned it.

O go! - We go in God's name
The beautiful, light path of faith;
We scatter the seed of God's word
And don't ask anything about your delusion!!

Yea, we confess, in spite of thee, \$oll joys, With Paul the faithful
servant:
By grace Christians, Jews, Gentiles, are justified through Christ
alone!

He hath made reconciliation for all our sins, He hath accomplished
the work of redemption!
We mustn't invent any more redemption -
He made us railroad to God!

He alone is the source of all life, The only reconciliation!
He that avoideth him laboureth in vain: his word maketh it plain.

This word is our light in dark ways, Is our greatest treasure and
glory;
IT drips with grace, salvation and heavenly blessings -
It's a gospe!!!

But to the despisers it flashes wrath and punishment And eternal
damnation;
It waketh the secure sinners out of sleep, And giveth strength and
rest to the weary!

This word gives everything the heart desires
And our soul can wish:
Therefore it alone shall guide and instruct us - We'll never accept
another!

We approach this spring in humility, And drink life day by day;
The Holy Spirit makes our eyes bright, that all darkness may
vanish!

We take reason captive with earnestness. And bow before God's
book!
Woe unto them that receive it not in faith:
The Lord's righteous curse is upon them!

What God's holy people have always done
Known in life as in death:
We believe it, confess it with joy, And faithfully shake hands on it! -

So may pope and world and devil storm:
We look up to our God!
He will almightily shield His church, -
He makes a mockery of all enemies! -

F. W.

The Iowa Synod's refusal to recant its former doctrinal position.

Motto: "You make up sentences that you can't keep.
But instead of honestly and manfully recanting the
falsehood, instead of this one gradually comes to
quite different things. We Lutherans have no right
thus to quietly recant from heresies, but honest
repentance should and must be made." Iowa
"Church Journal" (1872).

III.

The second point at issue in the question of whether the Iowa Synod changed its doctrinal position concerns chiliasm. Here, too, the venerable Synod developed an audacity of denial and denial that one would have to consider purely unbelievable, if the Iowa Report itself had not handed down the documentary news of it to posterity. According to the report, the protesters emphasized: "In the year 1858, the Synod, in its Synodal Report, professed Chiliasm, and with it made an open confession of its direction, thus making Chiliasm the Synodal doctrine." Now how does this stand? Did the Iowa Synod really, in 1858, make the particular doctrine of the last things, which bears the name of chiliasm, its public synodal confession, or not? Did it or did it not officially subscribe to a "trend" which confesses and defends chiliasm as scriptural? The simple facts, which even the most mischievous excuses will not change in the slightest for all eternity, decide here with such force of clarity and truth,

*) 2 Thessal. 2, 9.

that a true obduracy is required to deny the facts which are Confession of the Ecclesiastical Direction" of the Iowa Synod open to all the world.

In 1857, the Missouri Synod debated Chiliasm and, as a In the synodal address it is then pointed out that "there synodal body, took a stand against it, i.e., it rejected it as a would be little justification if we were to leave it any longer false doctrine. In the following year, however, the Iowa to give the necessary clarification about 'Iowa chiliasm'", Synod also debated the same subject and declared itself as namely, among other things, "to name those points which a united body, in obvious contrast to the Missouri rejection are undoubtedly certain to all of us, To which, of course, will of chiliasm, in favor of this doctrine as one supposedly in follow both the refutation of the main points of what has accordance with Scripture. Just as the members of the been argued against it, and the necessary substantiation of Missouri Synod of 1857 did not meet as private individuals, what we hold" Already in the first lecture there is a casual but as representatives of the Synod, as a Synod body, and mention of the difference "between the anabaptist and the accordingly confessed, testified and acted as a Synod, so biblical chiliasm that we represent". In the second paper, evidently did the members of the Iowa Synod of 1858. They however, Iowa's Chiliasm is expounded in detail and met as a Synod and made their confession and testimony accepted by the entire Synod as "an open confession of its" as a Synod. Therefore, the report begins with the very (Chiliasmatic) "direction" with "cordial unanimity and appropriate expressions: "Our Synodal Assembly of this agreement. Of course, Iowa could not make Chiliasm a year was held at Wartburg; - the Synod was opened in a "symbolic doctrine," but he could single out from his solemn service; - the Synodal Assemblies, which began and "conception of the doctrine of the last things" the "above all concluded each day with a liturgical service, were attended certain and fixed points," the "outstanding high points which by Synodal members," etc. What this synodal assembly are established with undoubted certainty. The whole paper therefore issued as its unanimous confession cannot is 13 pages long and not only describes Iowa chiliasm in possibly be regarded as the private confession of detail, but also seeks to justify it in all its forms as a doctrine individuals, but is simply the confession of the synod as in accordance with Scripture. Now let someone say that the such, the official confession of the Iowa synodal body, as Synod as such did not do this, but only the individuals! A solemnly made by its public representatives at a regular synod that seeks to support chiliasm in all forms at a public synodal assembly. This is all so self-evident that no one can synodal assembly with a series of reasons, and even to think otherwise who does not deliberately distort and invalidate no less than eight counter-reasons, can in fact disguise the matter. And that a distinction has long been mean nothing other than that it as a synod professes made in Iowa between individuals as such and a public chiliasm and wants to defend and protect it as a special synodal assembly is shown by the synodal address of 1861, doctrinal gem of its ecclesiastical direction.

which exhorts the assembled synodals to fidelity as "the At the end of the lecture, which at the same time whole represented by the present assembly, that is, the concludes the entire report, there are the highly significant Evangelical Lutheran Iowa Synod as such." words: "We see, then, that the objections to our conception

And if we now read what the report of 1858 says about of the doctrine of the last things are null and void; we the relationship of the Synod to Chiliasm, which was dealt therefore stand by the sentences set forth above, which with at that time, there is not even the slightest trace that the represent only the biblical (!?) eschatology (doctrine of the doctrine of the last things presented and advocated there is last things). The truth of the Word of God (!!) will also break not to be regarded as a doctrine of the Synod, but only as a through in this point and its light will disperse the darkness."

"special doctrinal opinion" held by individuals in the Synod Also in the "Kirchenblatte" there was a special report "for their own person. On the contrary, everything says in about this synodal meeting, in which it says: "It had become the clearest and most unmistakable way that the Iowa known to me from certain Lutheran papers that the Synod Synod as such, in contrast to the Missouri Synod, wanted to of Iowa was denied a faithful Lutheran attitude. As a reason confess and protect chiliasm as a part of its own doctrinal, for this I found the very doctrines cited there which the direction. In the introductory sentences of the report, synodal address named as objects of deliberation. I was therefore, "the hearty unanimity and agreement of the whole, therefore very pleased that I should now have the Synod" is praised, and the unanimous action of the Synod opportunity to learn the opinion of the synod. On the second is expressly reported: "The Synod resolved from its point (the doctrine of the last things) another of them also proceedings at this year's meeting to have these two read a paper, which again was unanimously accepted by the papers, together with the Synodal address of the Praeses, whole assembly at the conclusion of the deliberation". What, printed in a Synodal Report, in order to make therein an then, can be regarded as the doctrine of the Iowa Synod, if open confession of its ecclesiastical direction and a not the content of a paper which was unanimously accepted testimony to the truth, and the Synod believes that it owes by the entire Synodal Assembly as an open confession of such a testimony to both its friends and its opponents, in its ecclesiastical direction and published in the Synodal order to cut off the possibility of a misrepresentation of the Report as a testimony to it for friends and opponents?

principles which it has held." Could it be more clearly stated that the chiliasm of the second of these two papers was also to be regarded as "openly

And in this original dignity and gel-

Chiliasm remained a part of the Iowa Synod's doctrine for a number of years. When President Grossmann, in his synodal address in 1861, wanted to "throw a little light" on the Iowa school of thought, Chiliasm naturally figured as a major part of that school. Having arrived at this point, he recounts that the Missouri "Doctrine and Weirs" had "accepted" Pastor Münkels judgment on chiliasm, he continues (- mind you! in his synodal address as president of the "entirety represented by the present congregation, i.e. the Evangelical Lutheran Iowa Synod as such" he says-): "Or is our chiliasm not meant at all by this? Just ours, because it is the same as that of Pastor Schieferdecker, who was excluded for the sake of the chiliasm discussed here. But what makes the Iowa chiliasm, i. e. the assertion that passages like Revelation 20. are still awaiting their fulfillment, such a dangerous one?"

In the same year (1861), the "Church Gazette," in a conversation about the Iowa church order, wrote: "S. Did I not read somewhere the other day that we Iowaites had fallen away from the symbols? for we taught a millennial kingdom?- V. At least it has been read often enough. Our answer to this is: Then the holy Scriptures also have fallen away from the symbols. (!) For as much as **our synod** teaches of the last things is literally written in the Scriptures." At that time the Iowans made no secret of the fact that Chiliasm was an essential part of their "direction," a genuine Iowa characteristic, so that he who, as a member of the Iowa Synod, was not at the same time a Chiliast, could no longer be considered a "genuine Iowan," because he departed from the *doctrina publica*. (public doctrine) of his synod.

But since chiliasm, by God's grace, has come more and more into discredit, the Iowa Synod as such no longer wants to be considered a representative of chiliasm. But instead of honestly admitting and openly retracting its earlier synodal recognition of chiliasm, it settles for denial, glossing over and covering up. This year's "Report" says: "In 1858, however, the Synod had spoken in the Synodal Report of an 'open confession of its ecclesiastical direction', which it wanted to make with its report on the last things, and had to put up with (!?) if one drew the conclusion (!) from this that it had thereby made chiliasm a Synodal doctrine at that time." One sees from these words that the Iowans feel that their consciences have been struck if they now pose as if their synod had never established chiliasm as its doctrine. The same thing appears from the remark p. 10: "Let it be true, indeed, that even in the beginning we did not yet have the later clearness, and did not yet distinguish with full consciousness the ecclesiastical position which we hold as a Synod, from the particular doctrines which we hold for our own persons." What does this mean other than: We unfortunately formerly held chiliasm, which we now hold only as individuals, as a part of the ecclesiastical position which we hold as a synod, as a synodal confession? Would Iowa allow a reformed person to say: "Our church has publicly established doctrines which everyone now considers to be the doctrine of our church, but we still maintain that they are only special doctrines which we do not hold as a church, but only for our own person?"

represent? In how many sentences that were publicly, solemnly, and unanimously adopted did the Iowa Synod have the good grace to add explicitly: This is really our doctrine as a synod!

However, it should not be honestly admitted that one had ever "made chiliasm a synodal doctrine," and therefore one had to try to give the unanimous synodal confession of 1858 a different meaning and purpose by artful turns of phrase. Hence it is said in the "Reports" p. 8: "Not only did it (the Synod) already in the report itself call chiliasm a theological opinion that did not belong to the doctrine of faith, but also at the time when it was first reproached, it declared at its next session, in the following year, that it was not at all its opinion to expose chiliasm as a Synodal doctrine, and from the fact that in 1858 it had excluded pronounced antichiliasts, it was proved that it had not had this intention even in the past year." The Iowa Synod, instead of honestly admitting a change in its doctrinal position, thus denies that it ever confessed chiliasm as a doctrine of the Synod, referring to the fact that it had declared itself more closely "in the following year". We divide this Iowa excuse and our examination of it into individual points:

(1) "Already in the report itself," they say, "the Synod described chiliasm as a theological opinion that does not belong to the doctrine of faith. By this is meant, no doubt, the following sentence of the paper of 1858: "We distinguish between the symbolic doctrine, which forms the confession of the Church and binds the conscience, and a theological knowledge which is built upon its foundation and goes beyond it, even if it develops only organically out of it. Into the domain of the latter fall all eschatological questions agitated in the present day." Here we see clearly that the Synod distinguishes between "symbolic doctrine" and "theological knowledge" that goes beyond it; but we read nothing of the fact that chiliasm, in the sense of the Synod, "does not belong to the doctrine of faith" at all. On the contrary, the paper speaks of his chiliasm as a doctrine that is "established with undoubted certainty," that is only "the biblical eschatology in brief excerpt" and "the truth of the Word of God. Since he must be to them a doctrine of faith, of which they think they have an undoubted certainty as of a piece of revealed doctrine from God's Word. In addition to this, Iowa, as a synod, confessed in its "foundation paragraph" that it was "striving in the way of symbols by the hand of the Word of God toward a greater perfection of the Evangelical Lutheran Church". The Synod as such, by virtue of its "foundation-like" direction of progress, did not want to stop at the mere teaching of symbols, but also strove to develop the doctrine further. But chiliasm was one of the main elements of Löhe's "direction," and the Synod openly acknowledges it as a part of its original direction. The Synod, therefore, with its distinction between the "symbolic doctrine binding the conscience" and further "theological knowledge," only admits that chiliasm is not yet a symbolic doctrine. But it wants to hold on to its chiliasm as an achievement of its "direction", as already with "undoubted certainty".

The synod decided to make an open "confession of theirand is not tolerated there with this direction, not refuse ecclesiastical direction" so that friends and opponents couldadmission to our synod, since a congregation must have the see it. The Synod decided, in contrast to other "directions"right to join the synod whose direction is the most that reject chiliasm, to make an open "confession of itsappropriate to it."

ecclesiastical direction" so that friends and opponents would At the meeting held in 1860, according to a report in the clearly see that the Synod does not deny this essential part"Kirchenblatt", "the question was raised as to how a pastor of Löhle's direction of progress, but openly confesses it andshould be treated who had hitherto belonged to another defends, represents and protects it against the attacks ofchurch body", namely, whether he also had to be a Chiliast. the antichiliasts.

There it is said: "That is not the Iowa direction, that they

(2) "Immediately when the charge was first made" thatwant to preach chiliasm and nothing but chiliasm, but that chiliasm was Iowa Synodical doctrine, the Synod is said tothey consider that both the doctrine of the last things and have declared otherwise. But this reproach was not madethe doctrine of the church and of the preaching ministry are after 1858, but before, and became the occasion of theopen questions, that is, such questions about which one can consideration of this doctrine in 1858. "It is well known,"quite well have different opinions within the church. For this says the Synodical address, "that the sword is not raisedvery reason they would also like to live in good peace with against 'Iowa Chiliasm' from one side only. Shall we bethe various other directions in the Lutheran Church. A silent on this?" Now, if the Synod had really been of thepastor, then, who agrees with the Synod in this view and in opinion at that time that chiliasm did not form any part of itsthis principle, may be excluded from the Synod, even if he "direction," it would simply have had to declare: The Synodshould not share the views which prevail in the Synod on as such has no chiliasm at all! But there is not the slightestthose disputed points of doctrine. It is self-evident that he trace of this; on the contrary, everything clearly points to themust behave peaceably against these views," and so on. fact that the Synod, precisely as such, regards chiliasm asHere it is stated that the Iowa Synod does not demand the a genuine part of its "direction" in terms of the foundationconfession of its chiliasm as a necessary condition for and constitution, and in this sense formally confesses it andadmission to its association, but also wants to tolerate non-stands up for it as its declared defender.

chiliasts among itself. But does it follow from this that

(3) "At its next meeting, in the following year" (1859), thechiliasm is not a part of the original "direction" itself? Is there Synod is said to have declared "that it was not at all theira contradiction in the fact that the Iowa Synod regards opinion to exhibit chiliasm as a Synodal doctrine." Strange!Chiliasm as a part of its Löhe-Iowa "direction", but does not At the Colloquium (S. Rev. Beyer's report p. 131.) Prof. S.therefore exclude or reject every antichiliasm from its Fritschel said, "The Synod, after all, had already declared inassociation without further ado? Even today, individuals in 1860 that it had no Synodal chiliasm." And Prof. G. Fritschelthe Iowa Synod profess Chiliasm without denying others the read, as the earliest documentary declaration to this side, abrotherly hand. And so the whole Synod stood at that time. piece from the report of the "Kirchenblatt," to be mentionedIt wanted to receive and carry antichiliasts as weak, not yet below, of the meeting in 1860 (p. 128). If, then, the Iowaso advanced brethren, but this did not at all eliminate the Synod really did make such a declaration officially "in thefact that the Synod as such, both according to its following year" (1859), why was it not mentioned either at"foundation-like" character and according to its "open the Colloquium or in this year's Synodal Report? Must ourconfession" made in 1858, wanted to be and in fact was a opponents perhaps also here "allow themselves to draw thedecided confessor and defender of chiliasm and an equally conclusion" that there is no such declaration of 1859, or that, declared opponent of antichiliasm. Therefore, this report of if it does exist, it at least does not prove what it should1860 does not contain a trace of a synodal declaration that prove? But the "Declaration of the Ministry" to the BuffaloChiliasm was not a doctrine of the Iowa Synod, but rather Synod dates from this year 1859. In it, it is true, chiliasm istells of the synodal speech of the President: "He pointed out spoken of as an "open question" for the sake of whichthat it had seemed to the synod assembled two years ago church fellowship may not be abolished, but the contextat Wartburg as an indispensable demand to declare itself shows that the "Declaration" has in mind only theon two points in view of which one was opposed to a relationship of the synods to one another, which may welldeclaration on the part of the brethren in Buffalo and have "different directions", but are nevertheless to stand inMissouri, namely, on our position on the confessional church fellowship with one another. But that thewritings of the church and on our doctrine of the last things. "Declaration" still regarded Chiliasm as a part of the IowaObviously, Chiliasm in the old style of the Iowa Synod is still School is clear from the fact that it describes it as a "viewbeing spoken of here, i.e., as a part of the Iowa "direction," which we have gained from God's word concerning the lastfor soon after it is said: "The Iowa Synod is, after all, the things," which is "drawn from God's clear and distinct word,"bearer and representative of a special ecclesiastical and which belongs to the "counsel of God" which "must bedirection" and must therefore "supplement itself from itself, proclaimed to the churches. In addition to this, they say ofand this is done by those who have grown out of the bosom the Toledo congregation, which at that time had justOf the Synod and have grown with the direction of the same transferred from Buffalo to Iowa for the sake of Chiliasm,to such an extent that they would have to give themselves "We cannot give a Buffalo congregation, which has our out if they wanted to become unfaithful to their direction.

In 1861, Praeses Großmann assumed in his synodal speech that the exhortations to faithfulness "also apply to the entirety represented by the present assembly, that is the Lutheran Iowa Synod as such. The various synods, however, had different "directions", and because the Iowa Synod had to "handle the pound entrusted to them in their direction most conscientiously", he wanted to shed some light on the "individual moments" of the "Iowa direction". Under number 4 he deals with chiliasm as a part of this direction, but does not say a syllable about the fact that not the synod, but only individuals in it profess it. Rather he speaks par excellence as Synodal Praeses in the name of the Synod of "our Chiliasm," and concludes with the words, "To the name Chiliasts, the word taken in that sense in which it finds its application among us, we have as little to object as to the name Lutherans."

Only in 1864, as far as we can see from the trades and books, that is, six full years after the Synod, as an assembly of Chiliastes, had courageously established its synodal confession of Chiliasm, did the Iowa Synod declare that it "had never (!) been their opinion to make the doctrine of the Millennial Kingdom a Synodal doctrine. Schreiber was present with Pastor Döderlein at the reading of this "official declaration on chiliasm," which is why the report (p. 32) states: "In response to this (declaration), both Prof. S. and Pastor Döderlein declared that they perceived in it a step backward for the better on the part of the Synod. The declaration was such because, according to the synodal report of 1858, chiliasm had hitherto been synodal doctrine." But even then the Synod did not want to know anything about a "step backward," and even today it prefers to deny its synodal chiliasm, which has been proven in the records, in spite of all the "trades and books," rather than to honestly admit its earlier "open confession" of chiliasm with an open retraction and to make amends for it in a Christian way.

Whoever has a heart for our dear Lutheran church must not be filled with sadness and indignation when he sees that a synod which calls itself Lutheran so horribly disgraces and dishonors this honest Lutheran name by its dishonest denials, cover-ups and concealments, its false games, its cross and lateral leaps, its ability to say 'yes' and 'no' in one breath, and its art of turning white into black and black into white. All the errors that Iowa has ever taught are by far not as bad as this dishonest game, which Iowa also does not want to publish, even though not only Missouri seriously protests against it, but also the Neuendettelsau fathers and a considerable number of the Synod's own members firmly assert that there is a clear change in the doctrinal position. First, Iowa writes chiliasticism on its synodal banner with brilliant writing and fights courageously for it against its opponents; yes, it remains faithful to this chiliastic direction as a "entrusted pound" for quite a number of years and finds it quite appropriate that one speaks of an "Iowa chiliasticism" or of the chiliasticism of the Iowa Synod, for it repeatedly speaks so itself. Since 1864, however, it suddenly wants "never" to have made chiliasm a synodal doctrine and helps itself with the excuse that chiliasm was not made a condition of synodal fellowship,

Just as if Neuendettelsau, or whoever else has a chiliastic doctrinal direction, must also make it an absolute church-dividing point. If Iowa continues in this way, instead of honestly recanting his earlier erroneous statements, only to whitewash them and burn himself white, it should not be surprising if God's judgment on such gross and crude false coinage and deceit breaks in here on earth and exposes Fritschel's web of deceit down to the last thread. *) S.

(Submitted.)

Bavarian State Church.

How conscienceless and tyrannical the ungodly church regiment of the Bavarian state church occupies the pastorates is shown by an example in Münchsteinach, dean of Neustadt a. d. Aisch, in 1872. There, the pastor Sattler had been emeritus because of mental illness and his last vicar had received (on February 15) the pastorate. The parish, like the whole region, was in a badly neglected state through the fault of former nationalists, and Sattler himself, despite all his faithfulness, had not been able to do much to awaken Christian life because of his illness. When the last vicars preached the Word of God to the best of their ability, it seemed as if the sermon wanted to awaken new germs of life in the spiritually dead congregation. The church became full again, individual souls asked for the one thing that was needed, the children gathered around hemp and sang good songs instead of evil songs on Sundays, in short, with the springtime of nature, a springtime of the spirit and heavenly life seemed to enter those rough forest mountains. No doubt, of the 900 souls of the congregation, if the loud gospel had continued to be faithfully preached, some would have let their hearts be opened to enter the open heaven. - According to the national church order, the decomposition was over on the fifth of August, and thus the time was set for the inauguration of a newly appointed pastor. It was the unanimous wish of the congregation to keep the blessed pastor until then. Therefore it caused much surprise and fright when at the end of March the Consistory decreed that within a few days the administrator had to exchange the position with another one and that Pastor Sch. from W. Münchsteinach had to move in. The parishioners repeatedly held meetings without the knowledge and presence of the administrator and sent deputations to the royal deanery in order to prevent the untimely change and to thwart the arrival of Pastor Sch., who already had a bad reputation. The dean testified to his heartfelt sympathy, but explained that it was all in vain, and that even the deputations they wanted to send all the way to the Consistory in Ansbach would not help, because he himself had already protested against the change and received a severe reprimand. One must submit to the inevitable. He could not hide the fact that he was very sorry for the congregation that had such a man as Sch. as pastor. The departing administrator, who did not know the pastor Sch. and knew nothing at all about him, but so

*) We have just learned that Pastor Klindworth intends to publish a little paper under the title, "The Sad Conditions in the Iowa Synod. An Illumination of the Recent Proceedings in the Synod and the So-Called Synodal Report." A separate print of our articles against the Iowans will shortly leave the press, entitled: "The Iowa Misconceptions and Bemoanments. Illuminated from the Trades and Books."

who had much love for the congregation, that he wished it blessed, and therefore wished to see a faithful pastor in the abandoned place, wrote to a Consistorialrath that the Consistory might place a serious-minded pastor at the congregation, which was in urgent need of such a pastor. The answer was that Pastor Sch. would unfortunately not be able to do much to awaken spiritual life, but that Paul wrote that in a large house there are not only golden and silver vessels, but also wooden and earthen ones, and that one must give a position to Pastor Schmidt as long as he is not deposed. Now just Münchsteinach was open. That is why he is coming there.

So then "the wooden vessel" came to Mönchs steinach, whether the congregation saw it sweetly or sourly. The royal church regiment had decided so? the congregation had only to obey and to entrust their salvation to the sent shepherd. And he soon made his love for the shepherd known. In the first sermons he lied to the congregation that he stood before them as a deposed pastor, because the chitons of the government officials had maliciously overthrown him; but he was a man whom his conscience did not bite, for the sake of his whole life. In addition, the people should see that he preaches as studiously as his predecessors. The change corresponded to these words. As in the previous congregation (where the landlady often helped the pastor, who could no longer find the door), he was a diligent guest at the inn with the teacher, who was most worthy of him, and in the first few months began a court case with the congregation for payment of the elevator costs, which he is said to have won. More detailed information about the fate of the allegedly innocent persecuted man was learned at the place of his "previous" work, where one heard his praise preached on all streets and roofs. The conclusion of his numerous and almost unprecedented mischiefs was a theft from the treasury. Together with a good and conscientious church custodian he had to administer an endowment fund, but he had cunningly managed to open the cash box on his own and to take out a sum of money for himself. To prevent discovery, he had then forged the relevant documents. Fortunately, the district office soon discovered the fraud and brought the matter to the attention of the State Ministry. A criminal trial was in prospect. However, the consideration of the large number of unprovided for children and the pleas of the pastor together with the "church-regimental" intercession caused that only the disciplinary way was taken and the pastor was transferred to the less lucrative parish of Münchsteinach after a short suspension. Of course, it was stated in the transfer decree that one expected an improvement from Pastor Sch. How little he improved, however, was shown by his words and deeds in his new place. Nothing had happened and nothing had been demanded by which he would have tried to make up for the hundred grievances, except that he would have refunded the money taken from the treasury. For this robbery of the treasury and the forgery of documents connected with it were not the only and worst transgressions of the royal priest. In almost every conceivable way he disgraced the office he held. Most grievously when his eldest daughter had fallen. To cover up this disgrace, he placed large medicine jars at the window and made people believe that his daughter was sick and needed to take medicine. Yes, when the certain time was near, he lamented in the pulpit about a dangerous illness



of his daughter and about an imminent "crisis" of the same and implored the pity and intercession of the Christian people for the sick woman who was sorely in need of a home. After the crisis had been "happily overcome", thanks were again given in church for the new gift of health. The congregation took all this seriously and only learned of the blasphemous deception much later, but still at the time when he was still unchallenged in their midst. It had no further consequence, however, than that laymen and clergymen, together with the dean, talked about it with pleasure or displeasure.

Understandably, such a man did not enjoy his office. He therefore sought all kinds of other pastimes. He found this in various amorous pursuits, which he cherished passionately. One of them was the fear. Numerous Christian teachings were cancelled on Sundays because the royal priest preferred to go on the prowl. While the church bells were ringing and the Christians were gathered, an order came from the vicarage that the bells should be stopped and the service suspended in the fine weather. Then everyone went home again. However, four of the parishes are located at a distance of 1 hour from the parish. So many had often come from afar for nothing. The parish priest also knew how to treat patients and healed many people, often with surprising success. Perhaps even more eagerly he cultivated the noble art of cooking in his own practice, and it is presumably thanks to this that ex made those interventions in the church endowment fund. Finally he had not to be despised skills in the art of the Winkeladvokaten. - It is self-evident that a man of such a nature would show the wisdom of a certain animal before a gate in matters of pastoral care. Thus it happened that he served mothers who reported their fallen daughters crying with the consolation: "Man is weak; after all, she is not the first. If, on the other hand, a loose boy had fetched his beautiful apricots overnight, the soul-head was enraged in fierce wrath, and on Sunday he thundered the whole congregation down to hell, so that every Christian man trembled. Instead of making an effort as a righteous pastor to abolish the confession fee, which is an annoying institution according to today's custom (whereby poverty prevents many people from coming to confession, and the silver pieces of the great Hansen ringing in the box very often prevent the pastor from saying the right word), this impudent belly-pounder rather spoke out unabashedly on occasion that he would like to have confession all year round; he would give the people communion. Truly a second Tetzell! - He also used the funerals, of course, not to preach God's word, but to fill his purse, and what success he achieved in this, he said himself, when he boasted that he had brought the corpse income to 11 florins. He was especially helped in this by the fact that, in addition to the usual funeral sermons, he also introduced funeral sermons. In this and similar ways he had gradually made the "low parish" into a "very good" one, so good that cellar, kitchen and chambers hardly offered enough room for the many sausages, hams 2c. Compared with such progress and advantages of the parish, it was a small thing to the excellent shepherd of souls that, for example, in one of his four parishes, except for two "parishioners," all the rest denied the divinity of Christ. This did not in the least prevent him from sitting among these very parishioners with Sadducian comfort in the inn and enjoying life with them. - One

Such a blot was put on the parish of Münchsteinach by the Priests promised him freedom if he would recant. "No, no!" church authorities calling themselves Lutheran, although cried Smolt between them, "you know that of the last thirty- the latter protested against it. It cared so little for the two prisoners only twelve have allowed themselves to be salvation of 900 Christians that, in order to provide bodily burned; the rest, who had given their lives by recantation, for only 8 to 10 persons of the royal parish family, it exposed have become of the same mind again. Therefore nothing is so many baptized and called-to-salvation parishioners to better than that all the heretics should be burned, and thus the danger of perishing spiritually and eternally in the hands the root taken away; otherwise we shall never escape!

of such a soul murderer. And this was done, although all the On February 15, Hoseus was interrogated again. When above-mentioned facts, and many others not mentioned, asked what he thought of the Roman Church, he replied, "I were partly known, and partly could be known. For all that believe what the ancient Roman Church believed, which was said was the talk of the day among clergy and laity in was founded on the apostles through the preaching of the that whole region. The impudent impenitence of the priest gospel. This church also remained for a time in its state; was also evident; for when the short suspension from office but between the old and the present Roman church there had already been imposed and his successor had arrived, is a great difference, as between day and night. And this he denied everything and threatened to sue anyone who you can easily see, if you diligently read the holy gospel said he had been relieved of his office. This was also true and the epistles of Paul and the other apostles!" The judge of all his doings, which showed not a trace of repentance, asked further, "Where then is the true, holy church?" To give a pastorate to such a man is unconscionable, and if Hoseus replied:

it happens, as here, against the will of the congregation, it "Where the Gospel is preached loud and pure, and where is irresponsible tyranny, a thousand times worse than any the Sacraments are administered according to the order of bodily tyranny, because eternal, incurable harm for many Christ, without addition, without abortion!" It was sought to souls results from it.

prove to him that the ancient Church Fathers were in perfect

But all this is not told to satisfy the curiosity about such agreement with the Roman Church of that day. But Hoseus, frightfully sad stories or any personal interests, but only so though only a simple layman, contrasted the writings of that one can see by example in what miserable human Chrysostom, Augustine, and others, and showed that they bondage the Christians in the Bavarian church find taught much of that for which so many hundreds of pious themselves; how rightless and powerless they are in Christians were now being burned. When it was seen that matters of faith and worship against the royal church he was also able to give an answer in this matter, he government and how they have to put up with it when it rules scolded him.

according to completely worldly principles and in this way He was called a presumptuous, pompous man who wanted deprives hundreds and thousands not of temporal goods, to know everything better than others. With humility and but of eternal bliss. For what happens today in composure he replied: "I do not desire to know more than I Münchsteinach can happen tomorrow in any other need, namely, that I know and understand the pure Word community according to the same laws and ordinances. The of God as the evangelists and apostles have left it in writing, regional church community does not have the least right to without any addition, alteration, or transformation! Now by defend itself against a wolf or a hireling if the church all sorts of arts, by pointed questions, they sought to catch authorities deem it good to give one to it. On the other hand, the plain workman. But the simplicity of the children of God let every Christian know that no spiritual and no secular breaks even the finest threads of the crafty world. Hoseus government, no pope and no emperor, no apostle and no always answered with the sacred Scripture, and let nothing angel has the right to impose a pastor on him, not even a dissuade him. Then the inquisitor, full of annoyance that his right, faithful one, let alone a godless one. If it does happen, art had not better success, cried out, "You always need every Christian and every church thus violated has the most doubtful speeches; one cannot understand what your sacred duty to reject such a papal yoke as a robbery of the opinion is!" To this the confessor replied: "How? It cannot liberty purchased for us by Christ's blood. In the church be understood,

there is absolutely no lord apart from Christ, no law apart what is my opinion? If I say, I believe what the holy from His word, and wherever spiritual or worldly tyrants Scriptures teach me, no more, and no less, without want to rob such liberty, the faithful apostle cries out to the addition and without demolition, what more will ye have of Christians from his vantage point: "You were bought at a me?" price, do not become servants of men."

Wilhelm Hoseus, a Lutheran martyr.

William Hoseus was a craftsman in Bruges, and supported his house by the work of his hands. On January 10, 1566, he was arrested as an Anabaptist, and brought before the priest Adrian Smolt and other inquisitors. Most of them were of opinion that he was an Anabaptist. But Smolt cried, "No, no! he is a Lutheran. But what does that matter? If he is a Lutheran, there is cause enough to burn him!" The others

"Ay, ay, so say all sects, they all at once lead the Scriptures in their mouths!" gnashed the overcome inquisitor. After a while he turned to Hoseus again, saying, "You are a stiff-necked man! The Holy Church has always believed what we believe now." "I am not stiff-necked," replied William mildly, but firmly; "I believe the word, of God, and desire from the bottom of my heart to remain obedient to his commandments and ordinances. The Lord is my shepherd; I hear his voice, and know not the voice of a stranger, though all the world were of a different opinion!" After these words his enemies arose and departed. Soon after, on March 2, 1566, he was handed over to the secular poor to be burned by the church council at Bruges as an incorrigible heretic.

In view of his death, Hoseus wrote to his housewife: "I Presbyterian Church. ----- Schlaughter was a man have resolved not to agree with Pabstism even in the of good talents, had he only applied them better to the glory of God. He slightest article. Nor will I deny the Lord Christ, nor forfeit was one of the mainstays of the so-called "United Brother's Tribune," eternal blessedness for the sake of this miserable life. May and a very like-minded man of the chief editor of the same, D. the Lord strengthen me in my purpose! I can tell you in truth Eberley, who also gives him the testimony that Schlaughter was one of that I have never been so willing to praise the Lord even the best men he had ever known. Like and like gladly join together and with my death as I am now!" praise each other where no one else does. So united are the "United Brethren" that they work against each other, some, like the German "Fröhliche," against the secret societies, others, like the "Tribune," one of their English papers, for them. - Another example from another Methodist society, the Evangelical Fellowship, or the so-called Albrechtsleute. One of their members, H. W. Hampe, feels impelled to issue an open letter to his community, which is found in the 'Christian Cynosure'. We cannot but share some of this moving address. It says: "Your beloved Zion in this country is in great danger of seeing the simplicity and fervor of its founder and early pioneers destroyed and done away with by the influence of these societies, as many of the members, and not a few of the preachers, belong and hold to them." After describing the disgraceful and pernicious doings of the secret societies, he continues, "Is it not therefore your duty, as watchers of your Zion, to sound the alarm, and call the thing by its right name, a system of Satan, and a great fraud? Will any one who, in the face of such facts, holds to it, and cherishes the unworthy system, come into favor with God, without repenting of it?" - Still more, the spirit of this

On March 11, 1566, William Hoseus was led to the place of execution, with him Balduin Dommissents, who was also condemned to death for the sake of the Gospel. Balduin's wife and children were also imprisoned for Christ. When the husband and father were led out of the dungeon, they stretched their bound hands through the iron bars, comforted him, and gave him courage of faith for the last fight. Many eyes, which saw this touching spectacle, became wet. - When William and Balduin arrived at the judgment seat, they strengthened themselves with the word of God; joyfully they ascended the pyre, and variously prayed and praised the Lord.

To the ecclesiastical chronicle.

I. America.

For the latest history of the convent system

serves what has just been reported in the local papers. It is this: "A young girl from Baltimore was seduced by Catholic clergymen to enter a convent against the wishes of her parents. All the attempts of the father to save his child were in vain, whereupon he wrote a letter of refusal to the seducers, the conclusion of which reads thus: 'Up to the present time my family, consisting of 7 members, have belonged to the Catholic Church, but I have now determined that henceforth none of them shall again attend any school or church of that religious communion, and during my life I will use all the means in my power against an institute so corrupt, so base, as to deprive the father of his child.' Albert H. League."

With a place of pilgrimage now also America is to be made happy. Such a place was a long felt need of the parish priests, who still cannot find enough money for the "holy father" in Rome. The place chosen for this purpose is near Niagara Falls on the "Canadian" shore. Now Romans who want to see Niagara Falls not only have pleasure, but also get papal forgiveness of sins and come all the cheaper for it. The Carmelites, who are in charge of the pilgrimage site, are already looking forward to the many visitors from all parts of the United States and Canada and, of course, especially to the money they leave behind. G.

Unity of the Methodists. In No. 18, we had the opportunity to remind the Methodists, who have so much to boast about their unity with the Lutheran Church, of some facts that do not exactly show their unity, but rather their disunity and internal fragmentation. We reminded them, among other things, of the origin of the various opposing Methodist parties and of the position of the advocates of the secret societies in relation to their opponents. Today we can again cite new examples of this from their own communications. The "Merry Messenger," organ of the "United Brethren" or Otterbein people, reports in the number of October 5 of one of their preachers, named Schlaughter, who died as a Mason and was buried by his comrades: "Since the faculty of Otterbein University did not permit the pagan Masonic ceremonies to be held in the chapel of the university, they took place in a

not the guardian's duty to punish these works of darkness, or else will he not be guilty of the blood of souls? ----- Brethren, souls are at stake. Hear what a certain preacher, who was a Mason, said on his deathbed: 'Must I be lost for this one sin? And another preacher, who had attained many of the higher degrees, said: 'When I think of the terrible oaths I have sworn, I shudder and tremble.' ----- In conclusion, brethren, this evil spirit cannot be cast out by mere exhortations, by mere church laws; it laughs at them. A powerful testimony, blessed by the power of the Holy Ghost, and a call to repentance from these things will inflict upon the image of the beast the deadly wound from which it will not recover." - The "dear man has probably" forgotten that there is no time to think of repentance in his community now, since almost everything must be raving for perfect sanctification. But the reader sees from this how dreadful things are in the Methodist communities which cherish the secret societies, in spite of their clamor for perfect sanctification, how they are inwardly torn and divided, in spite of their clamor for unity. - In proof of this much-vaunted Methodist unity, let us cite two more evidences from the "Apologist." First, this Methodist journal reports in its issue of October 18 that a new Methodist party has already arisen in New Jersey, which calls itself "the United Methodist Church," favors immersion at baptism, and wants to know nothing of any church order or creed except the New Testament. Next, the aforementioned "apologist" in

The evil of these societies is so vindictive that those who warn against them must see their names pronounced evil by preachers and members of the very same church who hold to and cherish such societies. And in some places it has even come to this, that they are compelled, for the sake of conscience and their Christian character, to leave the church of their choice, and go to one which bears witness against this evil. - Is it

Brethren, souls are at stake. Hear what a certain preacher, who was a Mason, said on his deathbed: 'Must I be lost for this one sin? And another preacher, who had attained many of the higher degrees, said: 'When I think of the terrible oaths I have sworn, I shudder and tremble.' ----- In conclusion, brethren,

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In the same number, the following passage from an article in the "*Christian Index*," an organ of the colored Methodists, in which "the union of all colored Methodist churches" is advocated: "Organic union would put an end to much **strife** and prejudice and contribute much to the uplifting of the African race. We are for union because we believe that it is God's will that our people should be one and do the work of the Lord together as one heart and soul. The question before us now is. Should we have a united colored Methodism (!)? God grant that it may come to that. Brotherhood is good - organic union is better." - So much for this time of the much-vaunted unity of Methodists. G.

Abroad.

Punished Mission Festival - Preachers. The District Court of Hoya has seen fit to punish the organizers and preachers of the missionary festival held some time ago in Wecholt and has sentenced them to 15 marks (or 2 days in jail if this sum is not paid) because they were active at a meeting organized without official permission. There is a law in Hanover, according to which a report must first be made before a missionary festival may be held. The court officials in Hoya must be very strict gentlemen to have punished this oversight so severely. But Germany is not America. W. [Walther]

Holstein. In response to the inquiry of a church council as to whether a father who persistently refuses the baptism of his child is to be excluded from the church community, the consistory in Kiel has replied that it does not consider such a general so-called small church ban to be permissible. It could only be considered permissible if the church council proceeded against such despisers of church custom with individual means of discipline, i.e. with the exclusion from individual church rights of honour, such as e.g. from spouses, possibly also from the right to vote in church, as well as from Holy Communion.

Rejected Patronage. The Elberfelder Zeitung writes: "Until now, the custom existed at the Saxon court that the king or a member of the royal family represented the godparents in the case of conversions to the Catholic religion. On the basis of this custom, the Catholic clergy proselytized with great success, and the high position of godfather may well have been an inducement for some, especially since no great noise was made about converting from one church to the other. Now King Albert has declared that he, for his part, will no longer offer his hand to this exchange of faith and will in no case take over the patronage.

In Old Prussia, there are many complaints that the election of the members of the parish church council has recently turned out to be very miserable. The affairs of the congregation are now often no longer conducted from the church and the parsonage, but from the inn and the schoolhouse, since many schoolteachers keep company with the unchurched. Dr. Münkkel, who reports this, consoles those who complain in this way by saying that things are often no different elsewhere. Nothing better could be done in synodal constitution as long as the national church was such a mixed bunch as it is at present. Dr. Münkkel writes: "Provisions can be made that only those who profess with heart and mouth the small Lutheran catechism or the apostolic faith should be called to the election. This would be possible in a free church, although superfluous" (because there can be no other members). "On the other hand, the national church would be immediately blown up by this, because a very large and respected part of its members would be excluded not only from co-government, but indirectly from the church itself. According to



the law, every person who has not voluntarily resigned belongs to the national church. . . The pattern map of the national church is found in the synods, unbelievers, scoffers, enemies of the church next to half-believers, mediators, believers and super-believers. First establish national churches in which the right faith has dominion, and everything will take care of itself." One sifts, even Dr. Münkelt despairs of the national churches. Would that we here in America would recognize how great God has done for us, but also that to whom much is given, from him also much will be demanded. W. [Walther]

Heathen Mission. At the last Leipzig mission festival, two missionary candidates were again delegated. In his report, Director Hardebrand lamented the departure of missionary Kahl (a native of Bavaria), who had been "prepared and equipped in a special way by the Lord for the service of the mission from an early age. All the other missionaries were unfortunately afflicted with illness during the past year. Also the state of health of the otherwise so spry Senior Schwarz, who is also a Bavarian by birth, causes serious concern. A new station was founded and 121 heathens were baptized. In addition to the previous 4 country preachers from the Tamulen, 2 more were added, while two more can be ordained in the near future. The number of catechists is now 68 and 111 teachers are active in the various schools. Missionary Zorn was appointed educator to the hereditary prince in Pudukotta. The total income amounted to a little over 78,000 Thaler, the expenditure to 72,494 Thlr. - At this year's Hermannsburg Mission Festival it was reported: The blessing of the Lord in the last year - as far as the conversion of the heathen and the income of money and other gifts is concerned - was quite extraordinary. In the 33 stations in Africa 400 Gentiles were baptized. The number of Christians in the 8 stations in India is 300. "Bethany is now already a large Christian village with 568 Christians. Trade and commerce flourish there. . . The large missionary congregations are already beginning to support themselves and to provide for the missionaries; for those who preach the Gospel should also feed on it. Therefore all the members of these congregations willingly contribute to the maintenance of their missionaries as much as they can." A very pleasing start has been made with a seminary in Beth Shuan Land, and the high school at Hermannsburg in Natal (initially for the children of the missionaries) is progressing well. This time 15 missionaries were sent, 11 of whom are destined for the heathen country. Due to illness, one twelfth missionary cannot be sent to the heathen for the time being. The new missionaries are going to Africa, India, Australia and New Zealand. Some of them want to serve the Lord among the Germans in America. Women and virgins have provided abundantly for linen, clothing, etc.; natural goods of all kinds have been given in very large quantities. In money 73,821 thalers 22 gr. 7 pf. were received. As the expenses amounted to 49,376 Thl. 29 Gr. 2 Pf., there remained a surplus of 24,444 Thl. 23 Gr. 5 Ps. "But the two new mission territories cost a great deal, and the old ones, which have continued to expand, also cost a great deal." - The net income of the printing office amounted in round sum to 6104 Thlr., that of the bookbindery to 696 Thlr. - The Missionary Gazette is printed in 13,000 copies. - Perhaps Hermannsburg will soon get another Candace (mission ship). The former one had to be loused up "due to old age". - Very good was what Pastor Harms declared in a sermon held on the occasion of the mission feast, among other things. He said: "As it seems, it will soon be over with the national churches. What shall we do, then, if (which God in mercy forbid) we are placed under an unsirt church regiment? If you ask me, "What would you do?" I say: I would rather let everything happen to me, I would rather be deposed than be subjected to an unrighteous church government.

let them. The Lutheran Church cannot prosper in this way/ If one asks me: What would you do if one wanted to force you to admit reformed and un-reformed people to Holy Communion? then I answer: I will never allow myself to be forced to do so; as long as I am a pastor I have not done so, and I intend to remain so. - If a Reformed person comes to me who desires Holy Communion, I kindly reject him; and if one comes from the Union - he may call himself Lutheran or not - I also reject him, for our Lutheran Church has nothing to do with the Union. In my opinion, the Union is at present the worst enemy of our Lutheran Church. It will be difficult for me to think otherwise/ - Some say: I will stay in the national church as long as I am not allowed to preach false doctrine/ This can be true, but also false. If it is suggested to us pastors that we should no longer preach that the Lord Christ is the Son of God, or that holy baptism is the bath of regeneration, or that in holy communion Christ's body and blood are given to us, - then we will all say: "That is wrong, that is contrary to God's word, I cannot put up with it." But now an unsound church government is being imposed on the Lutheran church. You acknowledge that the Lutheran church cannot tolerate an unirt church government, but you submit because you are not presumed to teach that the Lutheran church can tolerate an unirt church government, - are you then in the truth? What you do not allow your tongue, you allow your shoulders."

On the 18th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. Ernst M.artens, called by the Lutheran congregations at Sodus and Jvesdale, Cham- paign County, Ill, was ordained by the undersigned on behalf of the honorable Mr. President Wunder before the assembled congregation and inducted into his office. G. Landgrave.

Address: Uov. L. Alartons,
Box 62- Lockorus, OliarnMilu 6o., Ill.

By order of the Reverend President Biltz, on the 20th Sunday after Trinity, the undersigned ordained Candidate I. Hoffman, called from the newly planted congregation in Spring Valley, McPherson County, Kansas, ordained in the midst of his congregation and installed in his office. Mr. Rev. Hoffman," in order to supply two other congregations, and also to misstonir in the Arkansas valley, resides at Hutchinson.

P. F. Germann.

Address: liov. ck. lloti'mann,'
HcNcüninson, Rouo Oo-, Xausas.

By order of the Most Reverend Presidency of the Illinois District of our Synod, on the 3d of October, the 19th Sunday after Trinity, the Rev. E. Giesecke, formerly of Davenport, Iowa, called of St. John's Lutheran congregation at Srror, Woodford County, Ill, was installed in office by the undersigned in the midst of his congregation. C. Weber.

By order of the honorable Presidency of the Western District, the Rev. I. Matthias was introduced into his congregation at Paola, Miami Countv, Kansas, on Sunday Cantate, the 25th of April last, by the undersigned. H. Wesche.

Address: Rov. Alattúlas,
Lox 412. l'aoln, Aliami 6o., LlansaZ

On the first Sunday after Trinity I introduced Pastor M. Töwe in the Christuskirche here.

M. Günther.

Address:, liov. Al. Divws,
Ooi-nor ok Lass AViUcinsou

8t,. Douis, Alo.

JEsus-love.

"Do you love your wife and your children and your life, and for all these things will you not recant?" said an inquisitor at the time of the Dutch persecution to a poor schoolmaster who was dragged into prison for reading the Bible. "God knows," answered the poor schoolmaster, "that if the earth were a lump of gold, and all the stars were pearls, and all these were my property, I would give it all there, if I could have my wife and children with me, though I have but bread and water to eat, and am in chains; but neither for wife, nor children, nor stars, can I recite service to JEsuS, my Saviour." One would think that the inquisitor's heart would have been softened by this confession, but no, he tortured him until he died.

(Elsasser peace messenger.)

Rev. K. A. Meyer having received and accepted a call from my former branch congregation at Town Saukville, Ozaukee County, Wisconsin, the same was installed in his new office by me on behalf of the Presidency of the Northwestern District on the 19th Sunday after Trinity.

F. Wesemann.

Address: Rov. L. Alovrs,
I'rsckonia, OLauüoo 6o., AVis.

On the first Sunday after Trinity, Rev. H. Wesche was installed in his Office in the Lutheran congregation at Jefferson City, Mo. by order of the honorable Presidency of the Western District, by the undersigned, assisted by Rev. B. Sievers. C. Cousin.

Address: Ucrv. Il. AVo^lm,
Uox 208- ckvll'erson 6itv, Alissouri.

Church dedications.

On the 15th Sunday after Trinity, my branch, the Lutheran Church of the Cross in St. Genevieve, Missouri, had the great joy of dedicating their church to the service of the Triune God. It is built of brickstcines 32 feet wide and 60 feet long. Undersigned preached the dedicatory sermon. O. F. Voigt, Pastor.

On the 18th Sunday after Trinity, the church of the Lutheran congregation of St. Michael's in Frankenhilf, Tuscola County, Michigan, was dedicated to the service of the triune God. The pastors F. Sicvers and F.A. Ahner preached in German and Past. Partcnfeldcr in English. G. Bernthal.

On the 18th Sunday after Trinity the new little church of my branch, the cvang.-lutherischcn St. Johannis congregation in Stark Township, Defiance County, Ohio, was solemnly dedicated. The sermon of celebration was preached by Rev. P.Karrer, and in the afternoon undersigned. - I. M. Hieber.

On the 18thcn Sunday after Trinity the new church of St. John's congregation at Town Ahnapce, Kewaunee Co, Wisconsin, was solemnly dedicated. Rev. Lieb, of the Hon. Wisconsin Synod, preached in the forenoon, and Rev. Stute in the afternoon. O. S. Carpenter.

On the 19th Sunday after Trinity, my branch congregation at Wykoff, Filmore County, Minnesota, had the joy of consecrating their newly built little church (18 feet wide and 28 feet long) to the service of the Triune God. The dedicatory prayer and sermon were preached by the undersigned. G. Schaaf.

Ordinations and introductions.

On the 20th Sunday after Trinity, W. G. Po lack, Candidate of the Sacred Preaching Ministry, called from the congregations of Norch Vernon, Tea Creek, Jennings County, and Holto", Riply County, Inbiana, was ordained and installed in his office by the undersigned, assisted by Mr. Pastor Fischer, by order of the honorable Mr. Vice-President Stubnatzy.

I. G. Sauer.

Address: Rov. AV. d. Dolaolr,
ioox 63- Northü Vvruou, 3svmn§s 6o., Inä.

On the 19th Sunday after Trinity, Rev. Th. Bcnsen, at the request of the Presidency of the Western District, was installed in the midst of his congregation at Davenport, Iowa, by

C. A. Men nod.

Address: liov. l'ü. Usnson,
1036 Wvst 5ill 8d. Davsnport Iowa

On the 20th Sunday after Trinity, the first Lutheran church was consecrated in St. Joseph, Missouri. This church, 60 feet long and 40 feet wide, was purchased by a Lutheran from the Baptists for his fellow believers; he also paid for the interior work, since the pews had been removed; another donated an organ. May this example inspire many more to take up our ecclesiastical institutions as well.

C. F. W. Scholz.

On the 17th Sunday after Trinity, the first Lutheran congregation of St. Peter's in Lenor, Macomb County, Michigan, solemnly dedicated their newly built church to the service of the Triune God. Rev. Böling spoke the Weibgebgebct; Rev. Nuff preached on Psalm 26:4-8th, and undersigned the afternoon in English on Rom. 1:16. The church is a frame building 52 feet long by 86 feet wide, with altar niche and adorned with a 95 foot steeple.

C. Lohrmann.

Mission Festivals.

On the 13th Sunday after Trinity, the Lutheran congregation in Arenzville, Illinois, celebrated their mission feast in conjunction with members of neighboring congregations. Pastors Bergen and Knoll preached. The collection was 4105.00.

M. Toewe.

On the 19th Sunday after Trinity, the Lutheran Immanuelö congregation of Warfield, Iowa, with the surrounding congregations in Warren Township and in Fayette and Buchanan Counties, celebrated their first mission festival in the church of the undersigned. The same preached of the forenoon, and Pastor Spiegel in the afternoon. The charge was 450.00.

W. Kanning.

On the 6th of October a mission festival was held in the St.Johannis-Gcmcinde of the undersigned, at which in the morning sermons were preached on external, in the afternoon on internal mission, and a collection of 4'28.00 was levied for the synodal treasury.

Logan, Nebraska.

E. I. Frese.

On the 3rd and 4th of October the Lutheran Cross congregation at Rabbs Creek, Lee County, Texas, celebrated their first mission festival. Pastors Greif and Maisch preached in German, Pastor Proft and the undersigned in Wendish. Unfortunately the weather was entirely unfavorable. The Collecte amounted to 438.00.

Tim.

Stiemkr.

Books - Ad.

Luther song. By Hasta. An epic in the vernacular. Milwaukee. Published by Georg Brumder.

Just now we receive a booklet of the above title. A heroic poem in twelve songs, it contains a complete life story of Luther, the great church hero. Even many strange events from Luther's life are told in it, which are not found in the most widespread descriptions of Luther's life and are therefore still little known. Those wonderful sayings, so many of which sprang from Luther's mouth and pen like shining lightning bolts and have so far ignited in the hearts of all those who heard or read them, are collected here in an excellent selection and woven into the story in a most fitting manner. Of all Luther's main writings, the core is shared here, mostly in Luther's own words. And all of this is really done in the true "vernacular", in that language that is nothing less than vulgar, but truly popular, that is, vernacular, which delights the most learned as well as the most unlearned. Only tasteless pigtail-critics will impose the here and there occurring stylistic harshness on the author, which he obviously did not avoid on purpose, in order to give his epic that ancient character, which has such a great charm for the people and is often better understood by them than by scholars who are alienated from this language, its forms and turns of phrase. Many a beautiful German word that had fallen into disuse is resurrected here. The most wonderful thing about the book, however, is that Luther's spirit, that spirit of faith, of the fear of God, and of truly childlike simplicity, permeates it everywhere, that it portrays the true Luther and throughout reveals Luther's faithful, humble disciple. So we have no doubt that this little work, based on the most thorough Luther studies and presented to the entire believing Lutheran people, will gradually find its way into all Lutheran families and thus finally become a popular book in the true sense of the word. It is as entertaining as it is instructive; a lovely garden full of fragrant flowers and sweet fruits for old and young, for learned and unlearned. Our church has never had anything like it. The furnishings, too, deserve all praise. The only thing that older persons will complain about is the somewhat small font. But we hope that the first edition of this wonderful book will soon be out of print and that the publisher will then publish a second edition in a larger font, and with beautiful

pictures, to follow. The book is 324 pages in paperback, elegantly bound in canvas, costs only \$1.00, and will be mailed anywhere in the United States for \$1.10 franco. The book may be had from the publisher, Mr. Geo. Brumder at Milwaukee, Wis. and from Mr. M. C. Barthel, Ooi-. ol ^liuini 8t. L Inckianu ^ve., 8t. Louis, 5lo. W. [Walther]

The chiliasm. Short propositions against the same. (An impression from the proceedings of the Synod of Missouri, Ohio and other States in 1857).

Price: 5 cents. Available from M. C. Barthel, St. Louis.

Pastor Brobst's calendar

is also published for the next year. Like the previous editions, this volume also contains the well-known complete statistics of the entire Lutheran Church in America. Reading material is given in the form of: Pearls from Luther's writings, Lutheran congregational principles from Prof. Walther's book, "Die rechte Gestalt," anecdotes and all sorts of practical thoughts, by the Editor. G.

Conferenz - Ads.

The New York Districts-Confcrenz will meet, s. G. w., from the 15th of November, at 2 o'clock, to the 18th of November, at noon, at the house of Rev. Weisel son. at Williamsburgh, N. Y.

To preach has Mr. Pastor P. Eirich: Substitute: Past. Frey.

H. C. Steup.

The United Conference of Northeastern Wisconsin will hold its next meetings on November 9 and 10 in Sheboygan. Subject: Theses on the "right ministerial fidelity of an evangelical preacher". I. I. Hoffmann.

Income to Vie Cashier of the Western District:

To the synodical treasury: from Past. Jungck's congregation in Jackson, Mo. at 44.25, Past. Greif's congreg. in "Lerbin, Texas, for the Visirationsreisc Past. Brohms in 1870, 412.60. Past. Nctbing in DaviS County, Kansas, 42.00. Past. Seidel in Marysville, Nebr. 42.00. Past. Lenks Grm. in North St. Louis 410.00. Past. Wille'S Gem. in BrownSville, Mo. 411.50. Past. Grupe'S Gem. in Eislrben, Mo., 45.00. Dir. Burgdorf in St. Louis, 42.00. To Teachers C. Guenther, Meyer & EggerS there, 42.00 each. Teacher Hoelscher in St. Charles, Mo., 42.00. Rev. Leuthäuser in Hall County, Nebr. 42.00. Harvest Festival Collecte in Past. Fackler's Gem.' in Columbia Bottom, Mo., 46.20. Rev. Sandvoß' Gem. in Port Hudson, Mo., 46.30. Rev. Hunziker's Gem. in Disscn, Mo., 45.25. From Trinity's Drstrict in St. Louis 424.55. From Immanuel's District there 414.45. Harvest Festival - Collecte in Past. Schwensens Gem. in New - Bielefeld, Mo., 412.70. From Past. Zschoche'S Gem. in Atchison, Kansas, 44.00. Past. Sieving at Lincoln, Mo., 42.00. From Mr. Lr. Bolz at St. Louis, 410.00.

For college maintenance: Bon Hrn. Past. Spielmann in.Lancaster, O., 430.00.

To the Synodal Mission Fund: Dankopfrr from Mrs. Kopp in Peoria, Ill, 42.50. A portion of the Mssionsscst- Col'ecte from Past. Rupprecht's congregation in Madison County, Nebr. for inner mission: Mission Festival-Collecte of the congregations in and near Cape Girardeau, Mo., 439.80. From the Virgins - Association in Past. Biltz's congreg. in Concordia, Mo., 47.10. MissionSfest-Collecte of Past. Kannings' Gem. in Warfield, Iowa, 450.05. From the Trinity Distr. in St. Louis 66 EtS. From the Jmm. Distr. there, 44.20.

For Past. Brunn's Institution: A portion of the Missionary Festival Collect from Past. Rupprecht's congregation in Madison County, Nebraska, 45.00.

On the Hermannsburg Mission: by A. Bohn in Cleveland, O., 41.00. I. G. Fischer there 41.00.

To the building fund: from two members in Past. Jungck's comm. at Jackson, Mo., 43.00, Lurch Past. Kern at Meridian, Nebr. by W. Dilling, Salzmänn and Koch 41.00 each, E. Dells & E. Rosener 50 Cts. From the Gem. at St. Genevieve, Mo. 47.85, Past. "tiemkk's Gem. in Serbin, Texas, first dispatch, 432.00. C. Burgdorf in Red Bud, Ill, 42.00. By Rev. Th. Mießler from d. Gem. in Lake Creek, Benton Co, Mo, 42.00. From I. G. by Rev. Ströhlein in Gläsgow, Mo., 45.00. From Immanuel's District in St. Louis, first payment, 4358.00. From DrcieinigkcitS District there, 2nd payment, 435.00. From Past. Lükers Gem. in Aroma, Kansas, 450.00. past. Sieving at Lincoln, Mo., 45.00. By same from N. N. 45.00. From Mr. L. Kreißler there, Dankopfrrr, 410.00.

For the seminary household in St. Louis: Harvest Festival Collecte from Past. Matuschka's Gem. in Ncu-Mellr, Mo., 410.50. From C. Burgdorf in Red Bud, Ill., 41.00.

For poor students: By C. Burgdorf at Red Bud, Ill, 42.00. M. S. at St. Louis 45.00.

On the seminary hand stop at Addison: by C. Burgdorf in Red Bud, Ill, 41.00.

For poor students in Addison: by C-. Burgdorf in Red Bud, Ill, 42.00.

For the Oshkosh congregation, from some members of Past. Matuschka's congregation in Neu-Melle, Mo., 420.50.

Correction.

In No. 19 of the "Lutheran" read under "Building Fund" instead of "By Mr. Bruenig of Past. Gräbner's congregation in St. Charles, Mo., 47-00" : By Mr. Bruenig of Past. Gräbner's congregation in ^t. Charles 418.25. By Teacher Walther of the same parish 47.00. St. Louis, Oct. 25, 1875. E. Roschke, Cassirer.



For the Lutheran Orphanage for the Little Child JEsu
at St. LoujS

further received: Bon N. N. by Past. John H2.00. W. C. Schramm in St. Louis 5.00. Mrs. Barm, for rations meanwhile deceased father Lösch, (?). From the ImmanuelS- District in St. Louis by Jmm. Günther' 2.50. From Mrs. Flohr there as a vow (?). Desgl. from the church basin (?) "for the orphans". Bon to a parishioner in Alexander through Mr. Past. Bergen 1.00. Collected at Brune's wedding, through Rev. Halboih 3.50. From the Concordia District in Samt Louis by Mr. Mießler 3.55. From the Trinity District there by F. W. Hrinig 2.45. Gratitude offerings from Mrs. Kopp in Pcoria, Ill, 2.50. From Chr. Gerling in Pleasani Nidge, Ill, 5.00. C. Burgdorf in Red Bud, Ill, 1.00. Collected at the wedding of Mr. Rev. Alb. Brewer in St. Louis, 17.25. From the laudable Maiden Vercin of the Drcieinlgk. district in st. Louis, 39.15. From Mr. Henry Hertz in Lowell - St. Louis, 5.00. From the werth sewing club of the Zion - district in St. Louis (already received on the 18th of May of this year): 13 girls shirts, 9 ditto dresses, 9 pairs of ditto pants, 8 boys shirts, 1 vest, 10 pairs of stockings. From Mr. S. there 2 barrels of flour. From Berg L Becker in Collinsvllle, Ill./ 1 bag of flour. N. N. in Ehester, Ill. li Pr. shoes, 6Pr. stockings together with several pieces of stuff. Karl Lange in St. Louis, 12 plates, 12 buttons. Karl Wilbart 16 boys hats. From Unnamed 7 pr. stockings, '3 pr. socks. From Mr. Bohle in St. Louis 5 barrels of excellent good flour. From Unnamed 1 package of worn clothes. From Mr. I. Opel in St. Louis 6 woolen jackets, 10 pr. woolen stockings.

Sincerely thanking all dear donors in the name of the poor orphans
St. Louis, Oct. 23, 1875. I. M- Estel, Cassirer.

For poor students received by Pastor A. Brauer, collected at the feast of the worthy Young Men's and Virgins' Association of his congregation in Allegheny City, P6.50. By Mr. Niemann of Pastor Beyer's congregation in Pittsburg (for Stud. Theis) -D18.32. By the same of said congregation (for Stud. Lewald) K18.32. By the worthy Virgins' Association of Zion's congregation in St. Louis H32.00. By the congregation of Past. Bartels' in Becksville, Mo., (for Stud. Krause) H6.36. From the worthy Virgins - Association of Pastor Gräbnrr's congregation in St. Charles, Mo., lfor the same) tzlO.OO. From the worthy women's club of Pastor C. G. Schuricht's parish P7.00. Collected at Mr. Malchow's wedding by Pastor Schuricht P2.00.

For Inner Mission: Collected in missionary hours by Pastor Stubnatzy at his church \$18.00.

C. F. W. Walther.

For the preachers' and teachers' widows' and orphans' fund
(of the Illinois District)

I, the undersigned, certify receipt of the following submissions: 1.
submissions:

From the Pastors: F. Doderlein P7.00, I. M. Hahn, W. Bartling, E. Hieher each H5.00, C. W. R. Fröderking, H. Wehrs, I. H. Dörmann, H.H. Holwrmann eachP4.00, I. F. Nuof-fer, I. M. Johannes, P. Graf, C. H. Rohe each P2.00. From Messrs. Teacher. G. Tröller G4.00.

Two. Gifts:

From the congregation of the Rev. Traub in Trete, Ill, O9.00. Chicago, Ill, Oct. 20, 1875. H. Wunder, Kassirer.

For the "Lutheran" have paid:

The 29th year: Messrs. Pastors: I. Fritze \$14.00, E. Meyerhoff, A. Kleinhaus, W. Busse, C. A. Wieget 7.00, M. I. Tjaden, W. Dahlke, M. Görhe, I. G. Schäfer 0.50, W. Hovpe, E. Homme, I. Heiniger, I. Tackle 0.50, W. Stubnatzy, C. Demetro.

Furthermore the gentlemen: H. Wienbroer, F. Cornelius, H. Gcrdes, W. Dobler, E. Pfeiffer, E. Gauger, H. Wilkening, I. Peyling, E. Dittes, F. Linse, D. Zehner.

The 30strn year: Messrs. Pastors: I. Jose, I. M. Moll 3.35, R. Kretzmann, C. Tegtmeyer, H. Duborg 12.50, W. Hoppe, B. Lange 7.40, I. G. Schäfer 10.00, C. F. Ebert 2.00, M. Göthe, G. Brüggemann, G. Gerken, M. I. Tjaden, C. A. Wiegel 5.00, A. Hertwig 0.65, W. Busse, T. Larsen, H. Wunder M.ilO, F. Jske 7.50, A. Kleinhaus, I. L. Zeilinger 0.65, I. Fritze 13.75, E. Meyerhoff, F. Rosholt, L. Lochner 13.75, I. Schulenburg, E. Homme, N. Sorge! 3.75, A. Wiüner 0.65, O "Hagestad, I. Heiniger, H. Wunder 40.00, H. Kollmorgcn 0.65, I. Tackle, W. Stubnatzy, C. Demetro.

Furthermore the gentlemen: H. W. R. Krenning 9.25, P- Groll, F. leiter, M. Frillock 35.00, A. Einwachter 9.25, C. Pfeiffer, Hal- lenberg u. Br, H. GerdeS, I. Jonas, C. Jaust, F. Cornelius, G. H. Anschütz, G. M. Beyer 10.00, H. Wienbrver, F. Rerse 90.45, C. Gauger, C. Steigleder 15.00, C. Weiß, C. Scherer, H. Wil- kening, I. Dehling, G. Gutknecht 0.40, G. M. Hahn, F. Linse, I. Junge 3.75, S, I. Richter, F. Knollmann, I. Markward.

. (To be continued.) M. C.
Barthel.

Correction.

The address shown in no. 20 of the "Lutheran!" Address of the Cassirer of the Widows' Fund of the Western District is not No. 1810, but 1825 Boulli 80r 80, 8d. Douir-, Uo. 'S. Calendar for 1876.

The receipts of the District Treasurers Simon and Eißfeldt will follow in the next number.

Changed address:

D. Oolucnnas (Irosscz, sicäclison, Du 60, III.

Printing office of the Synod vou Missouri, Ohio u. a. Staateu.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., November 15, 1875. No. 22.

recantation of their former doctrinal position, and with earnest repentance of their immoral previous denials and palliations, make a blessed beginning.

Or does Iowa think that we will finally be satisfied with its stubborn refusal to acknowledge the change in its doctrine out of love for peace? Does it think that we can, in time, give up the demand for an honest retraction in order to engage with it in a new struggle for points that now exist as its position vis-à-vis Missouri? May it, after all, entertain this opinion, it quite miscalculates itself in doing so. We must insist on our demand for an honest retraction, above all and in all seriousness, if there is to be any talk of a rapprochement, let alone an agreement, in the future. We are getting tired of negotiating with people who disdainfully trample on even the clearest evidence of truth, which is coming at them with all its might from both friends and enemies, and who stubbornly contradict even the most convincing evidence from the documents. What would the good cause be served if we were to spend our effort, time and labor in following our enemies out of their newly chosen battlefield in order to attack them in the entrenchments they have thrown up there? Would they ever concede capture? Would they ever admit that they are overcome? No, they would seek new hiding-places, invent new excuses, flatly deny the bright truth, and adorn their rotten cause with new fluff and empty phrases. We have no other reason to expect anything else, judging by what we have come to know for years as their special method of fighting. Today it's yes, tomorrow it's no, the day after tomorrow it's yes and mine, and then it's neither yes nor no; fall,

He that holdeth an eel by the tail, to him it remaineth neither half nor whole.

There is, after all, no end to the distorting, denying, and palliating, so that it costs one no small amount of overcoming, for the sake of others, whom one would still like to help, with such dirty work as the task of

The only thing we have to do is to occupy ourselves with covering up Fritschel's deceitful web of deception. But it was just the same with our dear Luther, as we can see from his words to Melancthon about Bucer, the grand master of all kinds of misunderstandings and cover-ups. "To Martin Bucer," he writes, "I answer nothing. You know that I hate their roguishness and deceitfulness; they do not please me. They have not taught thus hitherto, and yet they will not acknowledge it nor repent of it, but rather continue to assert that there was no discord between us, in order that we may confess that they had taught rightly, but that we had fought wrongly, or rather had raged nonsensically" (De Wette, 4, 162). Luther therefore rightly said to Bucer: "If he is serious about true harmony, they must **revoke** the previous teaching."

This demand of Luther towards Bucerne and his comrades is now also our position towards Fritschel's Iowa. No stapling nor plaster helps here, no silly talk of "keeping peace and friendship on the basis of the present agreement" (l.), but only an honest, penitent recantation. With such dishonest muzzlers and cover-ups, as long as they want to remain such, we cannot and will not keep any friendship nor have any fellowship. The trades and books have given their devastating testimony in sufficient detail; Inspector Bauer has also spoken his last word in all seriousness; the "protesters" have come down hard on the two Fritschels in Madison and have insisted "with all their might" on honest recognition of a change in the doctrinal position; in the course of the summer, some 25 pastors of the Iowa Synod have resigned from the Synod because of its thoroughly rotten position; Still it festers within it; - and yet the leaders of the Synod persist in their desperate swindles and frauds, yet they do not cease to dishonestly adorn and preen themselves, as if their Synod had not changed, but had always taught the same thing, always taken the same standpoint from the beginning to the present. No matter how much they are pressed and assailed from all sides and put in the most embarrassing straits, they are still in the same position.

A frank confession and an honest recantation cannot be brought out of them. They shut themselves off from all proofs and testimonies; they think only of new stratagems and forge new plots; they seek only new hiding-places and know how to wriggle out of a tight spot like a slippery eel; better than Constantine, he had to be driven out. For it may indeed, they would rather dare to publicly pillory themselves with the most palpable distortions and the most insolent denials than to give glory to God and the truth and openly confess their former errors as well as their present sin of dishonest concealment and, as befits Christian men, freely confess them.

We remember here the faithful warning of our dear Luther, which he draws in his writing "Von den Conciliis und Kirchen" (Erl. Ausg. 25, 288 ff.) from the story of the arch-heretic Arius, namely, that one should not allow oneself to be deceived by those who do not want to openly recant. We will single out only a few striking main passages from Luther's longer narrative. "Such histories warn us," Luther writes, "that we ourselves should be cautious and not easily believe the spirits of the wicked, if they humble themselves as highly and deeply as this rogue Arius did, as Saul did against David.

(say they) (nmpuvAundur ed rnali (i.e. Sometimes even the wicked feel remorse; but they keep behind the mountain until they get air and space, so they go along like Arius, and yet do what they had in mind before, so that I am not much surprised why the fathers imposed such severe and long penance on the denied Christians; they will have found out how false their humility is, and how hard it is for them to humble themselves and repent with earnestness and from the bottom of their hearts, as also Sirach says: "Never trust your enemy. For as the iron rusts again and again, so he will not leave his treachery. Even if he stoops and bends down, keep to yourself and beware of him. And though you polish him as you would a mirror, yet he remains rusty" (12:9-11)). Summa, whoever does not know what is meant by O86ulum ckuckas, Judas' kiss, read with me the history of Arius under Constantino, and he will have to say that Arius was far above Judas.... And because such an example is necessary for Christians to know, and the common reader does not look at the history so diligently, nor does he think how useful it is as a warning against all the red spirits, whom the devil, their God, makes so slippery that they can neither be seized nor grasped anywhere, I will briefly arrange this matter in several pieces." (Now Luther further relates how Arius always used one "false tuck" and "blind grasp" after another, and "ducked for the sake of glimpses," until at last the word Komo-usioZ [of the same essence] put a barrier to the treacherous, scheming game of Arius with the doctrine of the deity of Christ, for "there they could find no more tuck, hole, rank, nor swank," and here he continues again:) "Now tell me, if this very day Arius came for you, and professed to you the whole faith of Nicene Concilii, as we sing it this day.

in our churches, could you think him heretical? I would say so myself: it is right. And yet if he believed differently under it, and understood and taught the words differently behind it, would I not be deceived? Therefore I do not believe that Constantine became Arian, but remained with the Nicene Concilio. But this is to him

*) Approximately as in this country Pastor Brobst takes pity on Fritschel-

**) As in this country also the fathers of the Missouri Synod freely confess and condemn their former errors (e.g. Unionism, Rationalism, Stephanism).

Haupt should engage with them in negotiation about points of doctrine. What could possibly come out of this other than new revelations of their yes and no position, new Fritschelian proofs that black is "factually and essentially the same" as white, and white again the same as black? Indeed, we have no desire to devote any more attention to this Iowa carnival play. No sooner have they said that they do not want to "quarrel" with us because of the past, but that they want to keep "peace and friendship" with us "on the basis of the present agreement," than they turn around again and list a whole series of points in which a "significant" difference between Iowa and Missouri is supposed to take place. But if we were to let ourselves be fobbed off with the fact that Iowa, in the questions of church, ministry, chiliasm, antichrist, Sunday, etc., now professes the symbols with full cheeks, without paying any attention to their other declarations, - oh, how pure and innocent, how confessionally faithful and orthodox, the pious little lamb Iowa would then stand there, as if it had never clouded a drop of water, but had always followed such a genuine and healthy Lutheran "course"! And how we Missourians would be so "finely deceived"! Thus this year's Synodal Report beautifully says one thing about another: "That which the symbols of the Lutheran Church set forth as a confession concerning the doctrine of the ministry is also our confession."-"In regard to the Antichrist, all true Lutherans must agree in the judgment which the confessions of our Church pronounce concerning the antichristic character of the Pabstacy."-"That which the Augsburg Confession sets forth concerning the doctrine of the last things is also our own confession," and so forth. But what lies behind all these sheep's clothing of beautiful phrases and splendid words? Nothing but the old "wolfing," as Luther calls it. Even in the above-mentioned points the founders and leaders of the Iowa Synod hold fast to their former doctrinal position, recant nothing, but at most keep something cautiously behind the mountain and seek to throw much sand in the eyes of those who do not know their former positions.

If we take, for instance, the doctrines of church and ministry before us, it will be found that our Iowans formerly declared themselves in perfect agreement with Buffalo, and accordingly sided with Buffalo and against Missouri. In Madison, of course, they declared concerning the doctrine of the church: "that it is an utter falsehood that the Synod holds the question of the church, namely, whether it is essentially and properly the congregation of believers, to be an open question, and that the Synod has rather held and still holds this doctrine to be a clear doctrine of the symbols" We are now to believe this without further examination?! Between Missouri and Buffalo, as is well known, this very question was a main point: whether the church was actually the visible assembly of the called, or the invisible congregation of believers. Iowa, however, repeatedly declared the disputes between Buffalo and Missouri to be mere open questions, which, depending on the difference of the "directions" of Lutherans, would also be answered differently. But now Iowa wants to have never (!) considered the doctrine that the church is actually the congregation of believers to be an open question. And more! In 1858 Iowa included the following sentence as "confessional content" about the doctrine of the church: "The church is the congregation of believers.

Is, however, toward one side 'company of outward signs toward which side also hypocrites and wicked men belong to the church.' At that time Iowa divided "the church" into two sides, although it "essentially and actually" can only ever be one church; and to this one church, which "essentially and actually" is nothing other than the congregation of believers, hypocrites and the wicked should also belong - namely, to one side! By the way, it should not be forgotten what the "Lutherische Dorfkirchenzeitung" (Lutheran Village Church Newspaper) of February 1856, according to a report sent from America to Germany (undoubtedly from Pastor Grabau's pen), says: "Pastor Grabau, President of the Buffalo Synod, had a lovely conference at the end of September in Dubuque on the Mississippi with pastors of the Iowa Synod, all of whom were sent by Pastor Löhe, Großmann, Fritschel, Deindörfer, Schüller, Dörfler. The position of this Synod, it was said and pronounced, was midway between the Missouri and Buffalo Synods. But - says our report - the Holy Spirit has presented a different result; for after we had heard the brethren in Iowa, we know no more difference between them and us than that, for instance, that they let those who are to be received into the Lutheran Church come to catechism classes for half a year, but we only for six weeks. In the symbolic (?) doctrines of preaching, church, and church discipline we are one." Hereupon eleven sentences are communicated, in which "the unanimous result of the conference in Dubuque is pronounced". Sentence 2, about the church, reads in true Grabauian fashion as follows: "The church, namely the true visible), is what the 7th article of the Augsburg Confession says of it: a 'communion of saints' found around the ministry of preaching, and is none other than the Lutheran (!). It is not denied that in (!) this church also some things are invisible." In 1858, however, the Iowa Synod already said somewhat more cautiously that the "question so recently raised: whether the Lutheran Church is the Church" was a question "the correctness of which has not yet (!) been decided by symbolic authority." (S. 15). Now, what Iowa now teaches of the same matter agrees with these former pronouncements just as yes with no. Formerly "the church" was par excellence the true visible one, and that "none other than the Lutheran," in which, to be sure, also "some things are invisible"; then hypocrites and wicked were to belong to the church at least "on one side" with it; but now the Synod pretends that it has ever and ever taught with Missouri against Buffalo that the church, i. e., the church in the proper sense of the word, is the church. The church in the true sense of the word is nothing else than the invisible congregation of true believers, from which all hypocrites and wicked men are necessarily excluded, so that none of them belong to it.

As far as the doctrine of the ministry is concerned, the Iowa Synod now also wants to teach quite symbolically and pretends that it only treats the so-called Missouri "doctrine of transfer" as a mere "theological opinion", i.e. as an open question. But the matter was quite different in the seats agreed upon with Grabau. There, after all, Buffalo was expressly opposed to Missouri, and the Grabauian office doctrine was acknowledged as the symbolic one. Therefore it was said that the office of preaching was "not a product (creature) of the spiritual priesthood of the faithful," that it was "not received in the hour of grace of the Christians and

And still in the years 1858 and 1861 the Synod officially and The only one who did not want to be deprived of the glory unconditionally spoke out against the church having the of this feat was Iowa. Only the much-turned Iowa would not ministry in the spiritual priesthood of its members. At that allow itself to be deprived of the glory of this feat, on the one time, therefore, it still quite decisively rejected what today it hand to declare itself in complete agreement with the wants to allow to be considered an "open question. And the symbols also in this point, and on the other hand to deny fact that the Schmalkaldic Articles expressly base the that the Pope is the great Antichrist prophesied in 2 Thess. church's right of election and ordination on the spiritual2. "We wholeheartedly confess," say the Iowans, "all the priesthood and derive it therefrom was simply dismissed in statements of the symbols concerning the antichristian 1858 with the argument that the sentences in question "only character of the Pabst." "All true Lutherans must agree in occur as an argument" and are therefore not symbolically the judgment which the Confessions of our Church binding. Now, however, the Synod declares that it considers pronounce on the antichristic character of Pabstry." The the doctrine "that the Church, by virtue of the spiritual same Iowaians also say, "Most certainly that the Pabst is priesthood which it has, has power to call and ordain to the the Antichrist is not merely stated in passing, but ex public office instituted by Christ, a highly important doctrine *professo* and at length in the Schmalkaldic Articles." But the of the faith. Is it not therefore evident that the Iowa Synod same Iowans now further declare: "That sentence: -The has also undergone a change in the doctrines of church and pope is the right Antichrist* only wants to express: The ministry, and has exchanged the Missourian doctrine in pabstry is antichristian." (Synodal Report 1858, p. 17.) "It is essential points for the Löhe-Buffalo one? But yet Iowa must not to be denied from afar that the papacy is antichristian, adorn and preen itself as if it had never taught anything or that many popes may be called antichrists in the very wrong! How, in a turn of the hand, No becomes Yes, and sense (!) in which 1 John 2:18. speaks of many antichrists. Yes becomes No again, and yet the Synod (r68p. its But (!) the man of sin mentioned in 2 Thess. 2. is a definite masters and spokesmen) has always remained the same, human personality, and for that very reason still future." (p. has always led only one doctrine!

19.) "This apostasy in antichrist we must expect as yet But surely things are better with the doctrine of the future, because by the man of sin we cannot understand a Antichrist? Dear reader, there is much rottenness in all pabst, but **only** a definite, individual, human personality." corners and ends among these people with their particular (p.28.) Thus the Iowans, as supposedly "true Lutherans," direction, but the thoroughly rottenness of the peculiarly agree with the symbols in their judgment of the pope as a Iowa position can hardly come to light anywhere else than right antichrist (*ipsum verum Antichristum*). The symbols in the question of the Antichrist. So Iowa now declares: "All say: The pope is the right, great, actual antichrist and man true Lutherans must agree in the judgment which the of sin prophesied in 2 Thess. 2; the Iowans say: The pope confessions of our church pronounce on the antichristic **is not**, but he is still to be expected in the future as an character of the Pabstacy." Doesn't that sound quite individual personality! In spite of all this, however, Iowa excellent? What more can Missouri ask? Alas, alas, it is all wants to agree completely and from the heart with all the Fritschel's jugglery and windbagery, and he who does not statements of the symbols about the antichristian character want to be thoroughly deceived should not trust such of the Pabst! All Iowa's juggleries and shenanigans in this dodges. For what is the real judgment of our symbols about point, which forms a real sample of Fritschel's yes and no the "antichristic character of Pabstism"? Our Schmalkaldic theology calculated to deceive, are crowned by the Articles teach that the "pope is the right end-Christ or following sample from the "Kirchenblatt" of May 15, 1873. antichrist (*papam esse ipsum verum Antichristum* i.e. the "The question is," it says there, "whether the prophecy of true Antichrist himself), who has set himself above and the Antichrist has already been fulfilled in the Papacy, or against Christ and exalted himself, because he will not let whether the last great Antichrist is still to be expected in the the Christians be saved without his power, which is nothing, future. Here the Missourians say: The pope is the real, not ordered or commanded by God. This actually means to actual Antichrist; so it is written in the Lutheran symbols, set oneself above God and against God, as St. Paul says 2 and therefore every Lutheran accepts it. We say to you, "In Thess. 2, 4. ... As little as we can worship the devil himself this you Missourians are right, that it is written in the for a Lord or God, so little can we lead his apostle, the pope symbols in clear, dry words, and we do not want to deny or end-Christ, in his regiment to the head and Lord." (Müller, this at all. But in this you are wrong, that you take these p. 308. 309.) A child of seven years old can clearly read that sayings for a piece of Lutheran doctrine; no doctrine at all our symbols do not declare the pope to be merely is thereby established, as by this a contrary doctrine is nowhere rejected." This declaration, however, contains at "antichristian," but the true, actual, great antichrist, of whom any rate "factually and essentially the same thing" as all the 2 Thess. 2. 4. prophesies. And whoever knows the writings others, especially this year's, that "all true Lutherans must agree in the judgment which the confessions of our Church pronounce on the antichristic character of the Pabstacy." O of fibs upon all fibs! there are enough honest people, even among those who no longer want to consider the pope as the actual Antichrist, We have already seen in the main how things stand with who do not believe it. the doctrine of last things in our last

Number illuminated. In 1858, the Iowa Synod, with its open confession of Chiliasm, courageously came on the scene as a jealous defender of this particular "doctrinal direction," does not want to recant anything, does not want to acknowledge any change in its doctrinal position, but only to cover it up and gloss over it. Here we only want to mention the side point that the Synod of Madison also claims that "the chiliasm which is found in their midst has never been the gross one, therefore one cannot confess that in former times a doctrine contrary to the confession was cherished. So the "Iowa Chiliasm" has never been the coarse one! Probably not because it was supposed to have been free

from the "terrible characteristic" of Anabaptist chiliasm, for "Iowa chiliasm" with a personal Antichrist, double return of Christ, conversion of Israel, double bodily resurrection, and millennial kingdom, is indeed coarse enough and heavenly far removed from a mere Spenerian "hope of better times. Therefore, the short excerpt from the Iowa Negotiations of 1858, which the "Kirchenblatt" brought at that time, may itself bear witness to what the chiliasm of the Iowa Synod consisted in. "They have thus established the following: says the report, "as the doctrine of Scripture:

"(1) One more shall come forth, and he shall be called Antichrist. He is in all things the opposite of our highly praised Savior Christ. Scripture calls him the man of sin and the child of perdition, which indicates that he must be a single personality. He will exalt himself above all that is called God or worship, and pretend that he is God. He will take dominion over the whole world, but will keep it only for a short time. *) During his reign, those who will not pay homage to him but will remain faithful to the LORD will be terribly persecuted. This persecution is called the great tribulation in the book of prophecy. But the Lord Christ will come down from heaven and put an end to the Antichrist by the appearance of His future. This is the imminent second future of Christ, for which the first Christians also waited. It can happen at any time, also at our time, because the Antichrist can come out any day.

002 In that time also the children of Israel as a people shall be converted unto their God and LORD.

At the Second Coming of the Lord for the destruction of the Antichrist kingdom, the resurrection of those who have given their lives for the sake of Christ, the martyrs, as they are called, will take place. This is what the Revelation of St. John calls the first resurrection. These resurrected ones reign with Christ for a thousand years, and this is called the millennial kingdom. The time of the duration of this kingdom will be for the church a time of rest and refreshing from the presence of the Lord. For not only has the Antichrist been cast into the lake of fire, but the devil himself is bound for a thousand years. The holy prophets prophesy of this in many passages, and their promises are not understood until they are applied to that time. But we must not believe that the millennial kingdom will be such a kingdom, since the holy and pious will have a temporal kingdom and will destroy all the wicked. Nor that in the millennial kingdom there will be no more sin, no more hypocrites and ungodly, no more sufferings, no more death 2c. All these things will still be there. Neither must it be believed that in the millennial kingdom there can be any other salvation than by grace alone for Christ's sake through faith.

004 After the thousand years Satan shall be loosed again, and shall go forth once more to deceive the nations, and shall gather great armies to battle against the LORD and his saints. But the fire from heaven will consume them. The devil will be thrown into the lake of fire. There shall be the appearing of Christ for the judgment of the world, the general resurrection of all that are in the graves, etc." This chiliastic doctrine is more fully expounded in the official report of the Synod, and a demonstration is made in its favor. Since then, however, this year's report relates, "those,

*) The official report gives 3-1/2 years as the time of the duration of the antichrist empire. S.



We are honored to make our appearance as equal participants in such erercitia (exercises). But God has already begun his righteous judgment on Iowa's foul play. He will also bring it out, and in those who will not be convicted by any testimony or evidence, nor will they give honor to the truth, but will only spin out new tricks and ruses, fulfill exactly what is written in Ps. 64:7-10: "They devise mischief, and keep it secret, and are crafty, and have crafty schemes. But God will suddenly strike them down, and they will be hurt. Their own tongues will cut them down, and they will be mocked by all who see them. And all men that see them shall say, God hath done this, and they shall know that it is his work. Yes, justice must remain justice, and all pious hearts will fall to it!

S.

To the ecclesiastical chronicle.

I. America.

Pagan Morality in the "Lutheran Magazine" by S. K. Brobst.

In No. 38 this newspaper brings an excerpt from: "Vetters Christen-Tempel". We do not have the book, nor do we wish to possess it, but it must be a strange Christian temple; for in it is also found the pagan Octavia, the sister of the Emperor Augustus, and of her it is said how "nobly and magnanimously she behaved towards her husband" and how she took the children of Antonius and Cleopatra to herself, "she raised them virtuously, and all subsequently became famous and respectable men and women; for the spirit of a noble mother rests beneficially on child and children's children." Pastor Brobst does no small sin in allowing such rotten stuff to be printed.

Cz.

Something Jewish in the "Lutheran Magazine" by S. K.

Brobst. In No. 42, in an excerpt from the Stader Sonntagsblatt, it says of the "orthodox" Jews: "All who then" (if the German Reich government will not give them religious freedom) "still hold fast to the revealed Word of God in faith, will then, under this very pressure, be driven deeper and deeper into the understanding of it, for the challenge alone teaches one to remember the Word. The time may soon come when the Lord will fulfill his promise in Zechariah 12:10: "But upon the house of David, and upon the inhabitants of Jerusalem, will I pour out the spirit of grace and of prayer: for they shall see me in whom they have pierced. - It is not true that the "orthodox" Jews hold fast in faith to the revealed word of God, but they are quite unbelieving and furious despisers of the revelation of God and the most poisonous enemies of the Lord Jesus. Secondly, it is again not true, but a lie against the word of God, that the prophecy of Zechariah must first be fulfilled, for John 19:36, 37 says, "These things came to pass, that the scripture might be fulfilled, that ye should not break his bones. And again another scripture saith, They shall see in whom they have pricked." And Ap. Gesch. 2, 16. the parallel passage to Zechariah is thus interpreted by the holy apostle Peter through the Holy Ghost: "This is it which was spoken before by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." - It is an impertinence without equal for miserable children of men to push aside the interpretation of the Holy Spirit in favor of their own dreams. And Pastor Brobst prints this in his "Lutheran Magazine" as a noble find!

Cz.



The Reformation festival, which is celebrated annually in the Lutheran Church, is always a thorn in the side of the Romans. Around the time of its celebration, the Roman papers try to weaken its impression in every possible way, but, as in the fight against Lutheranism in general, they have to resort to quite desperate means. Of course, the most beloved defense of the papacy has always been the murder of God's saints, and even today, if it had the power, it would most gladly resort to this defense, and it longs for the "good old days" to soon return, when it could satisfy its thirst for blood without hindrance. Oh, how it would have loved it if, at the last Reformation feast, it could have attacked and murdered the Lutheran Christians who gathered in their houses of worship to praise the goodness of God, as the Huguenots once did in France. Since God does not allow him to do so, he resorts to another popular defense, the most cunning lie. Satan is not only a murderer from the beginning, but also a father of lies. Joh. 8, 44. The "Katholische Glaubensbote" brings in the numbers of October 27 and November 1 several lying articles about the Reformation and about the person of Luther. Let us share some of them with our readers.

- It is known throughout the world that under the papacy the poor consciences were oppressed and tortured, and with the papal doctrine could come to no peace, could have no certain hope, but had to hover in constant fear. It is known to the world that when Luther brought the sweet gospel of Christ back on the scene, the poor consciences found rest and peace, and cheerfully confessed to be sure of their blessedness and to have heaven on earth. Nevertheless, the "Catholic Messenger of the Faith" dares to write: "Luther took from the people... paradise and left them a piece of hell in exchange. He took away their hope and left them with their fear." It is generally known that in the papacy it was taught and still is taught that the sinner must himself repent, that mortal sins can exist apart from faith, and that external divine service *ex opere operato* (if only the work is done) is sufficient. It is generally known that in the papacy there was much said about works, but that they did not teach above all the right works pleasing to God and did not show the right way how to do good works. It is generally known that Luther, in accordance with God's Word, taught that the sinner cannot work new things himself, that faith alone obtains forgiveness of sins, that faith cannot exist apart from mortal sins, that faith rather proves itself in good works. It is common knowledge that Luther thus showed the only right way to do good works. It is generally known that Luther warned against sins and exhorted to good works in the most forceful and powerful way. Nevertheless, the "Messenger of the Faith" writes: "He prescribed repentance in order to be loosed from sins, but he virtually encouraged sinning, forgetting that repentance cannot be commanded in the process. He demanded outward worship and faith in his false doctrine, instead of good works." It is well known that in the papacy unconditional submission to the decrees of the infallible pope was demanded, now as in the past. It is well known that Luther demanded sole submission to the infallible Word of God. Yet the "Messenger of Faith" writes: "He demanded unconditional faith in his infallibility." Here, evidently, the Roman cuckoo calls out his name ! Just as palpable are his lies concerning the person of Luther. He says, among other things, that he behaved quite unworthily at the Diet of Worms, that he translated the Bible wrongly, that he was unhappy in his marriage, and that he cried out of despair on his sickbed: if only there were a Turk to slaughter me ! 2c. These are the old papist lies about Luther's person. To be sure, the "Messenger of the Faith" means,

the papal archives and libraries still contained many documents aboutden. The members of the first class have to pay only 15 cents daily for Luther, which were not yet known, which had not yet been taken intoone year, for which he will read or have read 509 holy masses as a sign account by Lutheran historians, from which an even more terrible pictureof gratitude. The members of the second class are to pay 10 cents a day, of Luther could be drawn. Do the Catholic readers of the "Messenger offor which he promises them the benefit of 400 masses. The members of Faith"" really let themselves be made to know such things? The enemiesthe third class have to pay 5 cents daily, by which they will have the of Luther would certainly have lied even more, could they have inventedbenefit of 300 masses. The members of the fourth class shall pay 3 cents even more. After all, there is no sin, no atrocity, of which they have notdaily, for which they shall have the perpetual benefit of 200 masses. The already accused him. And Lutheran theologians have already taken allmembers of the fifth class shall pay 2 cents daily, for which they shall this into account and thoroughly refuted it. Among others, this has beenhave the temporal and perpetual benefit of 100 masses. The members done in the excellent writing, which we hereby urgently recommend toof the sixth class have to pay one cent daily, for which "small sacrifice" our readers: "Der vertheidigte Luther, das ist, gründlichethey will have the benefit of 50 holy masses. In the kingdom of the Widerlegung des, was die Päbstler Dr. Martin Luthers Person vorwurfAntichrist, therefore, it is taught that the rich have greater treasures in von. Martin Luther's person of his parents, birth, profession, ordination,heaven than the poor, although all who worship the beast and his image doctorate, marriage, fornication, perjury, blasphemy, heresy,will have eternal torment for their reward. In the kingdom of the Lord arrogance!), drunkenness, insolence, inconsistency, sedition, lies,Jesus all who believe, rich and poor alike, have an equal share in all fellowship with the devil, falsification of the Scriptures, death, burial 2c.spiritual and heavenly goods, free of charge and without money. G. and what else concerns his writings, works, manners and speeches.

II. foreign countries.

Briefly and neatly written by Johann Möller." *) - As now the "Katholische Glaubensbote" rehashes these old lies, so the "Katholische Kirchenzeitung" serves up to its readers something of an old papist fabricthe Christian Brothers of the School says: "They must always of lies. Early on they began to collect passages from Luther's writings incontemplate God in the person of their director and take care that they order to deceive the simple-minded as if Luther had led the sameaddress him in no other way than in the presupposition that he is clothed doctrine with the papists. These are out-of-context, twisted, mutilatedwith the prestige of God. Into this mood they must put themselves before sayings of Luther, especially sayings from his first writings, which he they appear before him. If the director reproves or instructs a brother, the wrote at a time when he was still caught up in some papist errors andlatter, when he is just seated, must stand forth and take off his head- which he later recanted himself. One such fabrication of lies is entitled: covering"-this would be only seemly and natural, but what is it said "The Catholic Lutheran, which is palpable proof from Luther's writingsfurther? "But if he is standing, he must fall down on his knees, and must that a Lutheran can accept and publicly confess the true Roman Catholicnot resume his former position until the principal gives him the sign to do faith without deviating a nail's breadth from Luther's teaching." Romanso; but if he is already kneeling, he has only to kiss the floor." Of the booksellers enclose this writing free of charge with every volume ofschool sisters, one regulation reads, "They are to accustom themselves Luther's works they sell - as an antidote. From this the "Kath.to recognize in the person of their superior the person of Jesus Christ. Kirchenzeitung" now shares some things. The thing is such an obviousTheir obedience is to be blind; they are to do what they are ordered to villainy that it needs no refutation. For if Luther really taught in agreementdo without asking why... without inquiring into the intention or puzzling with the papists, then it is villainy for them to attack and blaspheme himover the orders of the Superior, without argument, without excuses as a heretic, and for the pope to banish him; but if Luther did not teachagainst it." What should it mean then, if it is also said that they are to in agreement with the papists, as the papists know very well, then it isobey in alone, "sin excepted?" But the Ursuline nuns are even enjoined villainy again when they misuse his writings in order to deceive thein the following thoroughly Jesuit phraseology: "They are to be convinced simple-minded by a sham proof.

G. that those who are under obedience must allow themselves to be

The Grey Nuns. Last spring a bill was smuggled through thegoverned by superiors and in them by Divine Providence, like a dead New York State Legislature by Jesuits or their squires, granting greatbody that can be turned on all sides. - they are to renounce, by a certain privileges to the said nuns. They are allowed to issue diplomas andblind obedience, every sentiment and judgment of their own, so that they honorary certificates to all persons who have studied in one of theirmay be governed by Divine Providence through their Superior, like a seminaries, and all nuns who possess such certificates can be employedcorpse which may be carried whithersoever it pleases, and handled as it as teachers in a free school somewhere in the state without having topleases, or like the staff of an aged man, which serves him who holds it take the state examination. This is how Rome casts its nets! And this isin his hand everywhere and for all things to which he pleases to apply it." how the Americans go about fishing!

Opposed to all these precepts is the apostle's word, "Ye are bought with a price, become not the servants of men." -

G.

(Evangelical Lutheran Messenger of Peace.)

The Papists know how to knock money out of people, and are therefore well able to build large churches. For example, a Roman priest **Hanover.** The Kölnische Volkszeitung is informed from Hanover in Lancaster, Pa. has founded a society under the name: "Debtthat there, on September 29, an assembly consisting of 2,500 Redemption Society for the Benefit of St. Anthony's Church." The societyHanoverians was held, which unanimously adopted a decisive protest is to consist of a number of members, who are to be divided into 6against the stirrings of the infidel Protestant Association, which are now classes. becoming more and more annoying, also in the Hanoverian province.

*) The book is available from our general agent and costs 85 Cts. postage free.

This pleasing protest is as follows: A so-called Actions Committee, composed of members of the so-called Protestant Association and men of like mind, in a lengthy statement designates I. as.

its purpose: "the organic connection of the Lutheran Church of Hanoverhim not to the sick and funerals. No one tills and harvests his parish land, with the Lutheran Church not only of the Prussian State, but also of theno one unloads his coal, and even his legal maid is cast down and entire German Reich". Today's assembly desolates this purpose. It doesmistreated.

not want this "organic connection" of the Lutheran Church in Hanover with the "Lutheran Church" in Old Prussia. Nor does it want such a union of the Lutheran Church in Hanover with a "Lutheran Church of the entire German Reich" which, after all, has yet to be founded. It rejects the idea of imperial and national churches. The same Actions-Committee II proposed as means to achieve its purpose: a. "the improvement of the synodal constitution". From the speeches preceding its declaration it is evident that by this alleged improvement it understands such a modification of the Lutheran church constitution existing in Hanover as is perfectly equivalent to the elimination of the same. The present congregation has no reason to desire this alteration. It sees in the existing synodal constitution a firm fortress against all attempts which should be made to shake the independence of the Lutheran Church in Hanover. It therefore protests against such changes. b. As a second means, the Actions-Committee calls for "a different appointment of the Landes-Consistorium". For several months, the papers at the disposal of the Actions Committee have heaped the most serious accusations on the aforementioned authority, as well as on the consistories in general, in order to justify this "other occupation". These accusations rise to the assertion that their principles lead the church toward "complete desolation and disruption. The present assembly protests against such a view. It declares that these authorities are only doing their duty when they admit as preachers in the Lutheran Church in Hanover only such men as stand with heart and mouth on the ground of the Lutheran Church. She has the firm confidence that the Landes- Consistorium, as well as all who are appointed to it, will unswervingly adhere to this principle. In this way they do not endanger the right of the congregations to vote, but they protect it. By this means they do not desert and disrupt the church, but they build it up. c. As a third means, the Actions Committee designates a "Deputation to His Majesty the Emperor", which is to hand over collected declarations of consent from all localities in the country for the declaration of the Actions Committee. Apparently this is intended to create the impression that all members of the Lutheran Church in Hanover share the opinion of the Actions Committee. Today's meeting protests against this view. In every locality there are either none or only a few who want something new in regard to their church. By far the majority hold fast to the faith of their fathers. Forty-two churchwardens from the city of Hanover and its suburbs, together with seventeen clergymen, have issued a counter-declaration against the declaration of the Actions Committee. The present congregation expresses its most lively thanks to these gentlemen for this energetic stand for the right of the Lutheran Church in Hanover. May your fine example be followed elsewhere, which is thus set.

Hanover, Sept. 29, 1875.

The Assembly of Members of the Lutheran Church in Hanover. In the name of and on behalf of the same:

(Follow the names.)

Papist fanaticism. Dr. Münkelt reports: The Catholic pastor Schaffeld near Heiligenstadt has made a declaration to the state authorities that he recognizes the state laws. Since then he has hardly been safe from life in his two parishes. In the streets people spit in front of him, hurl bricks at him, and crack whips in front of his face. In his two churches no one appears, and they bring in

Obedience to the Laws of the State. At a recent meeting of Roman Pontiffs at Freiburg in Baden, the following resolution was passed, among others: "Unlimited and unconditional obedience to the laws of the state violates the divine moral law, which is above the order and laws of the state. On this the "Ev. - Luth. Friedensbote" from Alsace-Lorraine of October 3 makes the correct remark: "At first sight this does not seem incorrect to us Protestants, for the Bible teaches us to obey God more than men. But for the ultramontanes (the arch-papists) the Pope stands above the Bible and, as the infallible voice of God, determines the limits of obedience, and therefore that sentence is pernicious." W. [Walther].

A blind synod. Recently the Königsberg Consistory submitted the question to the district synods: By what signs is the growing danger of the moral wildness of the present youth recognizable, what are the causes, and by what means can it be combated? After a brief discussion, the Synod of the great city of Stettin unanimously decided: The Synod does not see any signs of this danger and therefore has no reason to answer the questions. Who is not reminded then of Isa. 56, 11. "All their watchmen are blind, they all know nothing"? W. [Walther]

What servants can do for God's kingdom is shown by an example reported in No. 5 of the "Nachrichten über die Ausbreitung des Evangeliums in Italien" (News about the spread of the gospel in Italy); recently a Jew died in Venice, who bequeathed the sum of 200 francs to the Waldensian community in his will, with the express remark that this was done "in recognition of the faithful service which his two evangelical (i.e. Waldensian) servants had rendered him. These, then, had taken to heart what the apostle writes: Tell "the servants that they . . show all good faithfulness, that they may adorn the doctrine of God our Saviour in all things." Tit. 2, 9. 10. But where do you find such servants, even among those who want to be Christians? Most of them serve only for the sake of money, and therefore they are unfaithful in their service, and it is without blessing. W. [Walther]

The work of the Book Commission in Addison.

In order to fully prepare the German reading books, which the Synod decided to publish several years ago, for printing, a meeting of the Book Commission was announced by the "Lutheran" for September 1 of this year in Addison. At the same time, an invitation had gone out to all the larger teachers' conferences to send delegates to inform the Commission of any special wishes, to take part in the consultations, and in general to cooperate to the best of their ability so that the reading books would be produced to the general satisfaction of all.

This meeting took place at the appointed time, and a report on the work of the Commission should have been presented to the public long ago. The reader will kindly excuse the fact that it is only today that every day has its own special work, and that the weakness of human nature does not allow many things to be completed at the same time.

By the evening of August 31, all the members of the Commission had arrived in Addison, as had several delegates from teachers' conferences. Some others, who had been present in the first hours at the common-

The men who were still lacking for the work of the Society soon arrived, so that the following gentlemen were assembled:

as members of the Commission: President C. F. W. Walther, Professors Selle, Brauer and Häntzschel, teachers Roschke, Kunz and Bartling, and the undersigned;

as delegates: the teachers Käppel and Leser from Chicago, Ungemach from Fort Wayne, Hargens from Boston, Robert from Buffalo, Müller from Pittsburg and Feiertag from Baltimore.

The meetings were held in the lower teaching room of the seminary. They began on September 1 and ended on September 10. Since three of them were usually held daily, it was possible to meet a total of 21 times. Prof. Selle acted as chairman, and teacher Müller as secretary. Almost all of the pastors and also some of the teachers were present as guests at various times. Mr. Lauser, a teacher from Schaumburg, spent several days working diligently on the project.

The Commission began its work with some apprehension. It was aware of the difficulty of its task as well as of its responsibility. Probably everyone involved remembered the saying "many heads, many senses", and everyone looked forward with some tension to the negotiations, in which the most diverse wishes and the most varied views were bound to come to light.

On the other hand, one went to work with the hope of being able to complete all three reading books. - A beginning was made with the examination of the reading material for the first two books (intended for the lower and middle classes); and very soon it became clear that neither all the reading material from the previous St. Louis Reading Book, nor that collected from other sources, was entirely suitable for trial and use. A very careful sifting of them now began; and from the great number of reading and other books which were at the service of the Commission, many entirely new pieces were selected. Each of these, which was proposed for inclusion by a member of the Commission or a delegate, was read out and discussed in detail, and only then was its inclusion voted on. Many a favourite wish remained unfulfilled, and many a "so beautiful a piece" had to be mercilessly "jumped over the barrel". In this way, we carefully selected about 100 readings for the first book, and 150 for the second.

In both, but especially in the second, much comes from natural history, ethnology, technology, etc.; but nevertheless the Lutheran character of them has been strictly kept in mind.

The first book will begin with a selection of short, meaningful and systematically ordered sentences. - The sequence of the readings was determined by the Commission for this first book; for the second, it was assigned to the undersigned, who is to have the final editorship of the books.

Not a few of the readings had to be changed or completely rewritten. - Regarding the orthography, it was decided that the one found in the new "Hand- und Schulbibel" published in St. Louis should be used, so that the children would not be confused by different orthographies in their German textbooks.

Decisions were also made about the format of the books, the paper to be used for them, the size of the printing and the titles, all of which will hopefully be carried out.

Likewise, illustrations were discussed in detail. It was decided that the first book should contain 13, the second 23 beautiful, cleanly executed pictures. The individual reading pieces were also discussed.



However, the undersigned is still very doubtful today whether these resolutions can be carried out exactly as they were passed. It is very likely that changes will have to be made.

All of the above-mentioned negotiations and determinations took a great deal of time, because the Commission considered itself obligated to proceed as carefully and thoroughly as possible. It was therefore not able to tackle the third reading book (for the upper grades), although it did determine some individual reading pieces for inclusion in it. Classes were to begin in the seminar; the teachers present also had to go home to their schools; therefore the assembly was forced to adjourn at noon on September 10. God willing and we live, the third reading book will be completed in the coming summer in St. Louis for early printing.

To the praise of God we must confess that in all the negotiations during the 21 meetings the warmest brotherly love was evident. No disagreement disturbed our togetherness; and all fears of possible great differences of opinion soon disappeared. Having long since agreed on the principles of Lutheran education and on Lutheran textbooks, we always, and usually soon, agreed on their application in particular cases. And if the individual had to make a "sacrifice" in that his piece had to "jump over the blade," it was always done in such a way that we only became more and more fully aware of the One Spirit and the One Meaning. God's blessing clearly rested upon our actions and undertakings; may this continue to be the case.

I will never forget the wonderful days we spent together working on the production of the extremely important school reading books.

Addison, Ill, Oct. 26, 1875, J. C. W. L.

Friendly Reminder.

Occasionally it has been pointed out in the "Lutheraner" that the advertisements to be published in this journal should be as brief as possible: what good has it done? As before, the space at the disposal of the "Lutheraner" is sometimes misused. Reference is made here, for example, to the receipts. Of course, receipts must also be published; but the fact that in them (S. Luth, No. 20 of this year, not to mention other numbers), 69, 86, 65, etc., are casually listed. Names from one and the same congregation are listed: what is the use of that? Is it necessary that every Lutheran reader be in possession of the names of all those who have given something for this or that Christian purpose? Or is it cheap to impair so many readers by so many things which the "Lutheran" could otherwise offer, if the long receipts did not take away the space? Or does one think that by the length of the receipts one can particularly awaken the sense of charity? One would probably be mistaken there. Would it not be perfect enough if every pastor or other collector of funds kept a special account for himself of the sums handed over to him? Travelling collectors should leave such an account in the parish in which they collected. Why do district and other treasurers often have to be overburdened with long lists of names? And why do they allow themselves to be burdened with the task of first posting them and then sending them to the "Lutheran"? Truly, no one thanks them! It would be perfect enough if the total amount received from each congregation were receipted. One should finally let oneself be instructed, and not also complain to the editorial staff of the "Lutheraner" in such a way.

Wise woman. She would certainly like to see a goal set for this evil, but what should she do? If such receipts come in, she cannot simply throw them into the waste-paper basket; but it would be asking too much of her to shorten them herself; so she must of necessity have them printed. It would therefore be most gratifying if all senders of receipts would henceforth have so much understanding and take into account reasonable wishes.

But also otherwise, e.g. in ordination, induction and conference announcements, one could make use of greater brevity, as has already been desired in the past. Announcements of church dedications, mission festivals could mostly be missing. For those who are initially concerned and take a closer interest in it, know it even without the "Lutheran". Other announcements should be tabulated: for ordinations ;. B. the name of the ordained, place and day of ordination and address would suffice. All other appendices are partly self-evident, partly quite indifferent to the reader. In the case of Cvnferenzanzeigen, the name, time, and place of the conference would suffice; the signature of the secretary does not add the least to the matter, except that it takes away one or two lines. The members of the conference should be acquainted with the regulations concerning registrations and the like, even without the "Lutheran"; but finally, reminders of conference work and sermons do not belong in the "Lutheran" at all, but in the notebooks of the members of the conference.

The more the Synod spreads, the more notices will appear. If, however, they are to be written in the same way as before, the "Lutheran" should later preferably be an advertising journal.

S n.

Inaugurations.

On the 22nd Sunday after Trinity, Rev. C. E. Bode was solemnly installed in his office by the undersigned as his successor, by order of the honorable President of the Synod of Illinois a. St., Rev. Erdmann. I. Heiniger.

Address: Rev. O. L. koclS, Lox 691. Hannikal, Missouri.

On the 22nd Sunday after Trinity, Rev. I. G. A. Hild, called from the congregation at Cedarburgh, Wis. by order of the high". Mr. President C. will help! Strafen, by the undersigned, assisted by Messrs. Kelter and Wesemann, into his new office. F. Schumann.

Address: Usv. 8. Hil6, 8tzc!ar!urAli, Osaulrao 6o., IVis.

Rev. I. C. F. M. Lußky, called from Lyons, Iowa, to Sterling and Round Grove, Illinois, was installed in his office by the undersigned on the 22nd Sunday after Trinity, by order of the Most Reverend President of the District.

John T. Holiday.

On the 21st Sunday after Trinitatis, Pastor H. Kollmorgen was introduced to his new congregation by the undersigned in the presence of the venerable Herr Präses Wunder.

F. R. Tramm.

Address: Hsv. 8. ILollinoi-Aen, Oin^vills, ^Vllita Oo., III.

Mission Festivals.

On October 14, our churches in and around Niagara County, New York, celebrated their first mission festival in Bergholz. After the preceding"" In the afternoon, in front of the church, speeches were held by Pastors I. C. L. Frese, Kanold, Weinbach, as well as the undersigned, about inner and outer missions. The sister congregation in North East, Pennsylvania, which was unable to attend, sent in the amount of a mission collection of \$10.25 as a festive greeting, including which sum H69.28 was collected at the end of the celebration.

F. W. Schmitt.

On the 18thcn Sunday after Trinity, my congregation at Keokuk Junction, Adams County, Ill, celebrated with the congregation of the Rev. Dahlke their annual mission feast. IT was preached by the Rev. I. Bergen and the Rev. Dahlke. The Collecte amounted to P57.76 and was distributed as follows: for the Synodal-Baukaffe H22.83, to Mr. Past. Hölter for hiring a travel agent for the State of Illinois P14.93, for Hermannsburg H20.00.

C. Meyer.

Books - Ad.

What to make of secret societies?

This is the title of the fourth tract published by the German-American Evangelical Lutheran Tract Association. Long sought after by all sides because of its important content, it will find a ready market, as the second edition is already being printed. In this treatise it is proved that the secret societies originate from unbelief, and that there is nothing wrong with their much-vaunted love. The constitution of the Tractat Society is also printed. Hopefully, many new members will join and the old ones will feel impelled to renewed zeal, to demand the cause of the association to the best of their ability. The members of the Association, as can be seen from the Constitution, receive the copies sent to them in commission. Therefore, where they have not yet done so, they do not want to forget to send, in addition to their contribution, what they have received for sold copies. Missionaries who conscientiously distribute the Tracts may receive copies free of charge. Non-members can get them postage free, the piece at 5 Cts., the dozen at 45 Cts. Money and orders should be sent to IVlr. bV vttttu (710 I'runkliv ^.vv., 8t. Huis, No.). Tracts published earlier are also still to be had. G.

The sad conditions in the Synod of Iowa. An illumination of the recent proceedings and the so-called Synodal Report. By I. Klindworth, pastor at Galena, Ills. Self-published by the author.

It is first of all, as the author says, a personal interest which has given the outward occasion for this writing. Pastor Klindworth has been publicly attacked and slandered by his opponent. But this personal interest is not the sole motive. The author wants to do a service to the Synod with his work. He "wishes to call its attention to its damages and to warn it of its ruin, which has already seized it badly enough." "The Synod has long been suffering from two cancers," "that is, the theology of the professors and the administration of the synodical teaching institutions." Strange, to adduce something special, is the evidence of how the Fritschel brothers "have played argen Schwindel with the *General Council*." In what spirit and for what purpose the writing is written is clear from the closing words: "But all the brethren in the Iowa Synod, who are honest men, who have long groaned under this unworthy pressure, who seek the truth and glory of God and the good of the church with all their hearts, to you I hereby of charge, in the name of truth, to come together as one man , to cleanse yourselves of all unrighteousness and falsehood, and above all, to make a thorough and righteous repentance for the disgrace of our Synod, and then, in true and heartfelt faith in the goodness and mercy of God, to begin anew in the open and honest way of truth. Here no herb nor plaster will help; here no direction and no confessions, no matter how inviolable,

Here sins weigh upon the synod; there repentance and faith alone help; there God and the Lord Christ alone help! Righteousness exalteth a people, but sin, sin is the ruin of the people! God have mercy on us!" This booklet is worth reading by all who want to take a look at the Iowa Synod. You will see from it how the Fritschel brothers have deprived it not only of its good name before men, but also of a good conscience, and what fruits infidelity in doctrine brings!

The pamphlet, 88 pages, costs 20 Cts. and is available from the author and from M. C. Barthel in St. Louis.

G.

"Church Book."

Under this title, the Synodalbuchhandlung has published a magnificent book for recording ecclesiastical activities, and has thus rendered an extremely grateful service to all faithful pastors, which everyone who is in need of such a book may soon make use of. Whoever has experienced how difficult it is to set up a church book, how seldom one finds a book that is only somewhat satisfactorily lined and fitting, how disgusting the drawing of many long lines is, and how easily uniformity and cleanliness are violated in the process, will greet this church book with the most grateful joy. It is to be recommended as perfectly successful in every respect. Its size is: 10 inches wide, 16 inches high; beautifully and strongly bound in calfskin, with exquisite paper and excellent printing, the internal arrangement leaves nothing to be desired in terms of nothingness and completeness. Besides the usual sections for baptisms, confirmations, communicants, marriages, and funerals, the book contains at the beginning a splendidly arranged

The book ends with a section under the title "Chronicle" for the listing of important events concerning the municipality. Finally also an alphabet is added, for the enclosure of an index over the names entered in the book, to facilitate their quicker finding, especially with very numerous parishes. Very nice is also the certainly new rubric for the Confirmation Saying, which gives such a good opportunity to speak to the hearts of the confirmands when they register for confession. In short, we recommend the book to all pastors and congregations with great pleasure and satisfaction.

The price of the book may also be said to be very cheap for the exquisite facilities; it is, in fact, only \$6.00. O. H.

For the Christmas party

are available from the undersigned:

Liturgy for a children's service for the celebration of Christmas, presented by Friedr.

Price: the piece 5 cents, the dozen 40 cts, the hundred K2.50 plus pvstaeld.

2. hymns for the "Liturgy for a Children's Service for the Celebration of Holy Christmas", presented by Friedrich Lochner, Pastor.

Price: the booklet 10 Cts, the dozen 81.00, the hundred \$7.00 plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs of the same in the family circle, No. 2 contains the liturgical chants, as well as the choir, children's and congregational chants in polyphonic set in order. L. Volkening. 821 Nd'rdl. 4th So., St. Louis, Mo.

Conferenz - Display.

The Grand Rapids Specialconference will hold its next meetings, s. G. w., at Grand Haven on the 7th and 8thcn of December. L. Wuggazer.

Income to the coffers of the Northern District:

To the synodical treasury: from the congregation Past. PartenfelderS 410.25. from Past. Mueller's congregation 49.92. from Rev. Sprckhard 42.00. from Grand Rapids congregation 49.23. from Rev. Huegli's congregation 419.41, from himself 42.00. From Past. Hahn's congregation 47.50. Past. Sievers' congregation, Collecte on the 9th of Sonnt, n. Tr., 417.51. Past. Arendt's congregation 410.00. Past. Trautmann's congregation 46.50. From whose congregation: to cover drr Nisrkvstevu to Synodalconference 45.00. From Past. Wuggazer's congregation in Richmond 44.15. Whose congregation in Big Rapids 45.10. Kirchweih-Collecte drr Gemeinde in Frankentrost 414.00. From Teacher Stünkel 42.00. Teacher Walt 41.00. From Teachers Hilpert, Wagester, Onasch, Winterstein 4'2.00 each. From Past. Henkel's congregation at Burr Oak 47.80. Of dcscn preaching place at Colon 43.20. Of its congregation at Sturgis, Erutefest-Collecte, 42.75. Of the congregation at Frankenmuth by Cantor Riedel 417.46. Of A. Galsterer 45.00. Pastor Koch 42.00. Past. K. L. Moll 42.00. Teacher Schmalzried 41.50.

On the emigrant mission in 9t ew York: From drr congregation in Frankenmuth, Kirchweih-Collectr, 421.19. Collected from Bickelmann's wedding 44.50.

For the Deaf and Dumb Institution at Norris: From the congregation at Big Rapids 43.00. By Past. SieverS, HauöCollecte in Frankenlust, 454.00. by S. Abraham 41.00. by Past. Karrers congregation, Harvest Festival Collecte, 45.40. By drr congregation in Frankenmuth, Michaelssfst-Collecte, 422.29. By A. Galsterer 42.00.

For Oshkosh congregation: from Amelith congregation 47.28. congregation to Tandy Creek 48.75. congregation to Monroe 420.48. congregation to Manistce 415.00. congregation to Waldenburg 429.50. By Past. Karrcr of C. Prüfrock, F. Schmidt, G. Bröcker, S. Jagow 50 cts. each. By individual members of the congregation at Saginaw City 411.00. By the congregation at Brnona 42.15.

For the seminary in Addison: from the congregation in Amelith 44.20. From the Women's Association of the congregation to Tandy Lrrek for Spuhler 45.00. From the congregation in Town of London, Trinity Feast" Collecte, 41.00 for Wissbeck. At I. Köhler's wedding collected, for Spuhler 44.25. From Teacher Walt 42.00. From Bickelmann's wedding collected 44.50. From A. Galsterer for poor Michigan students 42.00. Communion Collecte from Past. Arendt's congregation for poor seminarians 45.00.

To the Widow's Fund: From Pastors Sprckhard, Hügli, Trautmann, Bernthal 44.00 each. From Past. Partcnfeldrr 45.00. teacher Onasch 4'1.00. Collecte from Past. Torney's congregation 42.25. from Teacher Selle 4'2.00. Past. Koch 45.00. Past. K.L. Moll 43.00.

To the building fund: By Past. Hahn, wedding collecte at I. Bolz's, 413.50. By drr parish to "sandy Creek, Ascension feast collecte 4'3-40, Pentecost feast collecte 48.40. By parish to Swan.Creek 41.00. Grand Rapids parish 45 00. By Past. Huegli's congregation, 2nd mission, 473.00. By Past. Sievers, bequest, 425.00. By N. N. 450.00.

From other donors, 411.00. Past. Partnfelder's congregation, 2nd sending, 420.00. From Past. Lemke's congregation, 2nd sending, 450.00. Rev. Trautmann's congregation, 432.25. Past. Partenselder's congregation, 3rd consignment, 433.25. From a member of the congregation in Jrankmtrost 25 Cts. From Past. SpindlrrS Gemeinde 410.00. Kirchweih-Collecte der Gemeinde in Frankenhilf

420.00. From Past. Lemke's congregation, 3rd mailing, 430.00. From Grand Rapids congregation 48.00.

On the building of churches in Past. Schröder's congregation in Canada: From Past. Trautmann's congregation 47.00.

For teachers' counters From Past. Hattstadt's congregation in Monroe 422.42. Past. SieverS' congregation in Frankcnlust 426.33.

For Springfield: From the Women's Association of the parish to Tandy Creek for poor students 45.00. From the Manistce parish 411.00.

Communion Collecte in Past. Arendt's congregation for poor students 44.00.

To the orphanage at Addison: house collecte from Past. SieverS' parish 427.00.

On the Leipzig Mission: By Past. Bauer 41.00. Mrs. Brunk 41.00. Past. Hattstadt's congregation 47.00.

For the congregation in Odessa, Dakota: From drr congregation in Frankenmuth 415.39.

For inner mission: From Past. SieverS' congregation 417.00.

Monroe, Oct. 15, 1875. i. s. Simon, casfirer.

Entered the coffee of the Northwestern District:

For sick preachers and teachers: Thank offering from Mrs. K. in Sheboygan 41.00. From H. Burhop there 50 Cts.

For the church in Chemnitz (Saxony): Missionsfest-Collecte in Freiftadt 410.00.

Zur Hermannsbürger Mission: MissionsfestCollecte in Past. BernerS Gemeinde 47.16.

For poor students in St. Louis: From Past. Stecher 41.68. Whose parish 42.32.

On the Chinese and Negro Mission: Missionssest-Collctr in Town Grant and Sigrl 45.50. DeSgl. of Past. Damms parish 417.00.

For the Emigrant Mission in New York: From Past. Hoffmann's congregation in Plymouth 412.46, in Sheboygan Falls 48.07.

For Past. Döscher's son: From the pastors C. Markworih, C. Damm, F. Leyhe, Diehl, Stute, Hudtloff, Rehwinkel, Rosenwinklrl, Endeward, I. I. Walker, L. Daib 50 cts. each.

For H. Brust in Springfield: Collected at P. Krauss' wedding 4'6.00.

For Geo. Häffner in St. Louis: Collected at Fr. Krauß' wedding 46.00.

To the synodical treasury: from Pastors Stecher, Werfelmann, Arendt, Börneke, each, 42.00. Past. Fischer's congregation in Benton, Minn. 48.75. Past. Krumsieg's congregation in Henderson, 49.40. By Past. Küchele by Mr. Bcneke in RerdSville 45.00.

By F. K. in Sheboygan 45.00. Bible Festival Collecte by Rev. Ch. F. Loeber 413.00.

For the Deaf and Dumb Institution: From Fr. H. of W. 41.00. Lrntefest-Collecte from Past. RathjenS congregation in Mayville 48.60.

To the building fund: from Past. Fischer's congregation in Benton 448.50. F. K. in Sheboygan 45.00. P. H. of W. 4'50.00. Past. Tbiele's congregation in Crystal Lake 420.00. Past. Lcyhr's parish in Town Grant 75 Cts. From St. Stephen's parish in Milwaukee, 3rd sending, 452.50. From I. in Sheboygan 45 00. Phil. Tciß 4'2.00. jak. hunter 45.00. john birk in Milwaukee 45.00. past. Engelbert's parish in Racine, 2nd dispatch, 456.50.

For inner mission: Mission Festival Collecte in Town Grant and Sigel 411.00. Bon Past. Arendt in Mavville 42.00. Past. Fischer's church in Benton 43.00. Past. Thiel's congregation in Crystal Lake 420.00. mission feast collecte in Rev. BernerS congregation 415.00. of Mrs. Eökau in Milwaukee 4100. of Pauline Eskau 41-00. gray Rosenberg 42.00. mission feast collecte in Past. Allwardt's congregation 450.73. part drr Missionfest - Collecte in Past. Strasen's congregation 441-75. from Jacob Hunter in Milwaukee 41.00. Past. Damms congregation in Bloomfield, Missionfest- Collecte, 435.00. From Past. Wambsganß' congregation 414.05.

To the orphanage at Addison: by Past. Arendt in Mayville 43.00. F. K. in Sheboygan 4'2.00. Christian Teaching Collects by Past. Daib in Oshkosh 46.75. Thank offering by Mrs. A. Hilgendorf in Freiftadt 45.00.

For Past. Doescher's congregation: From Past. Keller's congregation at Mequon 44.00. Of Stephen's congregation at Milwaukee 423.30. Of the Triune Critters congregation there 445.10. Of Past. Laib and his congregation at Oshkosh 416.25. Past. Schumann's congregation 411.85.

Milwaukee, Oct. 10, 1875, C. Eissfeldt, Casfirer.

By Mr. W. Sallmann 4'227.25 as surplus of the trip of the Baltimor brothers to our church consecration, and by Mr. C. Reinhardt 4'9.50 as result of a survey carried out by his guests among themselves.

raised Collecte to the best of our church to have received, certifies thankfullyH . Walker.

Received for poor students: By Mr. Past. Sapprr from the women's association of his parish 415.00 and from Mr. Past. Pennekamp, collected at the wedding of Mr. Thies, 49.00. From Mr. Past. Th. Siek 41.00. By Mr. Pastor Wagner from the Young Men's Association of his congregation 425.00 and from the Women's Association 418.00. By Mr. Past. Wendt, collected at Rev. Th. Hahn's wedding, 44.65. From Mr. Past. Hansen 47.00 for Huschen. By Mr. Past. Beyer from the Virgins' Association of his parish 410.00 for A. SchwankovSky. By Mr. Uhlig, teacher for the deaf and dumb 43.00. By Mr. Past. Lenk from the Young People's Association of his parish 4'10.00 for Moravia. From Mr. Past. Hansen 42.00. By the same, collected at Mr. Wiedenhvfc's wedding, 48.50 for deer. By Mr. Rev. Ch. Hoyer half of the Emtrfest Collecte in the parish of Mr. Rev. Jskc 49.70 for I. Hüschen.

For the seminary household: By Mr. Past. Mangelsdorf, collected at Chr. Jansen Jacob's wedding, 49.06. By Mr. Past. Süß 42.20. By Mr. Past. Ch. Hoyer half of the harvest festival collection in Mr. Past.Jske's parish 49.70.

Springfield, Ill, in October, 1875.

A. Craemer.



For the preachers' and teachers' widows and orphans' cafe
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of September and October:

1. contributions:

From Mr. Hölter, teacher, 42.00. From Professors Schalter and Burgdorf, 44.00 each. From Pastors Sapper, Gräbner and W. Th. Strobel in Wilton, Iowa, 45.00 each.

Two. Gifts:

From Mrs. Wittwe Kraft in Dwight, Ill, 42.00. From Mr. C. Burgdorf in Red Bud, Ill, 41.00. N. N. in Weimar, TeraS, Al.25. From a "Friend of Widows and Orphans" 4-2.00. From Mr. Gottlieb Richter in CollinSville, Ill, 41.00. Mrs. Anna Ambrosius there 42.50. Collected by Mr. Pastor Ottmann at the wedding of Mr. Louis Winkler there 47.25.

St. Louis, Oct. 31, 1875. Oskar E. Gotsch.

For the "Lutheran" have paid:

(Continued.)

The 31st year: The gentlemen pastors: C. F. Herrmann, G. Endrrs 4'2.50, H. Michels, H. Brammer 14.85, H. Hunziker 6.75, R. Kretzmann 2.65, C. Tegtmeyrr, H. Duborg 3.50, H. Fuhr, W. Brackhage 13.50, F. Keller 8.10, I. R. Mo- ser, W. Hoppe l).25, E. H. ScheipS, F. W. Scholz 10.80, R. Köhler 11.25, G. H. Hörnicke 9.45, F. I. Th. Junget 8.10, C. F. Ebcr 8 00, C. Bönikr 0.70, M. G'öthe, C. I. Mertens, P. Engelbert 43.20, F. W. Franke 6.75, W. Dahlke 0.25, I. P. Fackler 5.40, F. Kleist 25.65, C. Dautenhahn, I. L. Daib 25.30, E. Richter 4.05, E. Räder 9.45, C. Hiller 13.65, A. Henkel 12.80, K. W. Krämer, I. Walker 6.75, G. Gerken, L. Hölter 10.00, L. Markhus, M. I. Tjaden, M. Stülpnagel, A. Lindemann 3.00, E. I. Frese 12.15, T. Häßler, A. Menniüe 19.00, I. F. Biltz 20.00, A. Hertwig, W. Busse, T. Larsm, E. Wübbcn, A. Kleinhaus, H. Crämer 31.05, I. L. Zeilingrr, G. Schieferdecker, H. G. Sauer 8.10, E. Mayrrhoff, F. Nosholt, A. W. Müller 0.65, L. Lochner 3.00, A. E. Winter 2.00, M. Tirmenstein 25.00, Prof. I. L. W. Lindemann 2.50, A. Kühn, I. Schulenburg, H. Bar- telS 15.00, E. Homme, W. Dahlke, G. Rademachrr 2.70, F. Kugele 14.85, I. Trautmann 30.00, N. Sorget 12.15, A. Willner 0.45, O. Hagestad, G. Guldbrandsen, I. Heiniger, L. Lochner 10.00, H. Bruer 1.00, A. Saupert 24.00, B. Fölsch, H. Kollmor- gen, G. A. Müller 8.10, G. H. Gräbner 23.50, I. P. Karrer 15.0l>, F. Brügmann, K. L. Moll 4.M, I. Tackle, L. Geyer 6.00, E. Beck, I. G. A. Hild 4.40, H. Partrnfelder 29.70, Dr. M. Gotsch, A. Siegler, H. Wunder 50.00, F. zur Mühlen, Th. Piffel 32.4l>, Tb. Mattfelb, M. Denninger, H. C. Stcup 9.45, I. Jen- sen, E. Mees 53.65, E. Hardrat 40.10, I. Budenthal, L. Nietmann, A. T. Geißenhainer, B. Mießler 4.05, A. H. T. Meyer, H. Wesche 5.10, W. Lcßmann 12.15, C. Drmetro, I. Trautmann 28.65, G. A. Schaaf 11.10. M. C. Barthel.

Received with heartfelt thanks from the undersigned: From Past. Stürkens Frauenverein for K. Dorsch 430.00, from the Jung- frauenvercin 410.00. From Past. Lenks Jungfrauenverein sür F. Pennekamp 410.00. Past. Stephen's congregation at Waverly 47.00, from H. Brackbage 4.5.00, Mrs. N. N. 41.00, Wittwe N. N. 41.00, Mr. Glone 41.00 for I. Brüning. From Dr. SihlersFraumvrrein from 1.January to (.October d. J. 445.10. From Past. Zuckers Frauenverein 45.00 and 3 shirts, 3 handkerchiefs, 3 boxes of collars. By Past. Cämmerer, collected at Mr. Holle's wedding, 48.00. By Rev. Hrintz for F. Seiß 41.00. By Past. Wille for H. Kuntz 44.00. From Past. I. G. Kunz's congregation at Julietta, Ind. for Geo. Horst 410.00. From Past. I. G. NützelS congregation sfor Theo. Bünger 45.50. From Past. A. Biewends Frauenverein, for M. Dürst 425.00. By Past. Lehner, collected at Bro. Brockmann's wedding, 418.50. By Past. Seiß' congregation for F. Seiß 47.50. By Past. Th. Brohm for Fr. Mohr 410.00. From Past. Horst's women's club 412.00 for Geo. Horst. Hat collection at the Pastors' and Teachers' Conference in Fort Wayne for Brunn'schr pupils 429.00. From Rev. Schumms Gemeinde 45.00. From Rev. JäbkerS Fraurn- Venin 3 shirts, 2 pairs of stockings, 1 pillow, 4 kissmüberzjgge, 2 handkerchiefs, 2 towels and 45.00, collected at teacher G. Groß's wedding, for F. Pennekamp.

Fort Wayne, Ind. in November, 1875, O. Hanser.

For poor students received from Mrs. Eva Maria, nee Hahn, in Dwight, Ill, 6 pairs of woolen stockings. By Rev. Bethke, in Arcadia, Ind. from Mrs. A. Meyer, 45.00. By Mr. M. S., in St. Louis, 45.00. By Mr. C. Burgdorf in Red Bud, Ill, 42.00. By Rev. Kleist in Washington, Mo. from the worthy women's club of his congregation 410.00.

For the Steeden Institution: By Pastor Hansen 42.00. C. F. W. Walther.

The receipts of Messrs. Birkner, Bartling and Schüler, as well as the annual accounts of Mr. Bcyer, etc., will follow in the next issue.

Changed addresses:

Il"v. .1. Iloini^or,		8t. 3oLo^Ir, Uo.
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Herausgegeben von der Deutschen Evangelisch-
Zeitweilig redigirt von dem Lehren

Year 31.

Who is a true Lutheran?

Sermon

on the Reformation Feast, October 31, 1875, held at St. Louis, and communicated on request by W.

O Lord our God, You once made Your church on earth a city on a high mountain, so that it might shine far into all the earth. But alas! how it was so soon ruined by the wickedness of men, robbed of its faith, disfigured and buried! But behold! when it seemed that it had already been overwhelmed by the gates of hell and had disappeared from the face of the earth, You prepared for it through Your servant Luther an Easter feast of glorious resurrection and a Pentecost feast of new life and new victories. O then we beseech Thee, help us today to celebrate with dignity those great deeds which Thou didst once among our fathers, as their rightful children and heirs. Grant also to Thy Church at this time of ours a new Easter and a new Pentecost, of which she, alas, is so much in need. Above all, however, we beseech Thee, at last, to hear the millennial, unceasing, longing supplication of Thy whole Church on earth for the end of its struggle and its tribulation, open for it the golden gates of Thy heavenly Jerusalem, and lead it in to its final, perfect redemption and eternal freedom. Yes, do this for the sake of Your promises, which are Yes and Amen in Christ Jesus, Your Son, our Lord. Amen.

Text: Ps. 116, 10.:

"I believe, therefore I speak; but I am greatly afflicted."

Beloved in the Lord, fellow believers and confessors!

Today, as you know, we celebrate the feast of the Lutheran Church Reformation. This is the only festival in the year that no one but we Lutherans have the right to celebrate. It is true that the religious and even the rational celebrate it with us...



geben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 1, 1875. No. 23.

believers of our day; but wrongly. Both the religious and the rational are like the scribes and Pharisees of Christ's day, who, though they rejected the doctrine of the prophets, yet hypocritically, as if they were the most faithful children and disciples of the prophets, erected magnificent monuments to them. Therefore Christ cried out to them in holy wrath, "Woe to you scribes and Pharisees, hypocrites, who build the tombs of the prophets, and adorn the graves of the righteous!" This woe of Christ therefore also befalls the religionists and reasoners of our day when they celebrate with us today the feast of the Lutheran Church Reformation; for as once those sectarians in Christ's day rejected the teaching of the prophets, so now these sectarians in our day reject the teaching of Luther. They have even banished Luther's School Catechism, the most glorious of all the books Luther ever wrote, from their schools in an ungodly manner, and in its place have introduced wretchedly erroneous and unbelieving works. And how did Luther himself once judge the men of religion and the believers in reason? As for the religious and church men, he once wrote of them in 1533 to those at Frankfurt: "It is frightening to me to hear that in one and the same church and at one and the same altar both parts should fetch and receive one and the same sacrament, and one part should believe that it receives vain bread and wine, but the other part should believe that it receives the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and wicked, and keep silence about it, and let both parts go on like this, each in his delusion. . Therefore, whosoever hath such preachers, or is confident of them, let him be warned of them, as of the devil himself in the flesh." *) But as for those who believe in reason, Luther, in his last sermon, preached shortly before his death at Wittenberg, warns his fellow Wittenbergers against them with the following words: "Hitherto you have heard the right, true word; now beware for your own thought and prudence. The devil will set fire to the light of reason, and make you

*) See Luther's Volksbibliothek. Vol. 4, p. 54.

from the faith." "What would Luther say if he came out of his grave today and saw how the bitterest enemies of his doctrine and practice, the religious and ecclesiastical men and the believers in reason, wanted to celebrate the commemoration of his Reformation with us? - With a voice of thunder he would cry out to them: "Silence on my name, you hypocrites! You only desecrate it with your praise; for while on your lips floats my praise, in your heart dwells poisonous enmity against the truth I preach."

But, my brethren, not all those who bear the name Lutheran and who really do not want to be anything but Lutheran have the right to celebrate the feast of the Lutheran Church Reformation today. Rather, as God once cried out to those who called themselves Jews, but were not true Jews, when they wanted to celebrate the Jewish New Moons and seasons, "Who shall require this of your hands, that ye should tread in my court? My soul is in your new moons and seasons" (Is. 1, 12.14.): so today also to those who call themselves Lutherans, but are not true Lutherans, if they want to celebrate with us today the feast of the Lutheran Church Reformation, must be called out: "Who shall require such things of your hands?" God be to your festive hypocrisy.

Well then, let me answer the question today:

Who is a true Lutheran?

To this I reply on the basis of our Davidic text: A true Lutheran is only the one who

- 1. carry the true faith in his heart, but
- 2. also confesses his faith as the only true one with word and deed, and finally
- 3. willingly takes upon himself the plague that certainly follows his faith and confession.

I.

When, my dear ones, 358 years ago today Luther publicly posted those 95 sentences against papal indulgences, and with this step began the glorious work of the Reformation, it was by no means his intention to found a new church. Luther never had such an intention, not even later. On the contrary, Luther only renounced the new Papal Church, precisely because he did not want to fall away from the old true Christian Church, like the Papists, but wanted to remain faithful and constant to it. Luther therefore wrote five years before his death in his writing against Duke Henry of Brunswick: "We do not invent anything new, but keep and remain with the old Word of God, as the old church had it.... The Papists find nothing with us, but only the old of the old church." *) The Lutheran Church, therefore, wants to be nothing else, and is nothing else, than the restored old true, Christian Church; and every true Lutheran, therefore, also wants to be nothing else, and is nothing else, than - a true Christian.

But who is a true Christian? This is what David tells us in our text in brief words; for Paul also applies our Davidic text words to himself and to all true Christians in the New Testament**); namely, the words: "I believe, therefore I speak; but I am greatly afflicted." According to this, then, there are three things which constitute a true Christian, and therefore also a true Lutheran, namely, 1. a believing, 2. a speaking or confessing, and 3. a being afflicted. Believing makes him a Lutheran, confessing reveals him, and being afflicted proves him.

The first characteristic of a true Christian, and thus also of a true Lutheran, is therefore this: that he carries the true faith in his heart.

So even if a person is a child of Lutheran parents, even if he was born and baptized in the Lutheran Church, even if he went to a Lutheran school and was taught Luther's catechism and confirmed as a Lutheran, and even if he now belongs to a Lutheran congregation and attends church, confession, and Holy Communion diligently, none of this is a sure sign that he must be a true Lutheran.

No, a man becomes a true Lutheran by no other way than by which alone he becomes a true Christian; but that is no other than the way of true repentance. The first step to true Lutheranism, therefore, consists in a man's coming to a living knowledge, through God's law, that he is a lost sinner, and that he is filled with fear and terror, and learns to taste the terrible bitterness of sin. This was also the path by which God made Luther himself a true Lutheran. Luther, of course, later had such a certain and joyful faith in the forgiveness of his sins and in his blessedness as few Christians in the world; but before that he also felt, as few did, the terrors of hell over his sins and, lying on his face as a poor lost sinner, wriggled before God like a worm in the dust in his dark monastery cell. As he himself confesses:

To the devil I lay captive, In death I was lost, My sin torments me night and day, Where I was born.

I also fell deeper and deeper, There was no good in my life, Sin had possessed me.

But, beloved, these experiences of the damning and killing power of the law are necessary, but only as preparations for the great main thing. But this main thing is faith. If a man, after the thunderous voice of the law has penetrated his ear and heart, hears the sweet voice of the gospel, he hears the joyful message: "It is certainly true, and a precious word, that Christ Jesus came into the world to save sinners: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned unto him for righteousness." And now, through these evangelical promises of a free grace in Christ for all sinners, faith in this arises in a man by the action of the Holy Spirit: then also is the true Lutheran born into the world. Such a true Lutheran is then not only certain of the forgiveness of his sins and of his blessedness, but then also the gospel of Christ, of grace and of righteousness through faith, is the element in which he lives day and night, like the bird in lust, like the fish in the water. Therefore a true Lutheran can also repeat after our Luther from the heart: "In my heart this one article alone reigns and shall also reign, namely, faith in my dear Lord Christ, which is the only beginning, means, and end of all my spiritual and divine thoughts, which I may have day and night forever." Hence it comes about that a true Lutheran no longer wants to taste a book or a sermon in which this doctrine of faith does not appear as the great main thing; then it is to him as if only the shell were handed to him without the kernel. And this is the reason why no human writings taste as sweet to a true Lutheran as Luther's writings, because in them, as in no other human writings, the gospel of Christ, of grace and of the righteousness of faith, runs through everything like a golden thread.

According to this, each one of us can easily recognize whether he too is a true Lutheran or not.

Let me, however, put to you, for your the easier examination, but a few questions. Have you ever experienced a time when the law of God "went through your heart"? when you felt in your conscience that God, with his commandments and threats, is not, as the safe children of the world think, a mere joke, but rather the utmost seriousness? Wherefore did ye perceive with terror that your sins were indeed great and grievous, and that they were more than hairs of your head, yea, more than grains of sand upon the sea shore? and wherefore did ye sigh with that godly poet, "Where shall I flee, because I am burdened with so many great sins? where shall I find salvation? If all the world came here, my fear would not take it away"? - But have you also learned here that the gospel is not, as the sated worldlings think, an old, dead, feeble, a

*) Luther's works by Walch, Tom. XVII, 1659.
**) 2 Cor. 4,13.
*) Preface of Luther to his larger interpretation of the Epistle of St. Paul to the Galatians. Tom. VIII, 1524.



but rather a real power of God, which makes blessed, joyful, and holy all who believe in it? Have you thereby become assured of the forgiveness of your sins and of your blessedness? Has the gospel of Christ become to you what food is to the hungry, what fresh drink is to the thirsty, what sweet sunlight is to him who sits in darkness, and what golden liberty is to the captive? Will no book, no sermon taste good to you now, in which Christ is not the core and star? And is it for this reason that Luther's comforting writings have become the dearest to you after the holy Scriptures from which they were so richly and deeply drawn and flowed so purely and clearly?

Oh, my dear ones, if you have not yet experienced this, or if you no longer experience it, then either you have never been true Lutherans or you no longer are; for a true Lutheran is only the one who can first say with David von Hetzen, "I believe," that is, who carries the true faith in his heart.

II.

But in our text David not only says, "I believe," but immediately adds, "Therefore I speak." From this we see that a true Lutheran is only one who, secondly, confesses his faith as the only true one in word and deed.

It is true, beloved, that a true Lutheran has faith and confession in common with all true Christians. For he who does not confess his faith, and does not confess it as the only true faith, certainly does not have the true faith in his heart, but is a doubter, and therefore not a true Christian. For when David says in our text, "I believe, therefore I speak," he evidently means to say that because I believe, I cannot do otherwise, so I must also confess. But a true Lutheran also differs from all Christians who do not want to be Lutherans in one thing, and that is that he recognizes and confesses the faith or doctrine of Luther and the Lutheran church named after him as the only right one.

A true Lutheran does not believe in Luther's doctrine for Luther's sake or because this doctrine has been accepted by so many famous, learned, and pious men, but because he has convinced himself that Luther's doctrine is based in all respects on the clear wording of the Holy Scriptures inspired by the Holy Spirit. Luther himself therefore writes of the great difference between true and false Lutherans: "There are many who believe for my sake, but those alone are the righteous who remain in it, even though they have heard that I myself (since God is for me) have denied and renounced it. For they believe not in Luther, but in Christ himself. The Word has them, and they have the Word; they let Luther go, be he a knave or holy. With them I also hold it." *) A true Lutheran, therefore, does not, like the papists, hold the doctrine of his church to be true because he holds his church to be true, but conversely he holds his church to be true because he has recognized the doctrine of it to be true. A true Lutheran does not consider himself bound by the confessions of his church, e.g. Luther's Small Catechism and the unaltered Augsburg Confession, because it is the confession of his church.

*) Missive to Hartmuth von Cronberg from the year 1522.
S. Luther's People's Library Vol. II, p. 174.



The Lutheran, on the other hand, accepts them because they are the confessions of the faith that he carries in his heart, because they are truly his own confessions. For a true Lutheran, all this is not based on a mere human conviction, but rather on a divine certainty sealed in his heart by the Holy Spirit Himself.

The necessary consequence of this is that a true Lutheran first confesses his faith as the only true one before friend and foe with his mouth. Not only is he secretly convinced in his heart that there is only One Truth, that the true church has always had this One Truth, and that this One Truth has again been brought to light by Luther and laid down in the confessions of the Lutheran church; but he also does not keep quiet about it out of false humility or out of fear of men. Since Christ said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed also, when he cometh in his glory," and since a true Lutheran is divinely convinced that his Lutheran doctrine is nothing but this word of Christ, he is not ashamed of it. He then allows neither the multitude, nor the scholarship, nor the piety of his opponents to distract him, and may it always be said to him that the Church has not yet spoken in this or that point, how can he therefore, as a private man, dare to insist so proudly on his opinion: he sticks to the clear wording of Scripture, and says with Luther, "Here I stand, I cannot help it, God help me. Amen."

The second consequence of a true Lutheran being divinely certain of his faith is that he confesses it not only with his mouth but also with his deeds, first of all by the way he walks. He differs from the unbelieving world not only by his faith, but also by his life. He has also become a different man through his faith. Not only is he a diligent churchgoer according to the first table of the Ten Commandments, a zealous reader of the Bible, an unceasing praying man, but he is also, according to the second table, an obedient man toward his parents and all those who are superior to him from God, a gentle and conciliatory man, a chaste and chaste man, an honest and conscientious man, a truthful and reliable man, in short, a godly, humble and servile man. He does not follow the rules of the worldly people in his actions and conduct, but the rules of God's word, and therefore has a conscience about everything that does not stand the test of God's word, even if the whole world considers it permissible; he no longer keeps company with the world, no longer participates in its vanities, keeps away from the idolatrous temples of its carnality, and would rather die than knowingly commit a sin; yet he does not flaunt his piety, but walks in silence before his God.

But the confession of a true Lutheran also consists in the fact that he confesses his faith as the only true one by separating himself from all false and unbelieving communities. A true Lutheran does indeed have a heartfelt love for all people, even for those of false faith, but he does not want to know anything about any love if this would result in

the faith is violated. He keeps peace with all men as much of that hostility of the world which always follows the as he can, but he does not want to know anything about confession of the truth with word and deed, with mouth and peace with men if it disturbs peace with God, denies the hand, then you have in this a sure sign that you are not yet truth, breaks God's word. He is indeed diligent to keep unity true Lutherans, even if you call yourselves so and outwardly in the Spirit, but he will know nothing of any outward hold yourselves to the Lutheran Church.

ecclesiastical union, of any so-called union; nay, he rejects But you, who from bitter experience must repeat after and condemns it as an untrue, lying one, if it is not founded David, "I believe, therefore I speak; but I am greatly afflicted." on inward unity in faith and doctrine. To those who are not O be not therefore deceived in your faith and confession! All his brethren in the faith, the true Lutheran therefore does true Lutherans, yes, all true Christians, have had to make this not extend the hand of a brother in the faith; he flees the experience as long as there has been a Christianity, a churches in which God's Word is falsified, or is allowed to Lutheranism. Eighteen hundred years ago the holy apostles be falsified in principle, and above all avoids their altars as began to incline, and all true Christians, among whom the the banners of a false faith.

III.

Behold, the picture of a true Lutheran! But this picture is of the one faith and confession followed him, and willingly not yet complete; for David not only says in our text, "It took upon themselves with him the heavy cross of shame, believe, therefore I speak." but finally concludes his contempt, and blasphemy, and bore it cheerfully until their testimony with the complaint, "But I am greatly afflicted." death. But where are they now, who were once on earth a from which we see that a true Lutheran is finally only one spectacle to the world and to all the wicked angels? They are who, thirdly, willingly takes upon himself the affliction that now a spectacle of all the angels of heaven. Because of their certainly follows his faith and confession.

Many think that being tormented for the sake of one's peace, and now they experience the truth of that promise: faith and confession is by no means a necessary "Whoso confesseth Me before men, him will I confess before characteristic of a true Lutheran. That some are so My heavenly Father." For the short plague they now enjoy despised, hated, and scolded is either a special cross that eternal blessedness, for the short shame they now receive God has sent to them, or they themselves are to blame. But eternal honor, for the short struggle they celebrate an eternal this is a great error. For Christ says expressly to all his triumph, after the curses and reproaches of the world here disciples, "Ye must be hated of all men for my name's sake"; they now hear the word of blessing of their Lord and King "if ye were of the world, ye should not be hated. there: "O thou devout and faithful servant, thou hast been the world would love its own; but because ye are not of the faithful over a few things, I will set thee over many things; world, but I have chosen you out of the world, therefore thee enter thou into the joy of thy Lord." world hateth you"; and Paul testifies, " All that will live godly Up then, up, you Lutherans, step cheerfully under the in Christ JEsu must suffer persecution." Even among the banner of the pure confession, and fight on bravely, there ancient heathen it was a popular saying, "Truth begets the palm of victory already beckons you! hatred." *) He who therefore believes and confesses in such a way as to offend no one and to make the whole world aware of his faith.

friendship, he often ascribes this to his prudence and caution, but wrongly; such a man is rather certainly a wretched denier of the truth, and therefore neither a true Christian nor a true Lutheran.

True Lutherans, who can cheerfully and heartily say with David, "I believe, therefore I speak," must also always lament with David, "But I am greatly afflicted." For if they confess with their mouths before unbelievers and false believers that their faith is the only true one, they will be declared to be limited fools and arrogant sectarians. If they confess with their godly walk that they are in bondage to the world, to their sins and vanities

If they confess that they have no brotherly and ecclesiastical fellowship with the false believers and with the false church, they are called uncharitable, dead, literalists, quarrelsome and quarrelsome fanatics.

After this, then, examine yourselves, beloved. Today's feast of the Lutheran Church Reformation urgently calls you to this test. Have you not yet

*) *Veritas odium* (Terence.)

But you, who from bitter experience must repeat after and condemns it as an untrue, lying one, if it is not founded David, "I believe, therefore I speak; but I am greatly afflicted." on inward unity in faith and doctrine. To those who are not O be not therefore deceived in your faith and confession! All his brethren in the faith, the true Lutheran therefore does true Lutherans, yes, all true Christians, have had to make this not extend the hand of a brother in the faith; he flees the experience as long as there has been a Christianity, a churches in which God's Word is falsified, or is allowed to Lutheranism. Eighteen hundred years ago the holy apostles be falsified in principle, and above all avoids their altars as began to incline, and all true Christians, among whom the the banners of a false faith.

the holy martyrs shine like stars in blood-red splendor, have followed them in a long procession of confession through all the centuries. And when, four and a half hundred years ago, the old apostolic church, after a thousand years of dark night, again went forth like the sun in its first splendour, Luther again opened the round dance, and all his faithful comrades

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Up then, up, you Lutherans, step cheerfully under the banner of the pure confession, and fight on bravely, there ancient heathen it was a popular saying, "Truth begets the palm of victory already beckons you!

Here by mockery and scorn, There the crown of honour;
Here in hoping and in believing, There in having and in looking;
For the crown of honour
Followed by mockery and derision. Amen.

(Submitted.)

Letters from Steeden by Pastor Brunn.

The summer that has now passed prompts me to report once again to our dear friends and brethren. The joyful news I had hoped for, that a formal synodal union had been formed among us Missourians here in Germany (this name is also used here in the country the longer the more we are called by it), I am unfortunately not yet able to share with the dear Lutheran readers. It was primarily the lengthy, sad illness of our dear Pastor Ruhland in Planitz that stood in our way. We in Nassau had the joy of seeing the latter longer and more often with us, since he used our Nassau baths in Ems. But since the bath did not bring the hoped-for recovery, it was impossible to gather us for an actual pastoral conference this summer. Only

We held a shorter fraternal meeting here in Steeden at the end of August, which was attended by Pastors Ruhland, Wagner, Hörger and Hein. The time was too short to completely bring about the unification we all so ardently

desired. But the year that has now passed has brought us one important result: complete unity among us. That we therefore belong together as members and confessors of one faith and as fighters for one great ecclesiastical cause here in Germany, indeed that we are bound together inwardly and objectively by God's grace through the common bond of one faith, as well as of one common ecclesiastical interest, that is the consciousness which fills us. The rest will infallibly come with time. First of all, we have to praise God that He has completely removed from our midst the unfortunate discord of opinions about separation in Bavaria. We were not allowed to argue about this with a single word, thank God, when we were together in Steeden. - On the one hand, it may be a work of divine patience and long-suffering toward our dying German national churches (inasmuch as human error must so often serve God's gracious purposes), that for so many years, under God's permission, the eyes of us older confessors of Lutheran truth were kept open to proceed more decisively in the separation question. I, at least, was particularly deterred by the thought that our Lutheran national churches had still been given a time of gracious divine visitation, and that the believers in them must therefore be given time to clarify, equip, and gather themselves before the last decisive battles come in the present. On the other hand, it is just as certain as the latter that for many the time of a fresh ecclesiastical reformation has been missed, at the time when 25 years ago in Germany the first living zeal for Lutheran doctrine and church awoke anew. Oh, how much ecclesiastical and Christian life has slackened and dried up in the swamp of national church indifferentism since these last 25 years! How the whole Lutheran ecclesiastical development, which began so hopefully in Germany 25 to 30 years ago, has come to a standstill halfway, caught in the errors of the new theology and in the bonds of a state churchism contrary to God! And that the separated Lutherans in Germany bear a heavy share of the blame for this is undoubted. Had the members of the Lutheran Synod of Breslau, who until fifteen years ago were regarded as the champions of a resolute Lutheranism in Germany, led the testimony in the right way, against the damage to the German state church system, they, in view of the reputation they then enjoyed in all churches, resolutely insisted both on pure Lutheran doctrine and on its consequences in practical church life, what might then have become of Germany by the grace of God! - It was the heavy guilt of this omission that fell upon my heart and conscience, and which, when I reflected on the course of our ecclesiastical development in the last thirty years, made me see the separation question in a completely new light. After this inner change in my view of the conditions of the national church, it was not difficult for me to accept the application of such clear Bible verses as Titus 3:10 and others, as well as of Fort Wayne High School has asserted against providing our entire church doctrine and practice, to our national church.

make. I could no longer deny the absolute moral necessity of separating ourselves from sin, false doctrine, and all false churchism contrary to God, if it does not want to separate itself from us.

What a pleasant increase our small church circle has received this summer. In Hesse our newly formed congregation with Pastor Wagner, in Saxony the new Chemnitz congregation with Pastor Große, (to which perhaps the Dresden congregation will soon be added with its own pastor) and then in addition to Pastor Hörger in Baden, who has now joined our ranks, Pastor Krauß in a separate congregation. The latter event was a special joy for us. We Nassau Lutherans were formerly very close and intimately connected with those in Baden. Time had separated us, Pastor Eichhorn in Baden had remained with the Breslau Synod, Pastor Frommel had indeed left the latter with us, but had then surrendered to a superficial, lax and pro-Union standpoint, which is why he had gradually distanced himself completely from us. Thus we could only heartily agree when a separated congregation in Baden, which, hitherto separated from the others, had had Pastor Haag, after his death wanted to fall neither to the Breslau Synod, nor to Pastor Frommel's lax Lutheranism, but turned to Pastor Hörger with the request to take care of it and to assist it in the appointment of a new pastor. We may hope to have won a righteous Lutheran congregation for our church circle in Baden, and it is truly no small thing that we have grown in so short a time to the number of eight pastors, closely united in unity of pure Lutheran doctrine by God's grace. Oh indeed, this is cause for loud praise and glory to God, especially in remembrance of the time that has hardly passed, when it seemed that we were almost finished.

It is easy to understand that the decided opposition which we have now taken against our German Lutheran regional churches cannot remain without influence for our Steeden institution. Nevertheless, in the present year of teaching, the Lord has again brought us 10 new students in addition to the one old one. Therefore, let the thought be far from us to give God! And that the separated Lutherans in Germany bear a heavy share of the blame for this is undoubted. Had the members of the Lutheran Synod of Breslau, who until fifteen years ago were regarded as the champions of a resolute Lutheranism in Germany, led the testimony in the right way, against the damage to the German state church system, they, in view of the reputation they then enjoyed in all churches, resolutely insisted both on pure Lutheran doctrine and on its consequences in practical church life, what might then have become of Germany by the grace of God! - It was the heavy guilt of this omission that fell upon my heart and conscience, and which, when I reflected on the course of our ecclesiastical development in the last thirty years, made me see the separation question in a completely new light. After this inner change in my view of the conditions of the national church, it was not difficult for me to accept the application of such clear Bible verses as Titus 3:10 and others, as well as of Fort Wayne High School has asserted against providing our entire church doctrine and practice, to our national church.

pupils from Germany in the future, in that this benefit would rather be given to the sons of poor families, we do not believe that this is the case.

If we want to turn our attention to the education of American pastors and school teachers, the preparation of students for the practical seminary still leaves us enough room to work for our institution in Steeden. And 2. God's finger is still pointing me personally to this work in our institution. My health has recovered from the hard blow that hit me three years ago, so that I have been able to teach in our institution without any hindrance for years; but I am still unfit for the administration of the sacred ministry, even more so in a scattered congregation. As freshly and cheerfully as I can move about within my four walls and teach my students, every unfavorable weather condition, and especially the whole long winter season, keeps me firmly behind lock and key in the house. Do the dear readers think that I want to sit down idly or retire at the age of 56? And this a man for whom, like me, teaching and instructing young people has become an element of life? No, as long as God gives me the strength to do so, I consider it a God-given calling to continue our work at the institution, and God will also grant me the opportunity to do so by grace. Another very important reason is 3. the importance of our institution for Germany (not only for America). By God's grace, our institution in Steeden has first become the means of bearing public witness that here in Germany the Missouri Synod has faithful friends and fellow believers who, in full agreement with it, represent the pure Lutheran doctrine in contrast to the false, confused Lutheranism of our day. This calling of our institution here still continues; our institution in particular is still the means of testifying in larger circles, even in regional churches, to the existence of a work for the Missouri Synod and thus also of a connection and fellowship with it. While an individual pastor is easily forgotten in his quiet village, our institution makes itself widely known, and with it also the faith and spiritual direction which, as everyone knows, our institution follows. It is only through the existence of our institution here that we have been able to publish our Steedener Blatt, the only one we have as a public testimony to our entire ecclesiastical position in Germany. As certainly as we Missourians on this side and on the other side of the ocean have the high calling to stand as witnesses of the old pure Lutheran doctrine also in and for Germany, we must also seek to maintain our institution here in the position given to it by God. The cessation of our work in Steeden for America would be publicly regarded as a defeat and a decline of our entire Missourian cause in Germany. We must not give way, we must remain in our place, for the Lord's wars are to be waged and our institution also has its place in the line of battle.

In spite of the great need that now exists in America, I therefore dare to ask you not to forget our institution in Steeden. In faithful love and care, the Synod has not only supported the institution here, but has also provided an annual salary for me and my dear assistant preacher. But a glance at this year's receipt lists of the "Lutheran" will certainly show that the contributions listed there are by far not sufficient. I would, however, like to thank my dear old students in particular, whose 200 in Ame.



rica, ask them to remind their congregation that they owe it, next to God, only to our Steeden institution, that they have a pastor who preaches God's word to them: should this not awaken the hearts to remember our institution here with love and to help it to provide the little means it needs on the whole, to continue its labor of love and also to supply other still abandoned congregations with preachers?

Steeden, October 6, 1875, Br. Brunn.

(Submitted.)

Pleasing voices from the Grand Duchy of Hesse,
communicated by A. Wagner, pastor in
Kleinlinden near Giessen.

Because I know that our brethren in the Missouri Synod seek Jerusalem's best and wish it happiness with equal eagerness, whether on this side or on the other side of the ocean, and that many among them, because they have sprung from German lands, "for the sake of their brethren and friends who have remained there" (Ps. 122, 8.) hear with special joy any news of a new beginning for the building of the walls of Zion in their old German fatherland; so I must also not withhold from them the joy over the grace of God which we have experienced here in the last months. But especially you now overseas pilgrims from one of the oldest, most unmixed German tribes, you "blind Hessians" widely known because of the faithfulness and bravery of your fathers, with your quite considerable band of servants of the Gospel from Allendorf, Allertshausen, Londorf, Friedberg, Darmstadt, Odenwald 2c., please, do not overhear the news I have to bring you today: In the land of the "blind Hessians", too, there is now such a small congregation with a properly established preaching ministry, whose members and preachers, just as "blindly" as their fellow-parishioners have unfortunately believed the seductive gossip of the Enlighteners for a hundred years, now again believe the Holy Scriptures and the voice of the orthodox Church. In Kleinlinden near Giessen, in Allendorf a. d. Lumda, in Gedern in the Vogelsberge, God's Word and Luther's teachings are now preached one Sunday after the other in the unchanged old dialect, the holy sacraments are administered according to the unchanged order, the dear Lutheran catechism is diligently practiced with old and young, our unadulterated songs are sung according to fatherly tunes, and in addition, the entire confessions are again brought out and studied for the necessary armament for our struggle to the right and left; and even though we are quite isolated in the midst of today's generation in such a country, whose church once belonged to the strongest forerunners of the pure doctrine, looked at askance and suspiciously even by those who today again carry the Lutheran name and Lutheran confession as their flag, the more we rejoice in the complete community of faith and confession with the neighboring Nassau sister congregations in Steeden and Wiesbaden; Even the considerable spatial separation from the dear Saxon congregations of Planitz, Chemnitz and Dresden, which stand on the same ground with us, does not constitute a real obstacle to the practice of our intimate fellowship; so, praise be to God, the consciousness is also quite alive in all of us that, with the Missouri Synod, which has already proved itself in many a hot battle, we are in the same position as the other congregations of the same name.

The "Lutheran", as well as all new testimonies for the truthAt the beginning of July I moved into my temporary coming from there, as well as the dear mission house in residence, Kleinlinden near Giessen, with my family, and on Steeden, will always keep this consciousness alive and the 6th Sunday after Trinity my dear brother in office, Pastor awaken it anew. How this long cherished desire of theHein, assisted by Pastor Eikmeier, installed me in my office; hearts of these dear brethren in the faith, to see the orthodoxunfortunately we had to miss the actual spiritual father of the parish office permanently established among themselves,whole congregation, the dear Pastor Brunn, who, due to came about so unexpectedly after so many futile attempts,physical weakness, had to stay behind, to his own great you will certainly want to hear, as you who, according to thepain. Otherwise, however, it was a day of great joy for me apostle's admonition, are accustomed to rejoice with theand the whole congregation, together with the numerous joyful as well as to be sad with the sad. The Lord has at thebrothers from the Steedner and Wiesbadner congregations same time comforted me, who had given my life to thewho came. And how could it not be? After all, the struggle service of such a ministry and now, after resigning my officefor the whole and complete truth, which we are fighting in the Breslau Synod, had to do without such a professiontogether with you in the Missouri Synod, had only created for some years. Rejoice with me, therefore, as one who has ever new opponents for us, even from the number of those been made happy again after many tribulations. Thewho until then still wished our struggle luck, ever narrower testimony of your participation, when two years ago I restrictions of the limits within which we were still allowed to renounced the fellowship of the false doctrine of the Breslausee our comrades in arms, ...and, in addition, many a painful Synod, has especially helped me to keep up the spirit of joyrenunciation, often cutting deep into the heart and family in all my sadness, just as, in addition to the Holy Scripturesies... ...of those with whom we had hitherto held communion and the Confessions, the excellent doctrinal writings fromof the altar... ...and, in any case, many a painful separation the Missouri Synod have also rendered me importantand renunciation... ...of which you, far away, or whoever of services for the clear recognition of the Breslau errors. Twoyou comes to us, are not in a position to form a sufficient years with much sorrow and joy now lie behind me sinceidea; Indeed, at times the opponents seemed to be right in that resignation. The perception of the ever-increasingtheir gloating prediction that we would only build our own insensitivity of such a synod as the Breslau Synod to anygrave with our insistence on purity of doctrine down to every testimony against its error had brought me enough sorrow;article of our confession. But "that only the truth of the gospel in addition, the ever more prominent hostile position of themight stand with us," all this was taken upon our shoulders, Immanuel Synod, for whose former union with us in doctrinethough often with a heavy heart. Then, quite unexpectedly, I had still hoped', and the therefore finally necessarythe Lord gives us such a day of joy, on which the victorious suspension of the communion with it until the settlement ofand vital power of the whole and complete truth must once the doctrinal dispute; On the other hand, the intimateagain be made manifest, in that a new congregation stands brotherly fellowship with the Dresden congregation, in thethere with its own preaching ministry, as a testimony that to midst of which I lived for 1-1/4 years and was allowed to helpHim who is King in this kingdom, "His children are born as out diligently in the preaching ministry, brought me muchthe dew out of the morning glow," Psalm 110:2. Is not the joy. If you now consider me to be one who is united with youwinning of such a new post in our German land for our in confession and spirit, then rejoice with me also today thatcommon struggle already a victory that makes much the Lord has restored to me, I may well say, twofold, in theexperienced pain and toil forgotten again, and it is once orthodox ministry, free from all pressure of human statutes,more said: "After your victory your people will willingly what I had to go through there. Since no work in such ansacrifice to you in holy adornment"? This, then, to the praise office was offered to me in Germany, so that I could noof God, was the pervading mood of all our hearts on this day longer stand idle on the dock, I was already determined, inof joy in the midst of our many tribulations, in spite of the spite of many serious obstacles, to go across the sea to offerin conspicuousness of the whole work before the eyes of the my service to the Missouri Synod, if it could use it; Dearflesh. Of course, there was nothing great to see at the Brother Brunn told me how the spiritual need of themoment; the whole parish, including the children, consists of scattered Hessian brethren urgently required it, especiallyonly 110 souls, most of whom live far away from each other, in the present time of the ecclesiastical struggle that hadso that only two families live here in Kleinlinden (for the time broken out everywhere in Hesse, to provide them with abeing, we have moved our residence to the center of the shepherd of their own, and that there was no manpower leftwhole parish, because of the ease of getting around by train but me. What else could I do, since I was still free, but atin all directions). It is easy to understand that there are no least examine through my own perception of the conditionschurch buildings there, but only in Kleinlinden the there, whether I should not recognize the call of the Lord incongregation has so far made possible the construction of a it? So, since the preparations for emigration had alreadyfriendly prayer hall, for the decoration of which the love of begun, I hurriedly set out for Hesse and, since I perceivedthe Wiesbaden brethren has helped us with a gift of 100 the need of these sincere Christians, I was not for a momentgulden; in the other two places of preaching, however, in doubt that the Lord was calling me here and nowhereAllendorf and Gedern, the service must still be held in else. After arranging my previous household in Dres modest farmhouses. Also, the service of these different congregations is of course connected with many arduous journeys, and the whole bare salary, which the congregation has to pay for its meagre income, is not sufficient.

The amount of money that I am able to raise for the churchThe Gederne Häuflein, for example, was not surprised that and the many other ecclesiastical needs does not exceedthe Christians, who were only poorly served, were 180 Thaler, so that I would not have been able to take oversufficiently strengthened to be able to victoriously overcome the service of the congregation if I had not received asuch difficult temptations. How obvious it was, for example, modest annual private income. Also, we did not yet knowthat the Gederne Häuflein, with their well-justified whether the Hessian government would allow us to continueattachment to their former faithful shepherd, Pastor our work so calmly and whether it would also grant us theHofmann in Magdeburg, could allow themselves to be taken leniency granted earlier today, when it was no longer ain against the Missouri Synod by the latter's latest opposing matter of temporary service by the external pastors Hein andposition! On the contrary, this experience only helped to Brunn, but rather the establishment of an independentstrengthen their consciousness that the Missouri Synod parish office in the middle of the country, especially at a timetaught nothing different in the doctrinal articles of church and when the government already felt disturbed enough by theministry than what Pastor Hofmann had taught in his time returnees and proceeded against them with dismissal.just as emphatically and in full unanimity with Brunn and Nevertheless, our hearts are confident that what we haveHein. For the same reason, the frequent invitations to join begun in faith will continue in faith. After all, the Lord hadthe Usenborn congregation, which is only an hour away, previously confessed Himself to the small group of Hishave had no effect on them, where the young pastor Lucius, confessors here in an unmistakable way! Is it not already ain community with the Renitents, thought to fight the so-sign of vitality in this little group that five workers havecalled constitutional conflict with the Hessian state church already come out of Allendorf and the immediate vicinity whoand even now, after he has openly separated, still has quite have been helping to draw the net with you as preachers fora group behind him, who are also building a nice little a long time, namely Pastors Bergen, Wagner in Chicago,church. Certainly, the close proximity and the elimination of Schaaf, Nachtigall and Teacher Krieger? many inconveniences and expenses of the previous service

Yes, is it not merely God's work that at a time when nois very tempting. But, they say to themselves quite simply: Hessian state synod of 1873 had yet eradicated even thehow should we want to exchange what we already have with last trace of an ecclesiastical confession, when nowwhat those are only thinking of gaining? and how could we constitution of 1874 had yet brought the abomination of stateexchange the firm, sound doctrine, of which we are quite churchism to complete birth? where all the renitents, bitterlycertain with our present shepherds, praise God, for the complaining today and now awakening at least to thedoctrine offered to us there, so untested, which still has to eleventh hour, still found it quite bearable in the state church,prove itself in the fire of contestation as to whether it is really that is, long before 1873, a number of simple-mindedthat of the Lutheran church in all its articles, even in the "of Christians already recognized the root of all thesethe church and the ministry of preaching" so generally abominations in the then Hessian state church by the rule offalsified today?

the Holy Scriptures and their little catechism, and confidently On the one hand, from Dreihausen, only a mile away, in went out from Babel to save their souls? and that they didthe now Prussian province of Hesse, where the pastor not fall prey to the sects wooing them from all sides, butSchedtler, with an appendix of 2000 souls, most immediately recognized the unchanged voice of their dear, energetically defies the government, and is generally mother, the true Lutheran Church, in the unassuming, sober praised as a special champion of Lutheranism; To which testimony that reached them from Steeden? In particular, Lutheranism, however, he professes, namely to that which however, we must not conceal what God did for the small Vilmar had only to bring to its present perfection and the group at Gedern in the Vogelsberg, which already in 1860, visible church glory which is in store for him in the near when the then abolition of the ordination vow to the Lutheran future, he has set forth in his latest writing; on the other confessions, the communion with reformed and un-reformed hand, from Grünberg, three hours away, where Licentiate people, which had long since been generally practiced, and Dr. Groß serves a branch congregation, and from there other blatant encroachments on the most sacred rights of individual members have frequently sent invitations to ours; the church, were able to move our present-day renitents at finally from Allendorf itself, where a number of souls who most to a few impotent legal safeguards, and stood by him were closely connected with ours in the early days of the faithfully during the time of his persecution by the police, revival still remain, and who also submitted the first petitions which lasted several years and often resulted in four weeks' to the government for the abolition of false doctrine together imprisonment and heavy fines (which in one year had grown with them, but who, when it came to leaving the national to 230 gulden), until they saw him follow a call to Magdeburg church and joining Pastor Brunn, did not want to go any with a saddened heart. - Behold, these are the first further; They have now sought to alleviate their spiritual beginnings of these congregations! And now their present distress by diligently attending Schedtler's sermons; since situation! There is no lack of temptations coming their way, the possibility of joining this congregation has become more not on the part of the national church, which is no longer and more doubtful to them, however, they have allowed the seductive, but even more so on the part of those who, aforementioned Pastor Lucius from Usenborn to visit them though they followed the same slogan as we do, condemned one Sunday after the other. So there is danger of apostasy our doings and teachings as un-Lutheran. Yes, it is indeed and fragmentation on all sides; but the Lord has mostly likewise a beautiful testimony to the complete scripturality of helped them through the ministry of the opponents our doctrine that through it these simple, mostly isolated and themselves. The desire to join the Breslau Synod was hitherto unbelievers have been condemned. already completely lost four years ago, both for ours and for those who are still separated from us.



They had invited him, in their confusion at that time, to thoroughly explain to them the difference between the Breslau and the Missourian doctrine. Schedtler at least did the same service for the people of Bavaria by his latest writing: "Bedeutung und Aufgabe der ev.-luth. Kirche Oberhessens für den kirchlichen Verfassungskampf," from which it must be clear even to the most simple-minded that his highly praised "latest Hessian theology" is something essentially different from the teaching of our Lutheran confessional writings. How Lucius teaches in the now decisive questions of church and key power has, as far as I know, not yet become publicly known; but of course our Allendorf congregation keeps itself untouched from fellowship with his listeners for the same reasons as the Gedern congregation; how would he come to want to gather a special congregation in Allendorf if he knew himself to be in complete agreement with us in doctrine?

We have, praise God, not been disturbed in any way by the government so far; my appeal has been submitted to them personally by a local parishioner in Darmstadt, with a letter from Pastor Brunn, and the Ministerialrath who received it has given him very reassuring explanations, saying how the government does not intend to intervene in any way to prevent open separation and only sees itself compelled to take such measures against the returnees because they still claim to belong to the national church. But up to now no formal recognition of my official position has taken place.

May the faithful God, in whom we have dared to do so, continue to help us! Next spring the construction of our own prayer hall, if possible a little church, is to be begun in Allendorf, although we do not yet foresee how we will be able to carry it out without brotherly help! With heartfelt thanks we therefore accept gifts for this building, to which especially our Hessian brethren in faith on the other side of the sea would be willing to be found. Above all, however, we ask for your brotherly intercession, to which we are entitled as your "fellow comrades" in the tribulation. May the Lord also give His Amen to what we have dared to do by faith in His promise!

To the ecclesiastical chronicle

I. America.

The other side. A member of one of our synodal congregations writes to us: "In regard to the 'friendly reminder' I would like to say that one certainly does not know our congregations when one says that announcements of church consecrations and mission festivals could usually be missing. Although I agree with dear S. that announcements should be brief, they are so important to us parishioners that their omission would be a loss. These notices are a sign of life from our congregations. Now a church member would have to be dead if he had no interest in his brethren. No, on the contrary, it would be desirable for us to hear much more from and about the congregations. I include reports from our "traveling preachers," from the founding of new congregations and schools, from our institutions, and from mission festivals 2c. Our dear friend seems to regret that with the growth of our church the reports also increase. Go ahead! Paper is cheap. Make the "Lutheran" as big again. Since 1853 I have read every advertisement and every receipt in The Lutheran..."



and other ecclesiastical journals, and am thus well oriented in regard to our ecclesiastical conditions, without thereby impairing my business."

Pastor Brobst in the Press Association.

According to a public correspondence from Allentown, the Association of the German Press of Pennsylvania met there on October 28th of this year. Pastor Brobst, publisher of the Lutheran church newspaper and other periodicals, "presided over the meeting" - the Lutheran Pastor Brobst! Next year this Press Association intends to hold a meeting in Philadelphia, at which it wishes "to participate in corpore (insgesamt)." Why? "The association has set itself great tasks for 1876." Which ones? 1. "Participation in the German demonstrations for the erection of the Humboldt statue - as a symbol of German education". Two: "Participation of the association in the agitation for a German-American school teachers' seminar." 3. "Foundation of a historical journal, which should be proposed as an official organ for the National-Press-Verein and for the German support societies in the country." For it is then intended to create "an association of all German newspapers in the United States without distinction of party," which may lead to "beneficial results, if such an association places itself on a completely neutral ground, having nothing to do either with politics or with religion." Should this be possible, and should the mouth not overflow here, because the heart is full? Would not Mr. Brobst then have to leave the Lutheran pastor and Christian at home, and send the Pruss. Man to Philadelphia to help accomplish those "great tasks"? Or can the Lutheran pastor take part in the erection of the Humboldt statue? or in the agitation for that schoolteachers' seminary which wants to serve the most shameful unbelief "at the height of time and science"? or in the unification of all German papers and the founding of a newspaper which is to serve as the official organ of that National-Press-Verein and of the German support societies in the country (Logen 2c. ?) - Sad, very sad! A. W.

Life Insurance. In the "Pilger" from N. there is the confession of a man who had formerly belonged to a life insurance company and had defended these companies, but has now come to the realization of his error. He writes: "What I once thought to be right, I can now no longer consider to be right, and I have dear Hans Wohlgemuth to thank for the fact that I have changed my mind, although I believe that he went too far in his judgment about the motives for participating in such societies, since it is certainly more a lack of knowledge of the matter than a lack of trust in God, which, however, has its reason and can have its reason in the fact that trust in God stands on very weak foundations. What tried to prevent me from leaving immediately was that the money paid in remained for the most part in the hands of the society in question; this alone opened my eyes to the sinful, usurious character of these societies; for how many are there who can no longer pay in their dues, and what they have paid the society either keeps in full, or by far the largest part, even if the persons concerned should starve. In this way such societies become rich, and whoever participates in them makes himself a party to their sins, for: 'In for a penny, in for a pound/ These societies also practice usury in other respects, by borrowing their money and taking the interest, whether those who have borrowed the money perish thereby or not. I therefore regret that I have written against H. W., who is unknown to me, and that through my lines perhaps some have been strengthened in the delusion as if life insurance were right, despite the fact that at that time I was

I hope that these lines, by God's grace, will help to open the eyes of some, as the Lord has opened them for me.

One who was in error."

II. foreign countries.

In the Papal Church, "good Catholics" are all those who outwardly submit to this Church or rather to the pope, may they after all believe what they will and live as they will. Count von Krassow reported at the Lutheran Conference within the Prussian State Church this year that a distinguished Catholic had openly expressed it to him: "I actually believe nothing at all, but I am an obedient son of my church." How many highly respected members of the Papal Church, how many priests, bishops, and other prelates, if they wanted to confess honestly, would make the same confession! And this is the unity in faith of which the popes boast! Truly, a beautiful unity, that!

[Walther]

Death notice.

On November 8, as we confidently hope in God, the teacher Mr. Friedr. F. Weck passed away blessed in the Lord at the age of 45 years and 8 months. He leaves behind a widow and three uneducated children.

I. Nightingale.

Inaugurations.

Mr. Rev. John Turner, called from Zion Lutheran Church, Iowa City, Iowa, was installed in his new office by the undersigned, by order of the Most Reverend Presidency of the Western District, on the 20th Sunday in Tr.

I. Delete.

By order of the Reverend Mr. President Biltz, on the first Sunday after Trin. Mr. F. C. Besel was installed by the undersigned in his new office at Guttenberg, Iowa.

H. W. Leßmann.

Address: Lsv. P. 0. Lsssl,

OuttendarA, lorvu.

Ordination and Introduction.

On the 25th Sunday after Trinity, the 14th of November, in accordance with the commission received, Mr. C. F. Bösch, candidate for the sacred office of preaching, at Otto, Cattaraugus County, N. I., was ordained and introduced into his congregation by the undersigned.

I. Her.

Address: Lov. 6. P. Loosed,
Lox 185- Otd<a, (Cattaraugus 6o.,

5^,

Invitation to subscribe to the following new book, "There is a God."

We are living in the last sorrowful time, in which, as foretold in the Holy Scriptures, innumerable scoffers and deniers of God have appeared. As nonsensical as their assertion is that there is no God, they nevertheless appeal to all kinds of pretended reasons from nature and science in order to give it a semblance of truth and thereby mislead unconvinced minds.

The undersigned therefore believed to render a not unwelcome service to many by compiling the testimonies for the existence of God in a booklet which bears the title: There is a God. It contains partly conversations, partly treatises. Old and new, known and unknown, tidbits from world and natural history alternate with anecdotes and excerpts from famous writers. By showing the foolishness of atheism, it is demonstrated that it is based on assumptions and presuppositions that cannot be proven, but rather are in obvious contradiction with nature and reason. In several essays, the inner evidence for the existence of God, namely, the innate consciousness of God and the conscience, is discussed. It will certainly be of interest to the reader to learn how the more intelligent among the pagans thought about this. Therefore, their sayings, especially those of the Greeks and Romans, are cited. Also the unity of all peoples in the belief in the existence of God is emphasized in its importance. The external evidence of God's existence is treated more extensively, by pointing out the beauty, order, and purposeful arrangement of nature. This last proof is especially profitable and plausible. For wherever in nature it is shown that the best means are used, the best means are used.

If the things of nature are needed to achieve a certain purpose, even the blindest man must recognize that in them we are confronted with the workings of an infinitely wise spirit, i.e. God. A great many facts from natural history are cited in support of this. At the same time, from the writings of antiquity, it is shown how the pagans deduced the existence of a wise Creator from the purposeful arrangement of nature. But atheism is not only incompatible with human reason, but also with the welfare of the state. As proof of this, the horrors of the French Revolution are recounted in detail, which irrefutably demonstrate that atheism inevitably leads to the destruction of all human existence and to euthanasia. A chapter with the heading: The Desolation of Unbelief, brings many proofs that atheism is not able to give man any comfort. The last (25th) essay reports from proven historical sources how terrible and desperate the end of many God-deniers has been. As an encore, a discussion on the immortality of the human soul is included. The text is written in great weakness, but we hope to God, who looks upon the lowly, "that he will bless it with grace.

An approximate estimate is that the book will be about 225 pages in size and printing of the Luther book. All friends of the enterprise are authorized to collect subscribers for it. As soon as so many subscribers are found that the expenses are covered, the printing will begin. Subscribers get the book for 50 Cents, later it costs 75 Cts" Subscribers collectors get each the eleventh copy free.

As soon as the book is printed, it is sent to the respective subscribers, who send in the money and postage for it. All net profits will be donated to the Dr. Martin Luther Orphanage in West Roxbury, Mass.

Letters are requested at the address:

Lcrrv. L. Piek,
286 Lünvmud L.v<?.uus.

Loston, Llass.

Conferenz - Ads.

The Third District of the Lutheran Pastoral Conference of Minnesota will meet, s. G. w., from the 4th to the 6th of January, 1876, at the residence of Rev. Braun. The Conferenz members will be picked up at the Hcnderson Depot Monday, Jan. 8, in the afternoon. Subject of the proceedings: Theses "against unevangelical practice." K. F. Schulze.

The Pastoral and Teachers' Conference of Chicago and vicinity meets, s. G. w., in the afternoon of Thanksgiving Day, in the school of Immanuel Parish.

R. Müller, Secr.

Income to the coffers of the Western District:-

To the synodical treasury: from N. N. in Altenburg, Mo., 45.00. From Past. LcnkS congregation in North St. Louis 410.00. From Hermannsburg congregation, St. Louis Co, Mo, 410.00. From ZionS district in St. LouiS 415.00. From Past. StrobelS congregation at Wltton, in Iowa, 48.65. Past. Lehmann's congregation at New Wells, Mo., 43.00, from himself 42.00.

Past. M. Wyneken at Fort Smith, Ark. 42.00. From the Triintgk.Distr. at L.-I. Louis 420.35. from teacher Gotsch there 42.00. past. Sappcrö congregation in South St. Louis 418.85. Rev. Hunziker and his congregation in Disscn, Mo., 45.00. Collecte of Rev. E. I. Frese's congregation at Logan, Nebr. 4'16.03, by thm self 97 cts.

For college maintenance: from Rev. Lehmann's church at New Wells, Mo., 46.70.

To the building fund, Ermtcfst-Collecte in Past. Sievers'community in California, Mo., 410.00. From F. Kupferschläger in Wolcottsville, N. I., 41000, from Past. Lehmann's congregation in Ncw Wells, Mo., 451.00. C. Grober by Past. Wyneken at Fort L-milh, Ark, 45.00. Past. <L>andvoß's church at Port Hudson, Mo, 2nd sending, 415.00. Past. Sauer's congregation at Mobile, Ala. 3rd consignment, 435.00. Of Zion's district at -Lt. Louis, first payment, 4100.00. Of Past. Bremer's parish at Lake Creek, Mo. 3rd consignment, 445.00. widow Otto in North 't. Louis 43.00. miisionsfest collecte of Pleasant Nidge, Collinsville and Troy parishes, Ill, 490.20. From Past. Brohm's parish in St. Louis 416.00.

-To the seminary at Springfield: by Rev. "form at Pleasant Ridge, Ill, by H. Hecht 42.50, by Goetze and A. Borgrmann 4100 each.

For Rev. M. Mariens: By Messrs. Prof. Walther of M. at Baltimore, Nid. late, 410.00.

St. Louis, Nov. 22, 1875, E. Roschke, Cassirer.

Proceeds to the treasury of the Illinoi - District:

To the synodical treasury: By Past. Norden in Hinctley, part of the Mission Festival Collecte, 417.50. By Past. Hieber out of the communion treasury of his congregation at Mattesvn 45 75. By Past. Lindemann from St. John's congregation at Champaign 4'6 05. By Rev. Schmidt of d. Gem. in Elgin for teachers' salaries 411.05, Harvestf. Coll. d. Gem. in Schaumbmg 447.10, d. Gem. in Palatine 47.70. By Rev. Löber of the comm. in Niles 410.20. By Past. Töring of the Glencoe congregation 45.00. By Rev. Mennicke of the congregation at Rock Island 415.00. By Rev. Siek of sr. Gem. at Champaign 4'1.25. By Past. Pennekamp, Erntcf. - Coll. sr. Gem. at Bremen, 413.00. By Past. Nightingale at Waterloo by sr. Krcuz-Gem. 419.75, Jmm.-Gcck. 42.25. By I. W. Diersen v. d. Gcm. in Crete.

Der Lutheraner.

K22.52. By Rev. Heinemann v. d. Gem. in Worden H6.00. By Rev.Pittsburg congregation, 2nd mailing, O228.50. From an unnamed Hallerbcrg, a part of the missionary coll. in Quincv, K18.60. By Rev.person in Past. Sturken's congregation K50.00. From Jmmanucls Detzer from the congregation in Des Plaines G9.43. Regular congregation in East Boston Al6.00. congregation in North East K6.25. contributions from the pastors ".teachers: P. Hansen, C. Köbel, W. For the heathen mission: From Paulinc Körber 50 Cts. G. Engelhardt, Hoppe, G. Wambsganß, L. Garbisch, E. Räder, I. H. Tormann each thank offering for recovery of his child, K1.20. K2.00, E. Hiebei K1.OO, Ch. H. Brase K3.OO. (Summa K236.15.) For the Russian congregations: From the congregation in On the Synodal Building Fund: By Past. Pisset from sr. Congregation WilliamSburg O10.00. in Rich K10.60. By Rev. Mangelsdorf in Bloomington: from sr. Gem. For college maintenance: from the parish in Ncw York H8.85 and K9.80, from Bibliothck-Berein K4.75. By Past. Miracles in Chirago: from K8.43. H. Schultz Killi.OO, half of the Missionary F. Coll. of Chicago churches To the congregation at Western, Missouri: from the congregation at Kill.61, from sr. Gem. K52.6O, from M. Bernhardt K4.OO, from I. Wagner College Point H5.50. P3.00. By Past. Töwe in Arenzville, a part of the Missionary Fund, To the Orphanage near Boston: Mission Festival Collecte in New K50.00. From the congregation in Addison: by H. Heuer K13.00, by Ch. Zork Hl6.00. By G. Engelhardt, Thank Offering for recovery scines child, Heidcmann K16.OO. By Past. Wagner in Chirago by Mrs. Kallow K1.00. K1.00. Bon Ch. Lührling Co. in Chirago K25.00. Ph. Reinhardt there H25.00. For To the Orphanage at Mount Vernon: Theil of the Missionfest Collecte d. "seminarbau in Addison: from d. Gem. in Niles by Past. Löber by C.in New Zork \$16.14. Bonei, A. Crüger, I. Ritter each L'1.00, by A. Niemann, C. Siiltmann each To the Deaf and Dumb Institution near Detroit: From G. Engelbardt, K2.00, I. Straatmanu K3.00, C. Pagel K4.00, F. Hasse and 6). Wcgnert thank offering for recovery of his child, K1.00. each K5.00; by A. Gruhl of H. Diesnß, W. Schumann, C. Maas scn, C. For poor students in St. Louis: MissionSfest-Collecte in New York Maas Jr. each K1.OO, F. Babendererde, I. Ahnseldt, Mrs. Luther, H. K10.00. Hennings, F. Ruthmbeck, I. Rühr each K2.OO, H. Müller, F. Hennings For poor students in Fort Wayne: Mission Festival-Collecte in New each K3.OO, F. Gipt, F- Schlender, I. Brühn, G. Raabe, H. Bülow, I.York K10.00. From congregation in Williamsburg for Potzner K12.00. Hasemann, H. Thonn, I. Böttcher each K5.00, W. Kolb, H. Hermann, F. Congregation in Port Richmond for Pechtold K17.50. Segelken, H. Schröder each K10.00 (K126.00). By F. Gchrke of d. Gcm. For Poor Seminarians in Springfield: Mission Festival Collecte in New in Arlington K20.00 and of C. Tage L Co. there K33.OO. By Rev. Niedel York K10.00. in Homcwood from Mrs. Rathe K2.00. By Rev. A. Willncr in Chandlcrcville For poor seminarians in Addison: Missionsfcst-Collecte in New York by members of his. P13.00 and as part of the Missionary Fellowship in K10.00. his congregation. K1O.OO. By Rev. Knoll of d. Gcm. in BcardStown for the seminary building in Addison K5O.OO. By Rev. Pennckamp of the congregation in Bremen (subsequently) K6.OO. By Past. Sterze, harvest coll. of congreg. in Dundee K22.50. From W. there K2.00. By Rev. Heinemann in Worden: from H. Picker, I. Schmidt, Wittwe Figgc, Wittwe Lprengler a. Stratemcver each K1.00, from F. Lübker, G. Schmid', F. Bogt, A. Rönnebrck, H. Roffmann each K2.00, Frau Wolf K4.OO, Wiltwc Rvnnebeck K5.00 (K23.5O). By Rev. Hallerbcrg, a part of the mission f. - Colt, in Quincy, K18.60. By Rev. Nuosser of his. Gem. in Eagle Lake K35.5O. By Past. Frederking of s. Gcm. in Town Sumner K5.50. (Summa K7O3.96.) Contributions in cash H5906 .69 For board and tuitionDaubstummer 380.25 Bon livestock and products sold 59.97 For Ercursion rc 141.65 Temporary borrowings 206.40 For Aclien 930.00 Interest-bearing bonds 10557.10 Cash on hand on 14 March 1874 18182.06 Total amount available K18216.70 Receive ^from the farm in Royal Oak products in the Value ofK 422.25 Donation of 20 acres of land with buildings by Mr. P. W. Norris worth 4000.00 From the Women's Association of the Trinitatis Parish to Detroit dresses and Bettzug, werth 380.90 Don several friends a cooking stove and crockery, worth 155.50 Contributions to building materials for the new building in the amount of 761.13 GcsammtwerthK5719 78 Issue. For salaries, means of subsistence, wages 2c. K 1438.41 For purchased livestock, for farm work 2c. 163.50 For purchased furniture, utensils and kitchen equipment 219.04 For new buildings 10899.21 For excursion, travel expensesrc 386.72 Refunding of temporary loans..... 380.90 Mortgages & interest bearing bonds back paid 4057.10 To interest 319.02 K17863.90 Remains Kasscnbestand., K352 .80 The institution represents a value, as follows: On real property and buildings: for Royal OakK 3500.00 to Norris5000.00 ----- P 8500.00 On new buildings: for Royal OakK1537.08 for NorriSK11329......26 ----- K12866.34 Of furniture, beds, ovens, kitchen utensils and livestock P 939.23 To Baar moneyK 352.80 K22658.37 Debts lastcn on it, as follows: Mortgages on property at Royal Oak "^^1.00 Obligations5PvSO..... .OO Temporary borrowings K M.(>0 Mortgages from property to Norris K1000.00 Bonds K7900.00 Issued Action K 930.00 K12040.00 Remains Ucbrrschuss K10618.37 C. H. Bey er, Secretary. For poor students received through Rev. Jungck at Jackson, Mo., from Mrs. Charlotte Nothdurft K3.00 and 6 pairs of woolen stockingsC. F. W. Walther. Received from Trinity Lutheran Church of Springfield, Ill, as a contribution to the Synodical Building Fund \$174.90. John Brrßmer.



For the Lutheran Orphanage for the Little Child JESu
at St. Louis

Of the 4th grade school children of the Trinity DistrictS in St. Louis \$4.10. Unnamed by Past. Brohm \$7.95. N. N. in Past. Horn's congregation in Benton County, Iowa, \$2.50. Teacher Leeson \$3.00. Collected at Mr. Joh. Conrad's wedding in St. Louis \$11.55. By Past. H. Bartels in Becksville, Mo. by s. school children \$4.00, by Mrs. Auferheide \$1.00. From Concordia District in St. Louis by Teacher Körner \$2.95. From Jmm. District that. by F. W. Springmeyer \$8.60. From Treieinigk. District that. by Chr. Brockmeyer \$3.75. Wedding Coll. at Past. I. H. Siek in St. Louis \$5.00. by Mrs. Heege in Kirkwood, Mo. by Past. Braun in Houston, Tex., \$4.75. Wed. CoU. at the home of Mr. A. Hunzinger in St. Louis \$11.05. From the Women's Association in Zion District, St. Louis, 5 girls' shirts, 12 girls' dresses, 6 stockings, 1 apron, 1 jacket, 1 boy's cap. From the Women's Association of the Brthlehem Community in St. Louis 32 girls' shirts and 1 piece of calico. Through Past. Horn in Floren", Iowa, \$2.00. By Teacher Deff-ner in St. Genevieve, Mo., from N. N. \$1.01, from s. School Children \$1.40.

Correction.

In my last receipt, instead of the ?? in question, read as follows: From Mrs. Barm \$30.00, from Mrs. Flöhr \$2.00, from the church basin \$5.00.

Thanking all kind donors most sincerely, I take the liberty of noting that our dear orphans (about 100 in number, including the asylum people) are very much in need of a shell, and I would therefore like to ask everyone to contribute to their maintenance to the best of their ability, for which our faithful God and Father will certainly reward them abundantly. I.
M. Estel, Treasurer.

For the Lutheran Orphanage and Institution for the Deaf and
Dumb at Norris Station, Wayne County, Michigan:

Further received: By Collector Berger belatedly from Dear- born \$8.50. By Past. Hattstädt in Monroe from And. Schmidt 2.00, Mrs. Katz 1.00. For sold poems from F. Flach from Detroit 36.00. From Mr. Ulr. Slröbrl sr. in Hrrmannsau 5.00. From the Virgins' Association there 10.50. Collecte drr Gemeinde in Saginaw City on the 7th Sunday, n. Tr. 35.02. From H. I. Frisch in Frankenmuth, board money, 40.00. H. I. Pühn in Racine, board money, 25.00. By Hrn. Kassirer Simon in Monroe 112.63. From I. Winter sr. in Hermannsau 3.00. Mrs. Helene Zöller there 1.00. From the Women's Association there 9.50. Collected in the seizure itself on 3rd Sunday, n. Tr. 0.80. From Mr. Wendt, contribution, 5.50. Mr. Kundinger, desgl, 5.00. By Collector Berger: from Past. Evers' parish, 27.50; from Past. Jäbker's ^parish 121.20, from Past. Fritz's parish 35.00, from Past. Cämmerer's congregation 38.20, of Past. Gruber's parish 46.30. From Hur. Kalb, board money, 6.00. ^By Past. Jske by Bertha Kap' 1.00. By the Virgins' Association drr Trinitatis - Parish ^etroit 10.00. By A. Adler 1.00. By L. Jung in Fort Etu. 'W. By teacher Simon in Monroe from N. N. , ^00. By -Mstor Hölzrl of the Missionfest - Collecte in Ripon 19.00. By Rev. Firischmann at Kendallville 10.00. By F. Möllering at Fort Wayne, board money, 25.00. By Teacher Uhlig, at examination at Past. Doederlein's church in Chicago collected, 30.00. By Rev. Engelbert, at Racine, in seic' -^"-che collected, 35.00, at A. Srraube'S infant baptism grs.,a drffen dirS-year old confirmands 1.30, from N. E' By Teacher Uhlig, at examination in Past. Wunders church in Chicago collected, 55.35. By Hinneberg in Palatine, board money, 10.00.

(Conclusion follows.)

For the "Lutheran" have paid:

The 31st year: Furthermore the men: H. W. R. Krenning K7.45, R. Müller 34.00, IF. Müller, C. Wille 8.10, P. Groll, H. Fiebing 5.40, F. leiter, M. Friedrich, M. Fellwock 2.50, C. Kiekhäfer, A. Einwächter 15.00, W. Waltkr 8.00, L. Pfeiffer, I. T. Nriqenfind 5.50, H. Bartling 16.30, C. F. Arndt 14.85, A. Damkohler 22.00, I. Fischer, P. Th. Bürger 38.65, L. S. Dcfffner 2.70, M. Ruff, H. Bartling 2.80, M. Joachim, O. Gauss, A. Wilde 18.90, Hallenberg <L Br., W. Dobler, G. Krug, F. Hobclmann, F. L. Hohensee, I. Hafner 20.25, H. Geldes, I. Jonas, I. Matschmann 1.00, C. Faust, F. Cornelius, F. Köhn 32.60, E. Bollmann, G. H. Anschütz, N. Prtcrsen, H. Wienbröer, F. Reese 79.65, C. Gauger, H. Bartling 22.50, C. Weiß, B. Himmler, D. Dreher, H. Stump, G. Staudemaier, M. Oppen- hacgn, H. Wilkoning, I. Dehling, H. Döll 2.0"), A. Dornfeld 16.55, F. Lüker 18.90, G. Gutknecht, H. M. Hahn, W. Brandt, F. H. Meyer 27.00, P. Apprit 0.75, Thees, Brands Co., G. Lang, M. Buchholz, F. Linse, H. Hartmann 29.70, A. Bohn 113.00, C. G. Bernthal 21.60, E. Fiekweiler 24.80, G. Dur, I. Junge 4.05, C. Waschilewsky 10.00, A. Gießmann 4.05, S. I. Richter, C. W. Trcttin 15.00, C. Rapp 40.00, F. Knollmann, I. Markward, H. W. R. Krenning 8.00 and Mrs. Liesemayer.

M. C. Barthel.

Due to lack of space, the receipt of Mr. KiHrer Bartling will follow only in the next

lie V. 3. NLI1uLj- c.Ü6i- Ockess," .

Uo v. 4D. L. k're^, liev. ^4. L. Brauer, 198t., ^lleZlcn^

Lelimiät, 310 Hauülin 8t., Lvausville, Inä.

6. I'. Bosseau, Bsserve, Lrio 6o., Is. D.

H. Dodmeier, Ball^vin, 8t. Douis Oo-, Dlo.

Printing Office of the Synod of Missouji, Ohio et al. states.



Herausgegeben von der Deutschen Evangelisch
 Zeitweilig redigirt von dem Lehrer:

Year 31.

(Submitted.)

York, Pa.

This old Pennsylvanian town, 58 miles from Baltimore, recently saw more so-called Old Lutherans in its midst than had probably been the case for a long time. The reason was that a Lutheran church of our confession was consecrated there xxxxxxxxfor more than 500 souls from our three congregations in Baltimore had not spared the long journey to make their participation and joy in the success of this work known in person.

However, the history of the congregation in York is such that on the one hand it contains much that instructs and warns other congregations, and on the other hand much that calls for the praise of God; so that it should not be useless to relate it somewhat more extensively. It seems that already among the first settlers of York there were Germans, because William Penn, who organized the state of Pennsylvania in 1681 and founded the city of Philadelphia in 1682, or his son Thomas, is said to have given the Germans in York a stretch of land for church purposes; but it took until 1732 before they took possession of it. On the basis of the decision they had received in Harrisburg that the German congregation, whether Lutheran or Reformed, which would be the first to build a church, would have the choice of the land promised to them, the Lutherans, who are usually so often late, set about building a small log church by torchlight that very night, on the higher and more central part of the town; When the reformers arrived early in the morning for the same purpose, they found the land already taken, and had to make do with the lower half. The first regular and permanent pastor of the Lutheran congregation was a certain Candidate Schaum, who was ordained in Philadelphia in 1749. Since then the log church has become a frame church, and the latter, since 1812, a fine, large, solid brick church. The present pastor at the same, Dr. A. H. Lochmann, has been there 40 years, and is a member of the General Synod. When he came there, the congregation had



eben von der Deutschen Evangelisch = Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 15, 1875.

No. 24.

The only reminder of its former existence is the old schoolhouse behind the church, which has fallen into disrepair and is a true reflection of how Christian schools are in decline everywhere in the General Synod. During Pastor Lochmann's term of office, the new generation of the congregation, naturally also as a result of the German-English school, soon became so English that there was an urgent need to form an English congregation; but since the deed of sale guaranteed the Germans the existing church property, the English were forced to build a church for themselves, which they did. The same thing happened again later, and the German community had ceded a part of their land for the purpose of building a new church for the English. Since in this way two English and one German congregation existed in York, which called themselves Lutheran and all belonged to the same "Synod of Western Pennsylvania," both English and Germans were taken care of, and the Germans could have been left to speak German in their mother church, all the more so because they had helped to build the new English-Lutheran church under this very condition. But this did not happen. On the contrary, when an English offspring was formed for the third time, Dr. Lochmann and some like-minded people wanted to forestall their departure and therefore began to preach in English every four weeks; when this was permitted, he soon preached in English every three weeks, then every two weeks, and finally every Sunday; in the same way as English increased, the German service was neglected and diminished; it only formed a kind of appendage. But the families, numbering over a hundred, who understood only the German sermon well, could not be satisfied with this; they had already been too much oppressed, and in long years had only once succeeded in electing a man from among them to the Board; they therefore solemnly "protested" against this state of things. In these congregations of the General Synod, however, there are no ordinary congregational assemblies, in and through which a congregation can be

Even the election of the board of directors takes place in a secular manner, namely, that the voters come to the church in the course of a certain day, hand in their ballot, and leave again without a long stay, just as one goes to a secular ballot box, casts one's vote, and returns home again; accordingly, the protesters depended solely on the good will of the trustees, who governed everything according to their own will. Without consulting the congregation, however, the trustees had already passed a resolution, and made exceptions in the by-laws, that the English services, as they were now instituted, should continue. They did not want to listen to any urgent suggestion, and so it finally came to a trial, but the secular court decided to the disadvantage of the Germans; it ruled that the trustees had a right to determine in which language the sermon should be preached in their church, unless the congregation had limited the rights of the trustees in its constitution; but this was not the case here, and so the Germans had lost the trial and with it the church. Almost all state laws in this country give the trustees the same rights that the lord of the patronage has in Germany, i. e. This means that they can exclude a preacher of any confession from their congregation, which may have a completely different confession; the only reprisal left to the congregation against a pastor thus imposed upon it is, for example, in the State of New York, that it can only refuse to pay him its dues. How necessary and salutary, therefore, is the restriction which is made in our congregational constitutions, also in reference to the power of the trustees; for there it is expressly said: "the congregation has the supreme power in the external and internal administration of all ecclesiastical and congregational affairs; no order or decision for the congregation, or for any member of the congregation, as such, has any validity, whether it proceed from an individual or from a body in the congregation, unless it be in the name of, and according to, a general or special authority given by the congregation." 2c.

The displacement of the German language from this church in York, moreover, confirms anew the experience often made in the East of this country, that as soon as a congregation has English preached regularly in its church, it takes but a short time before the German speakers either go over into the English camp, or have to leave their church. In order to form English congregations without destroying the German ones, there is no better way in populous cities than for those who have been alienated from the German language to be dismissed from the mother church and to build their own churches; in this way both parts will be helped and the kingdom of God will really be extended further, which does not happen at all or much less by the mere transformation of a German congregation into an English one; For the influence which such a congregation might gain among the English, it loses among the Germans; but with God there is no respect of person; a German is as dear to him as an Englishman. If, therefore, a German congregation and its pastor are given an open access among the Germans, it is not to be dismissed with what right they may wish to spend this profession, and throw themselves upon the English field!

Nor, therefore, can we be misled by the clamor of those who say: You must have English preached, or you will lose your children to the English sects; for experience teaches that faithful Lutheran Christians do not fall away from the true Lutheran church for the sake of the German language; if, nevertheless, young people go over to the sects, and this happens even where orthodox English congregations already exist, it is because they have become indifferent to the truth, have denied the faith, and have lost Christ through the deceit of their flesh. But there are also many parents who, in spite of all admonitions, neglect the German language in their children and often speak only English with them; it is therefore their fault if the children only want to be English; what such parents have neglected and corrupted by neglecting the German language, they often want to have done by the congregation, and therefore demand of them that English be preached; just as they neglected their first and next profession, so the German congregation should imitate them.

We, for our part, see a natural solution to the English question in the fact that the young people born here are educated in our seminaries, just as they grow up and are educated in our congregations at home; they will, therefore, in consequence, fit together just as a preacher born in Germany now fits together with the members of the congregation who have immigrated from Germany; and the same relationship will develop from generation to generation.

But to come back to the congregation in York, of course great injustice had been done to it, but in the good hand of God everything, even evil, must serve us for good, and this was also shown here. The congregation came back from the dry pastures of the General Synod to the green pastures of the Word of God. This may seem to be a slight mention of the General Synod, but whoever knows it will not be disconcerted by such talk. Just consider: neither Lutheran doctrine nor practice prevails in the General Synod, but rationalistic, methodistic and reformed being, the union with all sects is in full bloom, genuinely rapturous.

they think nothing of the power of the pure and purely taught Word of God, but all the more of their own "spirit", which they want to breathe into the people; therefore, simple Bible preaching as well as catechism instruction is completely lacking; the preachers study the books of the sects more than those of the Lutheran Church. They have no weekly schools at all, and the instruction of confirmation consists only of a few lectures and admonitions, which the children hear from the preacher. If Luther were to visit these people to-day, who, after all, arrogate to themselves his name, he would have to make the same complaints as he did in his preface to the Small Catechism about the Roman bishops. Now let it be added that for these people, who as children have learned nothing thorough in God's Word, even in later years no order has been established in their congregation by means of which they could efficiently grow in knowledge, that no doctrinal or life discipline is practiced there, that there is no registration for confession nor righteous confession, nor is any congregational meeting held in which Christian and ecclesiastical things could be discussed and something learned, that all these old, often proven orders of the Lutheran church have been thrown overboard, it will be easy to imagine how little knowledge and healthy spiritual life can arise under such pastoral care, and that it is still a great and unspeakable gain when someone comes back from this false-believing community to the right Lutheran faith and confession, even if it should cost him heavy earthly sacrifices.

Of course, the Germans were not immediately so far along that they could see through all this, they had to experience new humiliations in addition to the many they had already gone through, for whom the Lord wants to make great, he first makes small, very small; The Germans had been regarded in the congregation only as a kind of rearguard; they had now also lost the trial and had won damage and scorn for it; they were now very small even in their own eyes and had become so stupid and despondent through their failures that by far the greatest part no longer believed that a German Lutheran congregation could be formed at all in York and maintain itself independently. But just now the time had come when God wanted to make something of them again, and he did it in his old way, namely, he brought his healing word on the scene again. Several years before this controversy, a father from the West had already sent his son, who lived in York, the "Lutheran," and soon several were found who read it and thus received some light on Lutheran doctrine and practice; also a father had already sent his son to the seminary in St. Louis. In the present distress they cast their eyes on the Missouri Synod, and 17 men from among those who had already separated from Lochmann dared to do so, and after a meeting in November 1873 called Pastor Schwankovsky of Harrisburg to preach a sermon to them; the same also came and preached on Jan. 4, 1874, in the Courthouse at York.

From that time on, services were held every Sunday in the same building, with almost all the pastors of the Baltimore Conference taking turns in preaching, and to the glory of God it must be said that the preaching was not in vain, for it fell upon a thirsty land. From week to week the number of hearers increased, and more and more allowed themselves to be received as members of the congregation, so that the number of-

The number of pastors increased to 150 in three months. It was no longer the German language that attracted them, but the pure and rich preaching of the Gospel; the many doubtful questions that were asked of the pastors at first, whether they believed that the Germans could form an independent congregation here, were soon followed by a real answer; for already in the first weeks they proceeded to organize such a congregation, which now bears the name "German Evangelical Lutheran St. John's Parish. Lutheran St. John's congregation;" the congregational order used in the Missouri Synod was used as the basis for the new constitution, and for this purpose long congregational meetings were necessary every Sunday evening, because point by point it was discussed and explained, and nothing was accepted that was not fully understood by everyone. With great astonishment the congregation noticed that all these preachers had the same mind and speech in all things, for they were all guided and led only by God's Word. In these proceedings the congregation learned in a few weeks more of the rights and duties of a Lutheran congregation and its pastor than they had learned in 30 years in the General Synod. Of course, the question of the preservation of the German language caused a great deal of difficulty. After long, sharp deliberations, it was decided that no English sermon should be preached in this congregation as long as three members were still against it.

Since the merciful God blessed the congregation so visibly and everything was full of desire and zeal for God's word, it now also gained courage and joy to think of building a church; and as early as March it succeeded in buying a piece of land for \$9000, on which, besides ample space for a large church, there were already two houses, one of which could easily be converted into a school, but the other was suitable for a parsonage. By the first of April the congregation had already raised \$5000 among themselves for this purpose, and had thus passed the first test well. It was now a question of building the church itself. The twelve men of the board traveled to Baltimore to look at our churches there, for it was not to be a magazine, but a building in the ecclesiastical style that was to be made. At the same time the congregation had also issued a call to Rev. H. Walker, derse be accepted it, and was solemnly installed by Rev. Stücken, April 26, 1874. Under the direction of the new pastor the work prospered still better, and soon the plan of the new church was completed and adopted, and the corner stone laid. September 1874 also saw the opening of the new parish school, for which teacher Fr. Rünzel had been appointed. There was some anxiety as to whether it would be possible to get the children out of the various public and Sunday schools, but here too the Lord gave a wonderful blessing, so that Pastor Walker had to take over a class, because the number of weekly pupils had risen to 145 children. The Sunday school, however, has 150 pupils.

The building of the church, too, with God's help, progressed more and more towards its completion; while it was still in progress, the number of congregation members entitled to vote rose to 170, and the many necessary congregational meetings, the worries and troubles, the sacrifices and embarrassments which the building of the church entailed, only served to melt the hearts more and more together; and although the members had hitherto been

were not accustomed to make great sacrifices for the kingdom of God! they were now exceedingly willing to do so. In a short time they have raised more than \$23,000 among themselves, to which the Women's Association alone contributed \$1500, so that they now only owe about \$16,000; the church costs H30000, the rest of the property H9000. In return they have one of the most beautiful churches in York; it is built of bricks in the gothic style, which is also quite accomplished inside, 102 feet long, 57^ feet wide. The tower is 200 feet high, the most beautiful and highest in York. Also in the interior nothing has been spared, especially the altar is a true ornament of the church, on the same stands a silver Crucifix and candlestick. To the right of the altar niche is the baptismal font, to the left the pulpit and behind it a spacious sacristy. The church with its 3 galleries holds over 1000 people; beautifully painted windows dim the light. Gas lighting is provided by a large candelabra and 38 chandeliers. The ceiling and walls are decorated with fresco paintings. Above the altar are the words: "God's word and Luther's doctrine now and never perish!" A mighty organ leads the singing, and through the diligent efforts of the pastor and teacher, our beautiful rhythmic songs are indeed already sung most edifyingly and correctly. Two bells call the congregation to the church, and what seldom happens at a church consecration: everything was fixed and ready down to the smallest detail.

So the dedication of the church could take place on October 17, 1875 (21st Sunday, n. Trin.). The congregations of Baltimore had also been invited. After the weather had been so unfavourable on the Saturday before that one was already filled with gloomy forebodings, the sun broke out on Sunday morning in a glorious way and the guests finally became so many that the ordered special train finally increased to nine full wagons. In 2 hours the train arrived safely in York and the guests were immediately led into the Courthouse; here a short farewell service was held and then they proceeded in the following order to the new church: first the teacher with the school children, then 14 pastors, then the board with the altar pieces, then the congregational singing choir, then the more than 500 out-of-town guests and finally the congregation, all in pairs.

After the usual ceremonies at the door, the whole magnificently decorated church was filled in a few minutes. Pastor Stärken preached on the consecration gospel. After the service the hosts divided themselves into their guests, and as many as there were of the latter, they were all accommodated in the best way and so entertained that they will remember this hospitality with grateful hearts for a long time to come. In the afternoon Pastor Brand preached on Ps. 84. At seven o'clock in the evening the Baltimore guests returned home, many a friendship had been made, many a sweet and encouraging word had been spoken. The surplus of the proceeds, consisting of H227.25, was of course transferred to the festive congregation. At 7-1/2 o'clock the same evening Pastor Kügele preached an English sermon on Joh. 8, 31. 32. in which he showed the importance of the pure doctrine and justified our position towards the General Synod and the sects. There were so many English people present that a large part of the audience had to stand. Although there was no call to give

took place, the sacrifice of the day resulted in nearly 600 Thaler. That God also so strictly forbids all false doctrine, and threatens with the severest punishments those who lead in it. (5) This great importance of the purity and unity of doctrine on the Christian life is more fully shown when we consider for Monday evening Pastor C. Frinke Sr. preached on Eph. 2, 19. 22. On Tuesday evening Pastor O. Schröder preached on 1 Cor. 1, 30, after which the Conference celebrated Holy Communion with the congregation. Pastor L. Lochner preached the confession on Ps. 139, 1-4. Eight days after the dedication the first confirmation of 19 children took place by Pastor Walker. The Lord has done great things for this congregation, and we should be glad about it. To him alone be the glory, he strengthen, increase, build up and maintain this congregation for his glory and for the salvation of many souls. Amen.

H. H.... r.

From the Norwegian Synod

This year's meeting of the "Synod for the Norwegian Evangelical Lutheran Church in America" was held from the 12th to the 19th of June in the congregation of Pastor H. G. Stubs at Minneapolis, in the state of Minnesota. Thirteen preachers and 23 congregations were excluded, among them Pastor Ruh in Alpena, Mich. who, for conscience' sake, transferred from the "Norwegian-Danish Conference." The venerable president of the synod, Rev. H. A. Preus gave a review of the past synodical year in his annual report. Unfortunately, several pastors have had to resign because of sickness. Church dedications have taken place 23. Incoming is: \$15,000 for the needy in the locust districts, \$25,000 for the teaching institutions, \$3000 for mission. In Decorah an average of 191 pupils have completed the

There were 13 students in the practical seminary in St. Louis and 18 in the theoretical seminary. 12 were ordained during the year. Two already ordained pastors came from Norway.

28 parishes have asked for preachers; probably 11 to 12 of these will be filled with preachers (including 5 from Norway). The Church Council (a kind of executive committee of the Synod, consisting of 3 preachers and 3 lay people) has only been able to hold 4 meetings.

The main subject of the discussions were Pastor Frich's theses on "the great importance of the purity and unity of doctrine for the Christian life: (1) By purity of doctrine we understand that the whole counsel of God for our salvation is set forth in all the fullness of its truth, and in every particular unadulterated, as God has revealed it to us in the holy Scriptures, - the unadulterated law in its full severity, the whole unadulterated gospel in its full sweetness. (2) From this purity of doctrine, and from it alone, follows also the true unity of doctrine, that is, that one and the same doctrine and instruction may proceed to blessedness, in common accord with the divine word. (3) By the Christian life we understand here both the life of faith, trusting in God's grace in Christ, and the fruits of this faith in thought, word, and deed. (4) The great importance of the purity and unity of doctrine for the Christian life is already evident from the fact that pure doctrine is God's word, and that God has so earnestly commanded us to keep to it, and not to do anything contrary to it.

A second subject of the negotiations was "the Preserving youth for our church". Rev. Fjeld posed the question: "By what means can the youth be protected from sects, parties, unchristian societies and associations and be kept as true Christians who remain faithful to the truth and its confession in our Lutheran church? The answer dealt with 5 points: 1. by a thorough Christian education of children (congregational schools also belong to this). 2. by establishing Christian colleges (seminaries, academies, colleges), where opportunity is given to receive instruction in the general scientific subjects, and especially in the English language as the main language. (3) Family ties with unbelievers or false believers should not be established, for this results in apostasy and undermines the independence of Christians in faith, doctrine, and life. (4) It is necessary and right that the youth, at their unsettled age, be kept away from all unnecessary contact with sectarians. (5) Everything possible should be done to prevent the young from reading harmful books and papers, and to provide them with a healthy and Christian reading.

Since a division of the Synod into districts had become necessary, the Synodal Constitution was revised accordingly, on which occasion the proposal to introduce the title of bishop, which is customary in Norway, fell through. Prof. Larsen, as President of the Luther College at Decorah, gave his detailed annual report. In view of the "great advantages which it would bring in many respects if we had our own theological seminary", the Synod decided to elect a committee to submit proposals to that effect to next year's assembly. At the practical seminary at Springfield, Ill, Pastor Asperheim has been employed as professor. It was also decided to establish a school teachers' seminary. A report was made on St. Olaf's High School at Northfield, Minn. with 2 teachers and 50 students. Likewise about Inner Mission, Heathen Mission (in connection with the Norwegian Mission Society, which has its missions in Zululand in Africa and on Madagascar), and finally about Australiamission, for which \$544 had been received, while Pastor Carlsen declared himself ready for a missionary journey to Australia and New Zealand. Since, apart from the Synod, there are still 3 (admittedly considerably smaller) Norwegian Lutheran churches calling themselves

bodies existed and the holding of free conferences was expected to be successful, a committee was elected with Christian. The "Kirchenfreund" says: "Then" - if the General the task of "making an attempt to bring about a free Synod were to make a distinction between Reformed and conference among the Scandinavians who wish to profess Lutheran - "we would have to be ashamed of a Spanheim the Lutheran Church". *) In an informal meeting the (Reformed church historian) who aptly proved that the improvement of the church singing was discussed. The Calvinist as well as the Lutheran Church possessed entirely publishing committee reported on its effectiveness and the the same fundamental doctrine of salvation in Christ. Yes, state of its treasury. Books were printed 87,274, tracts then we would have to take a back seat to a Reformed 15,500. 5812 books were purchased from Norway. Net theologian, Piktetus, who openly declared, "Let the name profit of book operation within 4 years amounted to \$4845. Calvinists and Lutherans be even crossed out, etc." This is Next year the Synod will meet at Decorah, Iowa. The clear. Since, then, the Reformed, like us Lutherans, say number of preachers and professors belonging to the synod that they want to be saved through Christ, they should be is 122. The number of congregations served at large 425, called brethren and admitted to our altars, while they deny with a soul number of 102,000, including 54,079 confirmed or pervert other articles of the faith, and we should thus members.

S. make ourselves partakers of other people's sins? It is reckoned a disgrace to faithful Lutherans that they do not cultivate church and communion fellowship with Reformed Christians, while the "Church Friend" praises a "Lutheran Union man" for having "cultivated and embraced the Reformed Christians in his congregation with warmth and friendship. How is this consistent with 1 Cor. 1:10, 1 Tim. 5:22, and with the confession of the orthodox Lutheran church?

(Submitted.)

The "honest general synod".

That the General Synod is not Lutheran, but thoroughly un-lutheran, has long since been irrefutably proven. And yet, especially where it is necessary to conquer a Lutheran congregation, it acts as if it were well Lutheran. Others who expose such deceit and point out to the General Synod where it really belongs, namely, in the camp of the unrighteous, are reviled and blasphemed by it. Proof of this is provided by No. 47 of the "Kirchenfreund" in a submission in which the union with the Reformed as such is spoken of, and an attempt is made to present it as contemporary, Christian and good Lutheran.

The General Synod thus considers the Union to be in keeping with the times; for so it says in the "Kirchenfreund": "But shall we still continue today to confuse religion and scholarship with one another" - which nonsense is laid to Luther's charge on account of his conduct against Zwingli - "and drag what is still unfinished in the field of theological scholarship resentfully into the everyday life of believing intercourse with God's children? then we must truly have regressed since the great time of the Reformation movements, instead of progressing". For it is said before that Luther only "in a moment of spiritual excitement" refused the reformist Zwingli the brotherly hand, because Luther's rash and restless spirit was not able to distinguish between religion and scholarship; but nowadays one must no longer follow in Luther's footsteps, must no longer expect the congregations to occupy themselves with the doctrines of distinction, that they may learn to distinguish between the spirits; and that would be progress in keeping with the times. O you poor congregations, whose teachers have left the old good doctrinal ground of the Lutheran church, and on the contrary do homage to the swindle of progress, the next consequence of which is ignorance on the part of the congregations! Who is not reminded of Jer. 8:5-9?

The unionism of the General Synod is now also supposed to be well Lutheran. The proof of this must, of course, be furnished by Luther himself, and in his letter to the Swiss, of which the "Kirchenfreund" cites a passage, among others, the words: "Let us be concerned to give each other heart and hand" (underlined in the "Kirchenfreund") and persevere with mutual strength, lest the subsequent state of the church become worse than the first. This passage, as well as Luther's whole letter to the Swiss, is supposed to be a proof of the legitimacy of a union of the Lutherans with the Reformed. But where is there a word in it that Luther would have

Did he offer or even extend a brotherly hand to the Reformed as such? We know that Luther never gave up one iota of his doctrine for the love of the Reformed, but always declared himself strictly against such a union with the Reformed. But if the Reformed were to accept instruction, as happened in part through Bucer's mediation at that time, if they were to agree with Luther on the same ground of faith, they would not be able to accept Luther's teaching.

He then planted communion with them, not as with Reformed, but as with Lutherans. Luther's efforts for union are also ours, but completely different from those of the General Synod. Luther and we want a union with Reformed Christians and in general with Lutherans.

The General Synod, on the other hand, defends and has a union with Reformed Christians on Reformed soil, and ignores false doctrine among its members and those who come to it from the Reformed Church as if it were a union. The General Synod, on the other hand, defends and has a union with Reformed Christians on Reformed soil, and ignores false doctrine among its members and among those who come to it from the Reformed Church as something trivial, which is a necessary consequence of its un-Lutheran, un-Irish standpoint. So there is a world of difference between genuine Lutheran doctrine and practice and that of the General Synod. And yet it wants to be good Lutheran, indeed good Lutheran alone, while truly faithful Lutheran synods must be called "sects." In order to be able to give themselves the appearance of being right, some

*) The 3 bodies mentioned are: 1. the "Norwegian-Danish Conference", which under the leadership of Prof. Weenaas seeks to lean on Iowa; 2. the "Norwegian" (not to be confused with the Swedish) Augustan Synod", which has joined the General Council; 3. "Hauges Evangelical Lutheran Synod" (usually called Ellingian after Elling Eielsen), which is Methodist-affiliated and negotiates with the Augustan Synod about fusion.



The fact that Luther's expressions of peace have been attributed a false meaning and his decisive testimony against the union with the Reformed must be an outgrowth of his passionate excitement and rashness. Now, however, everyone who wants to know knows that Luther never in his life made attempts at union in the sense of the General Synod, but testified decidedly against it to the end of his life; so, according to the opinion of the "Kirchenfreund" and the General Synod, Luther must have been a rash, passionate man. Does the General Synod wish to uphold this judgment about Luther? Then let it be honest and not be afraid to reject the name of such a man as Luther as an unclean garment and to call itself by its right name - unirt. But of course, if one took off the Lutheran mask, then those weak in knowledge in the General Synod, who still faithfully mean it with their Lutheran faith, would be able to "sober up," leave the General Synod and entrust themselves to faithful Lutheran preachers, who are now reviled and slandered because of their faithful testimony against spiritual falsehood.

"Is it not strange," it says in the "Kirchenfreund," "that our dear honest General Synod in recent times must again and again be the target of bitter rancor and insane vituperation, and that smelled in addition of those who boast of Luther's name and yet have spared so little of the great Reformer's spirit and strength." Further: "Thank God that our honest German Protestant people on the whole think and act more soberly and more faithfully than most of the zealot firebrands, whether they be Missourian popes on the one side or Puritan-Methodist popes on the other. After all, our people feel that the obstinate party leaders are bickering less for their own good, that of the people and the herd, than for their own honor and self-righteousness. And that is why they like to go where they can find peaceful pasture. But that is precisely what, for example, recently aroused the pale envy and made the bile spurt out of a small heresy-hunting paper from Milwaukee, to which our latest memorandum of the General Synod seems to lie so indigestibly in the stomach. Those miserable fools 2c." - This specimen of "honest" General Synod writing thus accuses us of insane vituperation, i.e., of mad, nonsensical diminishment and slander. Let the General Synod prove where it has ever been diminished and slandered by us. We know in advance that it cannot do so, or it would long ago have furnished the proof. But she herself slandered and diminished others, as the above sample proves. A good example was recently given by the preacher W. Meyer of Indian Creek, Ill, who belongs to the General Synod. There is a faithful Lutheran congregation in connection with us, from which the other congregation, now served by Mr. Meyer and adhering to the General Synod, has separated itself out of contempt for the confession. Mr. Meyer now went to several of our parishioners to draw them over to his congregation. He could not do this honestly, so he tried to do it dishonestly. For example, he told one of the church members, among other things: One would have to conclude from the founder of a synod to the synod itself. Now the founder of the Missouri Synod had been a godless man, and this did not cast a good light on it. In addition, the Missouri Synod had false doctrine. Mr. Meyer could of course prove this

and therefore he lied and slandered. But this lie was a means to a good end, namely to lead the Lutheran churchman over to the "peaceful pasture" of the united General Synod. The latter, however, belonged to the successors of the passionate and imprudent Luther, and therefore showed the Union man W. Meyer the door. Hopefully we will hear from Mr. Meyer, upon friendly request, in what the Missouri Synod teaches falsely and who is the godless man who founded it. - Furthermore, we are accused of "boasting of Luther's name, and yet have spared so little of his spirit and power". We do not boast of Luther's name, but the General Synod; for we have more than the mere name of Luther, we have his pure doctrine, and of this we can boast with thanksgiving to God, but not the General Synod. That the General Synod possesses Luther's spirit and power without his doctrine will hardly be asserted by anyone who knows it and its unchristian nature; for Union people can have nothing in common with Luther. - Orthodox Lutherans are further called "hotspurs," "zealot firebrands," "Missourian popes," "obstinate party heads," who "quarrel" "less for the good of the herd than for their own honor and self-righteousness. By such strong expressions the "Missourians" are to be stamped in the eyes of General Synod sheeple as frightening figures, whom every one who holds his salvation dear must flee like fire, so that no one will take the time to see that we are by no means quarreling out of love or bossiness, but that in our attacks on false doctrine we look solely to the welfare of our herds. The gentlemen in the General Synod certainly consider it necessary for the good of their congregations to let them grow up in ignorance and ignorance of Lutheran doctrine, and on the other hand to let the seeds of false doctrine grow merrily, so that they themselves may have "peaceful pasture. We have no outward advantage from our struggle against false doctrine; it brings us shame and challenge enough: but we want our congregations to be founded in doctrine, to learn to test and discern the spirits. If we reap reproach from the lying spirits and false prophets, we can take comfort in the fact that the Lord and his apostles and all faithful witnesses of the truth have fared no better. But we cannot and will not be silent, for our consciences are bound in the Word of God.

Dear, "honest" friend of the church (no doubt not the Lutheran one), how can you think of such a thing? What should we envy you for? That, as you put it, the Lutheran people are at last coming to their senses and are therefore leaving the pasture of your opponents and going over to the peaceful trists of the General Synod? You are greatly mistaken. First of all, because only those go over to you with knowledge and will, to whom the pure doctrine is a thorn in the flesh. Should we now envy the General Synod because it is the outlet for the lazy members of the orthodox Lutheran Church? On the other hand, because such as have gradually come to recognize your false doctrine pass over from you to us, and that you lose such, we do not envy you for that again. In general, your growth is not a cause of envy for us, since God's grace before you has given us

...has increased exuberantly. - "It is this very thing," you go And even if they do learn something in religion, it is not pure on to write, "which excites the pale envy and makes the gall doctrine. Conscientious parents who are faithful to the spurt out of a little heresy-hunting paper of Milwaukee, Lutheran church cannot have their children taught religion which seems to have our latest memorandum in its at all. What is once imprinted on deaf and dumb children stomach." You're wrong again. Your memorandum is not in remains; parents cannot easily talk them out of it. And if the the stomach of any of us; for if, like the "Gemeindeblatt," we pure doctrine of justification, of holy baptism, of holy find anything suspicious in your medicin, which you have communion, in particular, is not impressed upon the advertised as infallible against the "Missouri fever" (as you children, by which they can hold and comfort themselves in like to call the expression of revived zeal for pure doctrine) all distress, in all temptation, their other knowledge is of no - the memorandum of the General Synod - there is no cause avail to them, however great it may be. But this gives them in it for our gall to be excited. But if we warn the people of a certain, sure ground of comfort, that Christ with his grace your suspicious medicine and of your quackery, then the is rightly held out to them in the means of grace, Word and bile will spurt out of you, as is sufficiently proved by what Sacrament, as happens only in the Lutheran Church. And if you have sent us. Now, go on with your slanders against the children in the state schools were not taught any the orthodox Lutheran church, with your distortions, with concept of religion at all, who should teach them later? With your two-facedness, with your invectives; we do not envy our institution this need is remedied. Whoever, therefore, you this art of yours. In the meantime, however, we want to has a deaf-mute child and desires that, in addition to the faithfully instruct our congregations in sound doctrine, so skills and knowledge that he will need to get on in this world, that they may be able to distinguish between truth and he should also receive thorough instruction in true religion, falsehood and beware of the deceitful, dishonest general we kindly offer him a place for his child in our institution. synod.

J. L. Hirschmann.

(Submitted.)

Second Annual Report on the Institute for the Deaf and Dumb at Norris, Wahne Co, Mich.

Our Deaf and Dumb Institute is now located at Norris, Wayne Co, Michigan. Norris is a small village, situated on the Bay City railroad, about six miles from Detroit. The new institution building is built of brick, and is adorned with a turret. It is 74 feet long, 47 feet deep, and 72 feet high. One hundred pupils can be comfortably accommodated in the building, and we are now ready to receive deaf and dumb children into our asylum. *) In our institute the children are taught the German phonetic language and are to learn to speak, read and write German and, if the necessary gifts are available, later as much as is possible also some English. They are taught the Catechism, the Christian religion, so that they learn to recite the Catechism and, as much as possible, to understand it. They are to read the Scriptures and, as much as possible, learn to understand what they have read, so that they may be confirmed and finally admitted to the Lord's table. In addition, they are to be taught a sum of knowledge that is necessary and useful to them for this earthly life. The advantages of our institution over the usual state institutions in this country are obvious. Apart from the fact that spoken language is more natural to man than mere sign language, German parents who have their children educated at a state institution cannot later communicate with them through the sign language they learn at the institution, since they usually do not understand English and even less sign language. In addition to this, the children at the ordinary state institutions of religion

*) Wealthy pay \$10 monthly if they belong to a congregation within the Synodical Conference; if not, \$12 for board, lodging, tuition 2c. Bedding and clothing must be provided by the parents or relatives of the children. In the case of the less well-to-do, a reduction in price occurs, and the very poor are exempted without charge.

There are now 29 deaf-mute children in our institution and others are enrolled. These children receive daily instruction from three teachers. Pastor Speckhard is the director of the institution. He is assisted by Mr. Uhlig, who was trained at the practical seminary for preachers, but could not enter the preaching ministry because of an eye disease. Mr. Ritzmann, who was educated in the school teachers' seminary at Addison, Ill, is to teach mainly the English language, God willing.

The kitchen and the household are still headed by Mrs. Pastor Speckhard. She is assisted in the many tasks by a maid. If a suitable person could be found as a further helper, who could devote herself to the sack for the sake of Christ and who also brought skill, humility and faithfulness, she would be gladly exempted.

Mr. J. Berg is employed as a farmhand, who cultivates the 20 acres of land belonging to the institution in Norris, looks after the cattle and helps in the institution where it is necessary. The fruits in the field are generally doing well.

So then. Thank God, the Deaf and Dumb Institute is well established and taken care of. The considerable debt that still lies on it (about 2,000) would be considerably reduced if we could sell the property in Royal Oak. It would help us a lot if someone could be found who would lend us a sum of money without interest for a while.

Why have ye incurred such debt? some might say. Why have you got yourselves so deeply into debt? To that I will answer. Our institution is of great importance. You have not a deaf and dumb child, dear reader, your children can all talk. Consider, this is a benefit for which you owe God thanks, for which you cannot thank him enough. Think of the parents who have a deaf-mute child; they wish with all their hearts, it is easy to imagine, that their child might also be helped. But this is also a blessing for them, which can hardly be described, when their child is brought to the point where it learns to read and understand the holy Scriptures to some extent; when it is instructed in the Catechism and finally confirmed and taught to read.

can be admitted to Holy Communion like other Christians. Oh, how happy the parents are when their child's silent mouth opens and some intelligible words come out and their child speaks intelligible words to them! But they cannot teach their children themselves. For that one must have such institutions and skilful teachers. Should not we, to whom God has given children who can speak, be ready to help such parents and children? For every soul is so dearly bought by the blood of Jesus Christ, and Jesus Christ follows after every sheep, and there is joy in heaven even over one sinner who repents. Therefore let us rejoice when we have the opportunity to do something for such children.

Detroit, October 1875. J. A. Hügli.

To the ecclesiastical chronicle.

I. America.

The General Council remains unionist.

Those who rejoiced at the recent decisions of the Council have rejoiced in vain; those who entertained hopes that things would now get better in the Council may only bury them. The "Lutheran and Missionary" declares, and this on the strength of a statement by the President of the Council, that it is all business as usual. The December 2 issue says: "Has the General Council decided and declared that God's Word and our Confessions require the exclusion from our altars and pulpits of all those who are not regular members and preachers of the Lutheran Church? This question has been submitted to us for more than a month from various quarters, earnestly and with agitated urgency. We regret that it has become necessary to ask and answer the question. Some have answered it in the affirmative, and have made such answer known to the world, where we always find its echo anew in the secular and religious press, with disparaging remarks and additions which agitate our preachers and people, and bring upon us a torrent of questions, suspicious and not exactly amiable remarks. The unhappy manner in which the recent decision on the matter was given by the Council itself, has also contributed to strengthen such an answer, and to give place to the belief that our present position is one of absolute exclusiveness, that we hold strictly to closed communion, and will by no means enter into fellowship with such as are not of our own ecclesiastical organization, citing for this God's direct word and command. We have heard from some who were present at the Galesburg meeting, that the last debate on pulpit and altar fellowship was not, as was reported and believed by some, received as bringing the Council into the position of absolute exclusiveness; That the new declarations were considered as wholly in the spirit and on the general ground of former pronouncements, that nothing is thereby done of them, and nothing new put in the place of what has gone before, and as such to be thoroughly justified only by the principles formerly enunciated; and that no occasion is there for Missouri to rejoice, or for our friends to be alarmed, as if the Council had changed its basis... As the men of the Herald, from whom the most alarming news has been blown out, are still novices in their participation in the proceedings of the Council, and unacquainted with its

churches, and have kinship with Missouri, and incline and long thither, they might naturally be in danger of reading into the decision, and into what was said, something more than was meant by the Council; as they evidently have done in this case. The same has been the case before with others who stood in the same way. They have simply mistakenly taken their meaning for that of the Council." - All this the writer of the article seeks to substantiate 1. with the debate of the President of the Council, Dr. Krauth, which he made after the adoption of the deliberate decision; 2. with previous statements of the Council; 3. With Unionist debates, approved by the Council, of prominent members of it, at its former meetings, and with the attitude of the "Lutheran and Missionary," which, he says, has always remained the same on this question, and is most widely circulated in the Council, and which is considered, above all others, as the paper which accurately reflects the prevailing opinion of the Council; 4. With the "protests and declarations of non-conformity made against the Council by such as were formerly in it." "These," he writes, "are all founded on the accepted and acknowledged proposition that the Council, according to its principle and spirit, is opposed to the absolute exclusiveness which some have urged as a condition of the annexation. Thus the counter-statement of Bading, Adelberg, and Klingmann at Pittsburg was based, in whole and in particular, on the fact that the wholesale rejection of communion in the Lord's Supper and pulpit with non-Lutherans was not included in the statements of the Council. The Wisconsin Synod has for the most part for this reason rescinded its connection with the Council, the Minnesota and Illinois Synods have withdrawn, and the Iowa Synod has to this day withheld its complete connection; nothing to be said of the judgments of the Synodal Conference, its Synods, Publications, and men. How is it possible, then, that without a radical change, which, as we are assured by the highest authority, has not been made in any way, the Council should now be placed on a level with Missourian exclusivists in these respects? It is not possible. . . . P. S. Since the above was written, we have received a letter from Dr. Krauth, President of the (General Council, strongly confirming our conclusion. In it he says: „ . . . There is indeed no reason for the excitement which seems to have arisen. **Nothing of the earlier decision of the Council has been reversed. The convictions of the pastors and congregations stand now as they stood before. . . ?** This testimony decides the matter; and those who have therefore been in doubt and distress may again, as they were accustomed to do, breathe freely, however much they may lament the unfavorable impression which has been brought among the people." Saddening as this pronouncement is, on the one hand, it is gratifying on the other. It must now become evident even to the dumbest eye that there is nothing the matter with the Lutheranism of the General Council; that here, too, the old saying of Paul Gerhardt applies, who calls the syncretists dishonest and such as must be guarded against. How many a one has allowed himself to be beguiled by this and that fine saying of the Council, but - it is now clear - it is all mischievousness and deceit, nothing but camouflage of the unrighteous nature - a la Fritschel - for those who still cling to the Lutheran name. There is no home for true Lutherans in the Council any more than in the General Synod. The Council should take one step further, go back to the General Synod and repent of the sin of division. For as right as it is for Lutherans to separate themselves from the General Synod, a separation without a reason is a sin.



The Lutherans in the Council are to be pitied because they are still full of good hope, and yet because of this hope they are so bluntly trumped. To be pitied are the Lutherans in the *Council*, *who are* still full of good hope, and yet are so disdainfully truncated because of that hope. G.

Emigrant House in New York. The administrator of the Lutheran Emigrant House in New York, of which our Emigrant Missionary, Pastor St. Keyl, is a house guest, is Pastor W. Berkemeier. Now, as we see from the "Pilgrim," the Methodists have also employed a certain W. Barkemeyer, who is to represent the Methodist Emigrant House at Castle Garden. Lutherans should therefore call the attention of their friends and acquaintances traveling through New York to the difference. G.

II. foreign countries.

Visit to schools of the unbelievers. The "Leipziger Allgemeine evang.-lutherische Kirchenzeitung" of October 29 reports it as a strange thing that the unbelievers in Austria, who are always so adamant against the influence of the "parish priests", nevertheless gladly entrust their sons to the Catholic so-called spiritual orders for education. The demand for this is so great that in Kremsmünster, for example, it has not been possible to accept all those who have applied. - Unfortunately we have a similar perception here in America. Here not only many unbelieving, but also many believing parents, even so-called Lutherans, send their sons and daughters to the Jesuit institutions, yes, Lutherans even to the institutions of the unbelievers, in order to give their children a higher education. This is highly irresponsible. God says: "Fathers, bring up your children in the discipline and admonition of the Lord. (Ephes. 6:4.) Against this commandment all parents act who give their children to unbelievers and false believers to bring up. One speaks freely: "Where shall they be sent? Lutheran schools of further education do not exist!" But in the first place, there are a few; and in the second place, the Lutherans themselves are to blame for the lack of higher Lutheran training schools, which does occur. For we Lutherans are not lacking in means, but we shrink from the great sacrifices which it would cost if the aforementioned lack were to be remedied. Oh that we would awaken! The matter is more important than most think. When the heathen Roman Cornelia was once asked about her jewels, she pointed to her sons and said, "These are my greatest jewels." What other mothers spent on their jewelry, she spent on raising and training her sons. Is this not shameful for many Lutheran parents of our day?

W. [Walther]

Iowa Synod. No ecclesiastical body in America has ever been disgraced like this synod. For if a community is convicted of even such great errors before the whole world, it is no disgrace if it admits and recants them. Yes, it can only increase its esteem among all Christians. But to persist in proven and revealed error, to change, and yet not want to admit this, as Iowa did, can only bring shame. (Even the old pagan Cicero said: "To err is the lot of all men, but to persist in error only a fool can do." *)) And even if in a whole community always only some, namely the leaders, bear the guilt, yet the whole community, which does not want to open its eyes to the error and injustice of its leaders, must bear the shame with them, and not with injustice. For cursed, says the Scripture, is he who relies on men. Iowa, of course, thinks that it is only here in America that it has exposed itself; and here, where the feeling for truth and for right is often so ab-

*) *Cujusvis hominis est errare; nullius, nisi insipientis, perseverare in errore.*

If Iowa's evil cause is blunted, the grass will soon grow over it; in Germany, however, it has such warm friends and such great protectors that it has nothing to fear there. Iowa is mistaken, however. On the contrary, it is probable that Iowa will soon enjoy less sympathy in Germany than here, although it has used every means at its disposal not only to arouse the best prejudice for itself there, but also to arouse the utmost suspicion of its opponents, especially of us Missourians. We have just read in the "Mecklenburgische Kirchen- und Zeitblatt" of November 3, under the heading: "A Crisis in the Iowa Synod", the following: "The Iowa Synod, which has suffered from New Lutheran special opinions since the beginning of its existence, seems to be in a crisis at the moment. Since Mecklenburg has come into closer contact with this synod through the well-known institution at the Lüthten Seminary, it might interest our readers to hear something about the latest events within it." Hereupon follows a description of the proceedings at the last meeting of the Iowa Synod at Madison, Wis, concluding as follows: "The Iowa Synod, which by the resolutions indicated has fallen back on its untrue and unclear position, may by them at best satisfy the demands of the Neuendettelsau Missionary Society and remain in connection with the same, but at the same time it has put the question on the conscience of all confessing Lutherans, whether a Synod which plays hide and seek with its own opinion, and on such important points of doctrine allows open questions and personal convictions to stand beside the symbols in its midst, still deserves the name of a Lutheran." O Iowa! O Iowa! go within yourself before it is too late! Say from your heart, We have erred; we return to the truth which has the church whose name we bear-and the angels in heaven will rejoice, and the orthodox church will open heart and arms to you with joy.

W.

[Walther]

Death notice.

On November 3 of this year, the Evangelical Lutheran missionary among the heathen Chinese at St. Louis, Mo. the late Carl Vogel, was called away from his labors by the Lord of life and death, and entered into eternal rest. He died of dropsy at the age of 50 years and 4 days. Rev. Kleppisch, of Belleville, Ill, delivered a funeral sermon in English at the Lutheran Hospital, where the deceased had been taken just before his death, because the widow left behind and the two children, a girl and a boy, understand well only the English language. According to the father's wishes, the two children were taken to the Lutheran orphanage "zum Kindlein JEsu". Apart from what can still be done for the local Chinese by students of theology, whom the blessed missionary Vogel had somewhat instructed in the Chinese language, this mission has come to an end. May God raise up faithful workers for the Chinese in America and in Asia!

I. F. Bünger.

Inaugurations.

Rev. H. Bauer in his new branch at Jonia, Michigan, on Reformation Day.

Rev. A. Käselitz, called from St. Peter's parish, Town Wilson, was commissioned on the 24th Sunday after Trin. O. Spehr.

Address: Rev.
Box 180-LksdovAsn , ^Vls.

On the 26th Sunday after Trinity, Pastor G. Mohr was introduced to his new congregation by the undersigned on behalf of the venerable Mr. President Schwan.

F. W. Brüggemann.

Address: Uov. O. Nokr,
Ltaesr's, Vauäerdur^U Oo., Irrä.

A Lutheran congregation has also formed in the beautiful city of Beloit, and has appointed a preacher of our Synod in the person of Mr. Rev. G. A. Sußner, a preacher of our synod. He was introduced by me on December 5 by order of the President Strafen.

Address: Rav. 6. ^.. öussngi-, Laloit, 5Vis.

By order of the Reverend President Biltz, on the Sunday after Trin. Mr. Pastor I. Fackler, who, after four years of service in the Bavarian State Church, had left the same for reasons of security and, after passing Nebraska Township, Livingston County, Ill. celebrated their annual a colloquium in St. Louis, had received and accepted a call from the Lutheran St. John's congregation in Lyons, Iowa, was installed into office by the undersigned in the midst of his congregation.

A. Detzer.

Mission Festivals.
On the 19th Sunday after Trinity, St. Peter's congregation, which belongs to the Jüinois Synod, and St. John's and St. Jacob's congregations, which belong to the Missouri Synod, celebrated their first mission festival together. The festival preachers were Pastors Brauer and Link of St. Louis. The collection for the external and internal mission amounted to 892.04.
Quincy, Ill. W. Hallerberg.

On the 10th of October, the Lutheran congregation of St. Peter's in Nebraska Township, Livingston County, Ill. celebrated their annual mission feast. Mr. Pastor Landgraf and undersigned preached at this celebration. The collecte was P87.48.

H. Dagefd'rde.

F. Lußky.

Pastor H. Katt, called from the Lutheran St. Marcus congregation in Louisville, Kentucky, was introduced there by the undersigned on the festival of their sister congregations on October 6, held an after- celebration or private mission festival. The collected amount of 816.03 was intended for the synodal fund.

I. G. Nütze!.

Address: Rev. Il. Xatt, 297 .letlerson 8t.,, new olu/, Douisvilla, L)'. Logan, Nebraska.

E. I. Frese.

By order of the Reverend President of the Middle District, the Rev. H. G. Sauer, formerly of Mobile, Alabama, was installed as second pastor of the congregation of St. Paul, here, on the 26th Sunday after Tr., by undersigned. Since the neighboring congregations were not able to participate in the celebration this time, the collection amounted to only twenty dollars and a few cents. - May the dear congregations in Iowa all be induced to support our work of discord, since it is also theirs, most vigorously.

Fort Wayne, Nov. 27, 1875. W. Sihler.

After Pastor H. H. Succop, formerly of Sebringville, Canada, had responded to a call from the Lutheran congregation of St. Iohannis, he was introduced to his new congregation on the 26th Sunday after Trinity by the undersigned with the assistance of Pastors Lange and Reinke and Prof. Große.

Chicago, Ill, Nov. 22, 1875. H. Wunder.

Address: Uvv. Il. H. 8ueeop, 505 5V. 8upvrrior 8t., OkieaZo, Ill.

On the 2nd Sunday of Advent, Pastor W. A. Frey was installed by order of the Reverend Presidium by Rev. F. Föh- linger and the undersigned into his office at the First Lutheran Congregation at Albany, N. I..

P. Eirich, Pastor.

Address: 5V. L..

73 4tU ^.vanua, ^cldn)-, 17. 57

Rev. I. L. Hirschmann, having resigned from the Iowa Synod in conscience, and having accepted a call from the congregation at Brenz- ville, CaSs County, Ill, was installed in office on the first Sunday of Advent, by order of the Presidency in question, byl . Bergen.

Address: Uvv. 3.D. Hirseümann, ^rsn^villa, That 0",, Ill.

Rev. John Ernst Baumgärtner, formerly a member of the Iowa Synod, was installed at Minonk, Woodford Co, Ill, on the 2nd Sunday of Advent.

B. Burd be.

Mr. A. Grafelmanu, Candidate of the Sacred Preaching Office^let it be stolen from us. appointed by the two congregations of West Dayton and PiloI Mount, was ordained on the 12th Sunday after Trinity by order of the Reverend Presidency and inducted into his office by

I. L. Crämer.

Address: lisv. (Ir-ctalmanu, -5Vest. Düvwtt, 5Vvd.-it.cu' Oo-, lorva.

Church consecration and introduction.

On the 2nd Sunday of Advent the new Trinity Lutheran Church, U. A. C., Indianapolis, Ind. was dedicated to the service of the Triune God. In the morning Rev. E. Brauer preached, and in the evening Prof. A. Crull preached in English. Of the church itself it may be noted that it is free from debt.

In the afternoon of the same day, the newly called pastor of Trinity Parish, Rev. Seuel, was installed in his office by the undersigned, by order of the Reverend DistrictS-Pres. Chr. Hochstetter.

Address: Rov. D. 8ouol, Ho. 262 Lust Olnc> 8t., Indianapolis, Ind.

Church consecration.

On the 25th Sunday after Trinity, the first German Lutheran congregation of St. Paul in Ottawa, Ontario, Canada, consecrated their new church to the service of the Lord. In the morning Pastor H.W. Schröder of Pcmbroke, Canada, preached on Luc. 19, 37-40., Afternoon signer on Phil. 4, 4.

A. Senne.

On the 24th Sunday after Trinity, the St. Paulus congregation of the undersigned, because they had not been able to participate in the mission festival of their sister congregations on October 6, held an after- celebration or private mission festival. The collected amount of 816.03 was intended for the synodal fund.

On the 19th Sunday after Trinity the congregation at Fort Dodge celebrated their annual mission festival. Sermons, speeches and lectures were held by the pastors Th. Mer- tenS, A. Grafelmann and the undersigned. Since the neighboring congregations were not able to participate in the celebration this time, the collection amounted to only twenty dollars and a few cents. - May the dear congregations in Iowa all be induced to support our work of discord, since it is also theirs, most vigorously.

I. L. Crämer.

Conferenz - Ads.

The quarterly convention of the teachers of St. Louis and vicinity will meet at Immanuel's parish, St. Louis, on the afternoon of December 27.

F. Mackensen.

Cleveland Specialconference held at Cleveland, east side, on the 4th n. 5th of January, 1876. I. Nupp right.

The Middle Specialconference of the Illinois and Missouri Synods will meet, s. G. w., December 28th to 30th, at Springfield, Ill, at Concordia College.

G. Kröning.

The honorable Northern Illinois Pastoral Conference will meet, s. G. w., January 4tcn to 6th, 1876. at the church of the Rev. Lange, in Chicago. C. H. Rohe.

Book Ad.

Proceedings of the Nineteenth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, & other States. 1875.

This Synodal Report contains the discussion of the doctrine of the vicarious atonement of Christ. This is a doctrine that is attacked not only by papists, reformists, enthusiasts of all kinds, rationalists, unitarians, universalists, but also by newer theologians, and it is therefore important that we hold on to this delicious, comforting, important doctrine and not let it be stolen from us.

Price: 15 Cents pr. Copy, with postage 20 Cts. G.

Proceeds to the Treasury of the Illinois District:

Concerning the synodal treasury: By Past. Nuoffer of his. Eagle Lake congregation 813.74. From Chicago: by Past. Wunders Gem. 824.00 and from Mrs. N. N. 85^00; from Past. Engelbrecht's Gcm. 820.00; from Past. Wagner's Gem. 834.00; by Rev. Bartiing's Gem. 821.00; by Rev. Döverlein's Gem., house Collecte 870.00, church Coll. 837.50, from d. Synodalbüchsc 82.50; Pastor Lange's Gem. 834.00. In regular jävrl. Contributions: From the teachers E. Kopitike, A. F. Mark, E. Rossen, C. Greve and from Past. H. Pröhl each 82.00. By Past. Uffenbeck of the Lemont congregation 85.00. By Rev. Pissel from the church in Rich 88.69. By Rev. Bruegmann in Rosette Station, communion coll. sr. Gem., 84.28. By Rev. M. Claus of members sr. Gem. in Shrlbyville 83.50. By Past. Strieters Gem. in Proviso, 812.35. By Past. Fcustel in Effingham, Reformation coll. sr. Gem. 85.00, from the piggy bank of Cl. Th. Lunow 81.65. By I. H. Kuhlenbeck of Past. Ottmann's Gem. in Collinsville 814.20. By Pak. Schmidt of d. Gem. in Schaumburg, Reformation Coll. 816.50 and later 814.16. By d. Gem. in Addison, Reformation Feast Coll. 833.40, Coll. on the 1st Sunday of Advent. 821.89 and by L. Balgemann from Wittwe Ahrens 85.00, from Wittwe Graue 86.00, Aug. Graue HL00, W. Alche, Wittwe Mönch, H. Eickhoff, E. Balgemann, W. Tchapter, H. Battermann, W. Dormann, W. Gödke each 81.00, from himself 88.00. By Past. F. Schalter von d. Gem. in Red Bud 810.00. By Past. Streck" fuß of sr. Township of Okawville 819.55. By Rev. Loßner of sr. Gem. in Brecher 83.67. By I. F. Tieving of Rev. Achrnrbach's Gem. in Veneby 813.45. By Rev. Trautmann's Comm. in Gower 811.00. By Past. Detzer in Des Plaines, Coll. at N. Möhling's wedding, 87.75. By Rev. Dunsing of sr. Cong. in CollinS ward 88.10. By Rev. Love, Harvest Festival lol. sr. Congreg. in Wirre Hill, 844.00. By Past. Hie- j the, Evens. coll. sr. Gcm. at Matteson, 88.29. (Summa j 8567.17.) (Conclusion follows.)

For the orphanage in Addison received from 20 June to 20 November:

By children, namely: From Chicago, III: By Rev. H. Wunder., Christian Doctrinal Collect, 418.05 and 422.30; by Rev. H. EnchAnMt desgl. Hiß.oo and 410.00 ; by Rev. W. Bartling, desgWW8.25 and 411.45; by the teachers: H. Dicr- ßcn 4'3.85, Krumsieg 42.00,Nütze! 41.00, Kopittke 4'').35, Käppel 4'3.50, Wambsganß 42.00, Brackmann 43.36, schachameyer 44.80, O. Kirling (seminarian) 44.50, Zutz 42.00. By Past. Sondhaus in Summit, III, 50 CtS. From Milwaukee, Wis: By dir Teachers: Hartmann 4'2.1)i", Bearlin 43.00, Rüge 41.60, Steuber 42.55, Rir 41.50, Buuck 40 Cts, Treichler 41.00. By Teacher Brasc in Bloomington, III, 41.50. By Teacher Kammann in Dundee, III, 41.00. By Past. Große in Hartem, III, Christenlehr Collecten, 4'5.00. By Teacher Schovcr- ling in Fort Smith 48.62. By Teacher Mack in Proviso, III, 45.30. By Teacher Tröllcr in Homcwoe, III, 42.10. By Teacher Brasc in Crete, III, 41.60. By pupils of the Western District m Addison 42.31. Dnrch George Smith in Toledo, O., out of the piggy bank of his. Children 45.00. (summa 4171.39.)

From Ge meindrn ?c. in Illinois: By Past. Detzer, a Vierthcil d. Missionsfest Coll. in Des Plaines 424.10. By Past. Bruegmann in Roselle Station on monthly Collects 42.45, CommunionS Collects 49.40. By the Orphanvcrein in Niles 44.25. By Mrs. Tatgr in Joliet 45.00. By the congregation in York Centre 4'15.61st comm. in Rich 414.81. From N. N, the. 42.1)0. From the comm. in Aurora 417.00. Chr. Friebele the. 41.00. From the comm. in Yorkville 46.85. From F. Buchholz in Arlington Heiqhts 41-itO. H. Gehrke das. 45.00. By Prof. Selle of N. N. 95 cts, of F. U. 50 cts. Hochzcits coll. by W. Stelter in Homcwood 420.55. By Ch. Hänsgen in Rock Island from Mrs. N. N. as a thank offering for recovery of her children and from Mrs. Lothringer 41.00 each. By Mrs. C. Bicstcrfeldt in Schaumburg 410.00. St. Bürger in Dwight 410.00. Karl Schulz in Crete 75 Cts. By G. Brauns of Past. G. Traub's Gem. in Crete 4'25.14. A third of the Missionary F. Coll. in Addison 429.27. From Addison: by L. Homcyer 41.00; from the bell-bag d. Gem. 415.00; by D. Lührs 427.45; by L. Balgemann 421.30; by Joh. Kuhlmann 415.25. From Chicago: by Prof. Große from Karl Krüger & I. Holz 45.00 each; by Past. H. Wunder by Wittwe Gils 45.00, Mrs. Lutz 42.00; by L. Brauns by den women and virgins in Past. Wunder's congregation 4'20.22; by Past. H. Engclbrecht of Karl and Martin Holms 41.00 and Collecte at K. Kasch's wedding 45.00; by Past. Döderlein by Aug. Narden 42.00 and Collecte of his congregation 420.00; by Past. Ncinke from sr. Gem. 420.00; by Rev. Bartling Collecte in E. H. Fischer's cigar factory 410.20 and from some members of sr. Gem. 456.15; by Teacher Nützci from Mrs. Waiß 4'5.00 and half of the Missionsfest Coll. of the Chicago congregations 4'111.61. (Summa 4555.81.)

FromGe my den 2c. outside Illinois: by Pastor Wagner in Chicago from Jda Groth in Michigan 41.00. by Kassirer Birkner in New York 42.00. by Kassirer Eißfeldt m Milwaukee 4'37.75. by Teacher Buuck, at Hr". Ticgs wedding in Milwaukee collected 41.60. By Past. F. N. Tramm, at Vincennes, Ind. 42.00. By Kassirer Grahl, at Fort Wayne 4165.55. By Kassirer Simon, at Monroe 427.55. By Past. I. G. Nütze! in Columbus, Ind. of his own congregation 47.38. Congregation 47.38. By Prof. Selle of G. White at Fort Dodge, Iowa, 42.00. By Past. P. Schwan in Cleveland, O., Collecte at Mr. Bremer's wedding 43.77. By Rev. A. Ernst at Elmira, Ontario, by den churches at Neustadt and Apton, Canada, 424.65. (Summa 4275.25.)

Many thanks to all dear donors!

Addison, Nov. 20, 1875. H. Bartling.

For the Lutheran Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan: (Conclusion.)

From Fick in Chicago, board money, 410.00. By Coll. Berger: from Past. Haktstädt's congregation in Monroe 69.80, from Michaelis- congregation there 6.52, from Past. Jske's congregation in Jda 13.75, Past. Trautmann's congregation at Adrian 55.02, from Past. Bauer's parish at sandy Creek 32.75, by Past. Kanold of Mrs. Meier 0.50. By Mr. Hermsdörfer at Fort Wayne, board money, 25.00. By Mr. Helh there, same, 12.50. By Mr. Kassirer Grahl there 214.40. By Past. Ruff from N. N. 1.00. By Past. Bvling from Mr. Ehcim in Waldenburg 1.00. By Teacher Plumhoff in Detroit from Past. Schmolz and Dietr. Lehnus in Genoa 1.00 each. By Kassirer Eißfeldt 24.00 and 29.00. By Collector Berger subsequently: by Past. Lehner's congregation 6.00, from Past. Bauer's congregation 3.50, from Past. Michaelis' congregation 5.25, from Past. Trautmann's congregation 4.25, from Dr. Sihler's congregation 4.00. From Past. Lauritzen in Port Huron 2.00. Mr. Engelbrecht in Waldenburg, board money, 10.00. Mr. Kaufmann Wicke in Toledo 1.00. Mr. Jak. Flatke in Pittsburg 5.00. Mr. Joh. R. Nicbaum there 5.00. By Past. Dank worth, in Past. Frincke's congregation in Baltimore, 23.25. By the same, from Past. Hansel's congregation, 36.00. By the same, from Past. Körner's congregation 7.50, from Past. Weisel's congregation 48.50. By Collector Berger from Past. Bode's Ge- meinve in Allen County, Ind. 41.00. By teacherUhlig, at examination in Past. Ruff's church at St. Clair, collected, 19.30. From the orphans' box in Church Hopf's school at St. Clair, 1.25. By Teacher Uhlig, at examination in Past. Lauritzen's church at Port Huron, collected, 11.50. By Chr. Dörfeld at Chicago, board money, 25.00. By Friedr. Schippel at Kelley's Island, O., board money, 25.00. By Past. Ungrvdt in Jefferson, Wis. of the MissionSfest Collecte 10.00. By Past. Buechler in Belle- vue, O., by scincr.congregation and himself 6.00. By Rev. Butz in Zklienoplc, Pa. 10.00. By Rev. Sturken's congregation in Baltimore 158.00. by Rev. Hanscr's congregation there 24.00. Past. BölingS congregation m Waldenburg 26.10. Past. List's congregation in Roseville, Harvest Festival Collecte, 23.00.

Detroit. A. Schüler, Kassirer.

For the local seminary library to have received a parthie of books from Mr . Kaufmann Nießr here, certifies thankfully M . Günthe r.

Received for the Castle - Garden - Mission:

Bon Past L. Lange 4'1.00. Ms. Wattloff 41.00. Ms. Jahnke 41.00. By Past. Sörgel 43-00. Bon Past. I. I. C. Brandt 72 lts. Aug. Neusch 41.50. Jan Becker 41.00. W. Lührring 42.00. wedding collectir at C. W. Bauer by Past. Sievers 413.00. by Rev. Bartb's congregation 413>0. by Kasstrer Mever 497.95. by Kasstrer Simon 420.95. by Brack mann 49.60. C. H. Hönick 41.00. by Past. C. Gauschwitz 4'5 00. C. Herman 4-1.00. G. Scheiderer 50 Lls. Ern Vierthcil of the Mission Festival Collecte in Lt. Paul 4'25.00. by C. Kopf 4'100. by Past. Sörgel 65 Cts. By Past. Ph. Bcchtel 50 Cts. Lebrer Armhold 50 lts. C. Otto 25 Lts Past. Husmann 41.00. Bro. Schroeder 41.00. Bon of the congregation at Norih Last 46.30. Mission Festival Collecte at New Zjork 425.00. By Kasstrer Grahl 4314 31. By Past. Kluae 42.00. past. I. P. Buy' congregation 4'6.00. Past. "vlla 4l'.15. Past. Endeward 55 Cts. Rev. Jursens at Brecklam (Prussia) 46.49. Past. H. Cämmerer 41-72. therese Hagemann 4'2.00.

thew York, Oct. 1, 1875. I. Birkner, Kasstrer.

For the Preachers' and Teachers' Widows' and Orphans' Kafsr (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of November:

1. contributions:

From the pastors and teachers: H. F. Hölter, E. Leh- mann and Osterhus 4'2.00 each, M. Wyneken, E. Roschke, and the undersigned 4'4.00 each.

Two. Gifts:

Collecte of the congregation of the Rev. Scholzin Corning, Holt Co, Mo, 42 40th DeSgl, of the Rev. Sapper in South St. Louis 414.00. DeSgl, of the Rev. Ottmann in Collins- ville, III, 419.40. DeSgl, of the Hon. Rev. Bremer at Lake Creek, Mo., 49.70. Of the women's club in the parish of the Rev. Sapper at South St. Louis, 415.00. By Mr. Rev. Köstering in Altenburg, Mo., 45.00. From Mr. I. Wiegam through Mr. Past. Osterhus at Dubuque, Iowa, 42.00. From N. N. 4'2.00. By Mr. Past. Wyneken at Fort Smith, Ark: by Messrs. C. Grober, H. Hcchlcr, wives M. Wegmann, E. Bollingcr, E. Bär 4100 each, Mrs. S. Sengrl 75 Cts, Miss L. Schöppcl 41-00. Thank offering by Marie Klein at Spring Station, Harris Co, Teras, 42.00.

St. Louis, Dec. 2, 1875. Oskar E. Gotsch.

For the preacher and teacher widow and orphan caste (middle districts).

Received from Pastors I. G. Nütze!, L. E. Knies, H. Maack 4'4.00 each, H. G. Crämer 42.00, Teacher I. H. Nol- ting 44.00. Collecte from Past. Kühus congregation 46.65. From the Nähvcrein of. Congregation at Zanesville, O., 410.00.

Indianapolis, Nov. 20, '75. M. Conzelmann, Cassirer.

Received for poor students: Through Mr. Pastor Hügli from the Women's Association of his congregation 410.00 for Kaiser. Through Hrn. Past. König from the women's association of his parish Gemeinde 410.00 for lahn. From the women's association of Mr. Past. Schönberg 3 pairs of stockings, 1 woolen blanket and from Mr. Meier 1 pair of trousers and vest for Aron. Through Mr. Past. Herzer: from Mr. Schütte, Mr. Past. Albrecht and himself 42.00 each, from Mrs. Jäger, Mrs. Scheitlin, Mr. Past. Kogler, Fräulein Lindemann jc 4'1-00, W. Fruphal 50 CtS., W. Melina 25 CtS., Fräulein Albrecht 30 Cts., from the Euiigkeits-Gemcinde 44.56, der ZionS-Gemeinde 47-00, together 422.61 for Steinkrauß to travel. By Mr. Past. Hcrt- rich, nformation festival collecte sr. Gem., 45.00 for Grabarkewitz. Through Mr. Past. Keller, collected from H. Scheibe's wedding, 45.00 for Brust. By Mr. Past. Schwnsen from Mrs. N. N. 4'5-00 and by Mr. Past. Fackler, collected on W. Hücker's wedding, 49.75 for Meeske. By Mr. Past. Hudtloff from three of his congregations. 46.00 for Witte. By Mr. Past. Husmann from Wittwe Cl. Linnert 45.00. By Mr. Past. F. Lochner of the Virgins' Association sr. Gemeinde 410.00 for Brust.

For the seminary budget: By Mr. Past. Bötticher sIllinois-Synvde) by Mrs. Schahe 41.00. By Mr. Past. bad, Coll. sr. Gem., 46.50. By Mr. Pastor Schäfer, Rcformationsf.-Coll., 4'5-00 and, Coll. on Thanksgiving Day, 42.75.

Springfield, Dec. 6, 1875. A. Craemer.

Received to the college household in Fort Wayne: From Past. Jäbker's parish: from Ernst Stoppenhagen, 10 Bush. Wheat; from Bultemeyer, 12 cabbages, 4 Bush. Wheat, 10 Bush. Corn; from Ehlerl Reese 2 S. Wheat, 2 S. Corn, 1 Quarter Beef; from Christ. Prange 2 p. oats, 2 p. car- toffles. From the Women's Association of this parish 2 quilts. From Past. LehnerS congregation at New Haven, Ind: from Gust. Gothe 33 cabbages; from Mrs. Gothe 1 quilt; from the Woman's Club 3 quilts and 46.00 baar. From Past. Zschoche'S parish: from Heinr. Nord, 18 cabbage heads, 2 p. potatoes; from H. Griebel, 2 p. wheat, 2 p. corn; from Valentin Meyer, 20 cabbage heads, 1 p. wheat, 3 bush. Potatoes. From Past. Bode's parish: from Moritz Brick 122 Bush. Potatoes; from Mr. Vonderan 4 Bush. Potatoes, 23.heads of cabbage. From Past. Zagel's parish: 1 S. wheaten, 3 s. Potatoes, 24 heads of cabbage; from Christ. Blecke 150 heads of cabbage; from Anton Hokemeyer 1 s. wheats, 3 s. potatoes, 24 heads of cabbage. From Past. Stubnatzy's parish: from the Women's Association, 3 quilts. From Past. LehnerS Gemcinde in New Haven, Ind.: from Brudi <L Co. 2 s. Flour. From Dr. Sihler's congregation: from the Women's Association 43 towels, 2 quilts.

A. Scamp.

Since I have been suffering from a protracted throat disease, I have received the following support, especially for my trip to Texas, which I undertook on the advice of the doctor:

Through Mr. Past. Hügli from Mr. Kundinger in Detroit 43.60. From Mr. Past. Haltstävert's congregation in Monroe 4'22.00. Mr. Stecker there 45.00. Mrs. Muthes in Raisinville 41-00. Mr. Past. Bauer's parish 47-00, by himself 41-00. Mr. Past. Traulmann 4'10-00. from Mr. Past. Proftö's congregation 414.75.

Der Lutheraner.

Mr. Past. Kilian's parish 4'28.35. From Mr. Past. Greif's parish 4'5.50. From Mr. Past. Stiemke's congregation about 412.00. From Mr. Past. Büniger 45.00. From Mrs. Prof. Crämer 422.00. From Mr. Apotheker Meyer in St. Louis 42 00.
Warmly thanking the dear donors and wishing God's rich blessing
Jda, Mich, Nov. 8, 1875. Bro. Jske.

For poor students received from the parish Pastor Hahn'S in Staunten, III., half of the Collecte on Thanksgiving Day in the amount of 4'8-00- From the worthy women's association of the Jm- manueiS parish in St. Louis 6 woolen blankets, 14 pairs of woolen stockings and 21 shirts. By Mr. H. H. Niemann from the worthy congregation of Past. Beyer's in Pittsburg 416.00 and from the worthy women's association in the same 414.50 (for the students Theis and Leewald). By Mrs. Johanna Ostmann in Memphis, Tenn. from the worthy Women's Association there 2 quilts, 6 sheets, 6 covers, 12 towels, 3 pairs of woolen socks. By the same from the worthy Virgins' Association at Memphis, Tenn. 4'10.00. C. F. W. Walther.

The following gifts have been received into the treasury "for Michigan sophomores in need of support": From Galstcrer in Frankenmuth 4'2.00. Hochzcits collections at: Joh. Salvner in Saginaw 410.22, Joh. Reinboldt in Frankentrost 47.54, Joh. Haas in Frankenmuth 49.87, Joh. Lvsel daselbst 415.85, Christ. Nüchter- lein there 420.00. Parish Collecten: in Frankenlust 4'25.00, in Bay City 4'12.50. Ios. Schmidt, Kassirr.

For Stud. U. Jben were collected by Mr. Heim. Schmidt at the wedding of Mr. Sal. Vogel in Frohna, Mo., 411.20 collectirt.

G.

For the "Lutheran" have paid:

The 29th year: Messrs. Pastors: C. Aas, F. A. Ahner 44.50, W. Matuschka 449.00, M. Zucker 418.20. Further: Hr- C. Gutekunst.
T h e 30th annuals: Messrs. Revs: I. I. E. Sauer, G. Grüber 410.00, B. Lange 413.50, A. C- Bauer 416.25, C. Aas, F. A. Ahner 47.00, M. Solseth 65 Cts, I. Nachtigall 420.00, E. Olsen, M. Zucker 417.25, I. A. F. W. Muller.
Further: I. Engelbach 45.00, C. Gutekunst 48.50, A. Knaus, C. Kröger, G. Stolz, G. Allmeycr 44.00.
The 31st annual: Messrs. Pastors: H. Rä- deke, H. W. Querl 410.80, L. F. Besel 45.40, E. MultanowSki 44.05, I. I. E. Sauer, A. Krasft 416.30, G. Grüber 4'6-05, I. P. Sprengling, H. Hoops, F. Wolbrecht, H. Lemke 412.15, I. L. Daib 410.00, C. Bock 42.70, B. Lange 413.50, L. Geyer 46.00, E. Lchmann, D. I. Warns, R. Herbst 60 cts, C. H. W. Stärker, M. Tirmenstein 417.20, C. Althoff. H. W. Tiemeyer, I. G. Sauer, C. L. Berner 47.50, F. Döderlein 436.00, E. Böttcher 0.70, G. Grüber 415.00, C. AaS, L. Jungker, C. F. Ebert 42.80, H. Tornev 411.45, Th. Siek, G. Mohr 412.50, F. W. Hattstädt 46.00, W. Flachsbart 47.40, G. Hölzcl, W. Schwartz 49.45, H. Wunder 430.00, A. E. Winter 44.40, P. Gräbner 410.00, M. Solseth. O. Juul, O. Kolbe 42.70, G. I. Mueller 70 Cts, A. Mennicke .428.00, E. Olsen, A. Saupeit 410.00, I. L. Hirschmann, M. Zucker 4'1.55, C. Weber 4'14.85, W. Steinrauf, P. S. Reque, G. Streckfuß 430.00, I. A. F. W. Müller 42.70.
Further: A. Dorn, W. Wennholz 4'25.65, I. Engclbach 45.40, F. Gehring, F. Lorenz, F. Leininger, H. Göke, C. Kröger, A. Haise, C. Pohlmann 421.60, A. Brckel 48.10, I. M. Hubinger 90 Cts, I. Nützet 421.95, F. T. Lorenz, G. Hartmann 4'36-45, G. Stolz 75 Cts, F. Winter 42.70, E. Kundingcr, M. Graup- "er, Bornemann 412.75, I. Brase 437.82, H. Augustin 412.20, A. Engel, M. Wukasch 469.80, W. Schröder 41.35, I. F. Brü- ning 414.85, A. Rakow, E. Kolbe, L. Kolbe, C. A. Frentzel 417.55, A. Gust 416.20, L. Schmidt 42.50, H. Natzke (28 to 31) 4'16.80, F. Papc 4'4.20.
The 32nd year: The pastors: C. Becker, I. I. E. Sauer, I. P. Sprengling, F. Jelden, F. Günther, L. Junker, A. Bürkle, G. I. Müller, I. L. Hirschmann.
Also: F. A. Hoffman", H. Meier, L. Hintz, F. Sickert, R. Emmel, I. Obenhaus, I. Kühl, H. Wienbröer, I. Minke, C. Brand, C. Drebert, I. A. Ottesen. M. C. Barthel.

Changed addresses:

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Uov. 8th Nolrr, öox 2, Inpfleüelck, Vuncierdur^ü 6o., Inck.

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The "Lutheran" is published twice every month for the annual subscription price of one dollar and five and twenty cents for the out-of-town clerks, who must pay the same in advance and send in the subscription money, which amounts to ten cents. - In St. Louis each number is bought for ten cents.
Only letters containing information for "the" paper are to be sent to the editor, but all others containing business, orders, cancellations, monies, etc., are to be sent to the address: üil. L. LurtUel, Lor. ol Äliunci Street L Inälrnu ^venue, St. Gouis, Llo., anhren den. - In Germany this sheet can be obtained through Instus Naumann's Buchhandlung in Leipzig and Drerden.

Misprint in previous number.

On the first page, column 1, line 10 read instead of "faith" - shine.

Printing office of the Synod of Missouri, Ohio, et al. states.